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Vol 1*



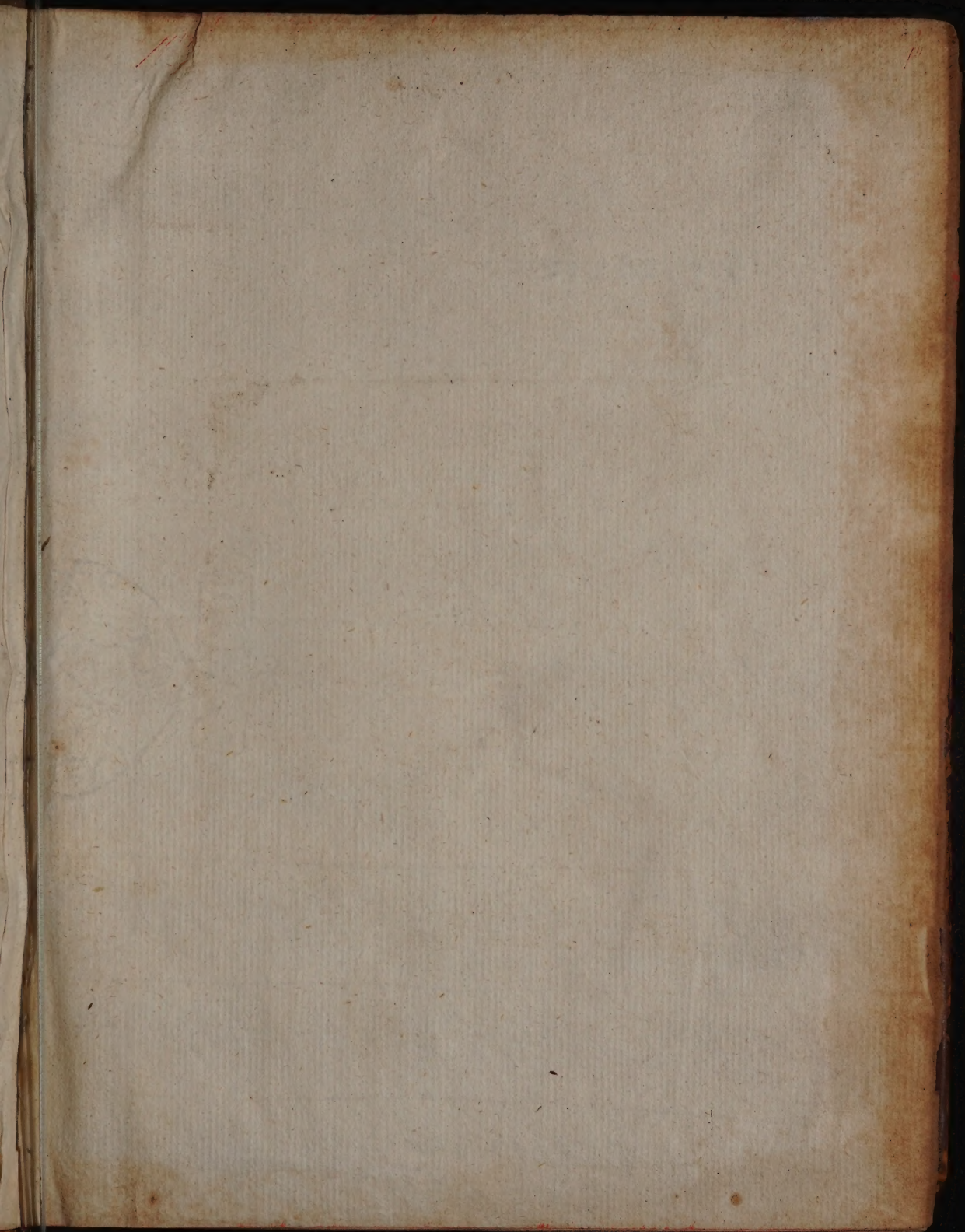




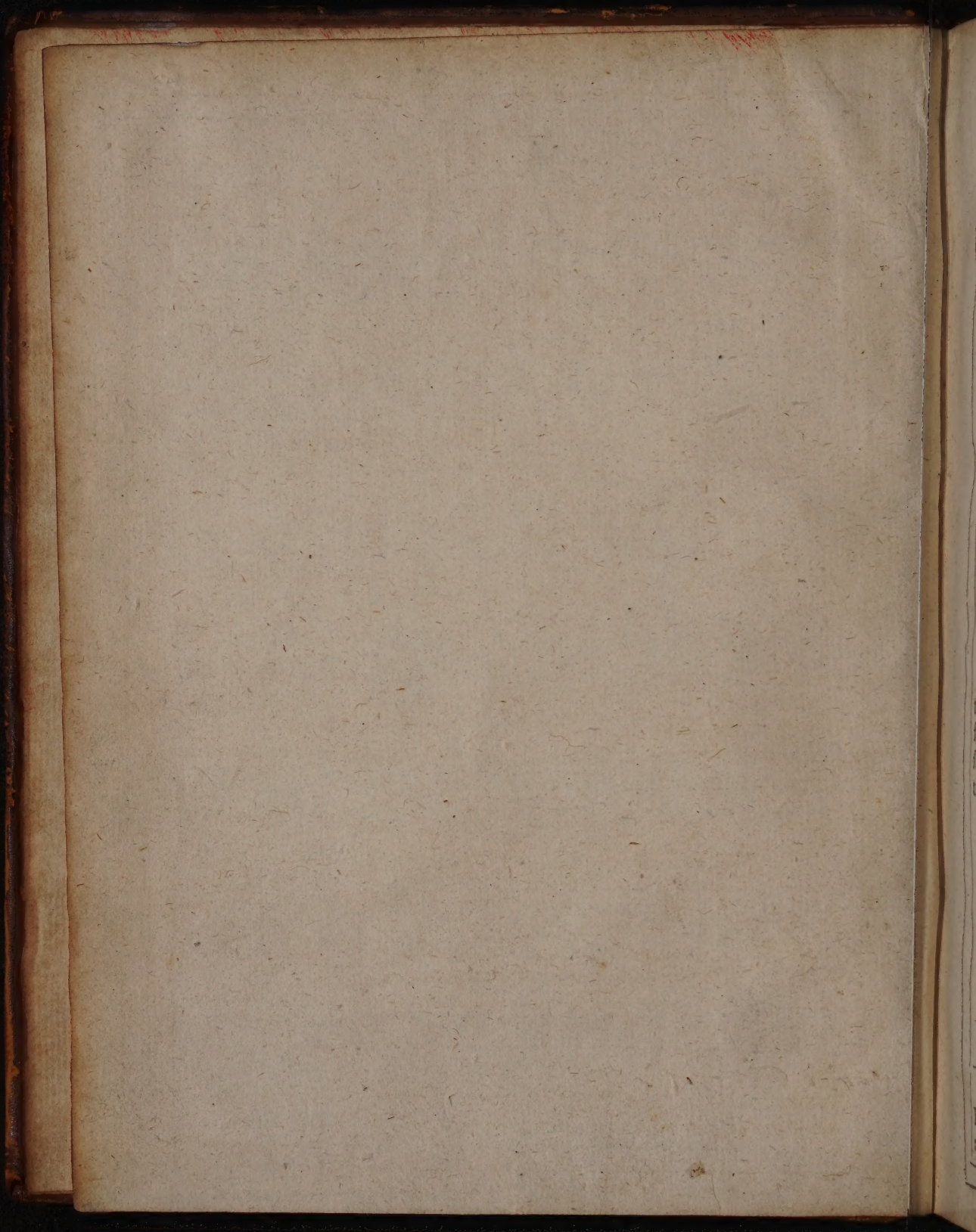
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THE VVORKES OF M^r. IOHN VVEEMSE OF LATHOCKER IN SCOTLAND, IN THREE VOLUMES.

Containing these eight Bookes.

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1. The Christian Synagogue.
 2. The Portrature of the Image of God in man.
 3. Observations Naturall and Morall.
 4. An exposition of the first Table of the Morall Law.
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1. Of the Contents of each Chapter.
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 3. Of the Hebrew words.
 4. Of the Greeke words.
 5. An Alphabeticall Table of the principall distinctions, and cheefest matters in every Booke contained.
- } Expounded.

Prov. 16. 22. *Understanding is a wellspring of life to him that bath it.*

LONDON,
Printed by *Tho. Cotes*, for *John Bellamie*, and are to be sold at his shop at the signe of the three *Golden-Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

THE
WORKS OF
M^r JOHN WYLLIE OF
DATHOCKER IN SCOTLAND
IN THREE VOLUMES

LONDON: Printed by J. DODD, in Pall-mall.

1741.

Vol. I. The History of the County of York, from the Conquest to the Present Time. In which is contained a Description of the County, and of the Towns and Villages thereof. Also a History of the County, from the Conquest to the Present Time. In which is contained a Description of the County, and of the Towns and Villages thereof.

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the will of God in holy Writ; But more especially for all young Students in Divi-
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make a profitable use of them in Preaching.

The fourth Edition, corrected and amended.

With foure Tables newly added, the first of the Scripture, the second of the Hebrew
words, the third of the Greeke words explained; and the fourth an Al-
phabeticall Table of the cheefe things contained in the Booke.

By **JOHN WHEMSE**, of *Lathoquar*, in *Scotland*, Preacher of
Christ's Gospel.

Matth. 25. 3.

τὸν γὰρ ἔχοντι τὴν δόξαν αὐτοῦ, καὶ οὐ τὸ μὴ ἔχοντες,
ὁ ἀγαθὸς, ἀποδοῦναι αὐτῷ.

Revel. 1. 3.

Blessed is he who readeth, &c.

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three Golden Lyons in *Cornehill*, neare the *Royall Exchange*. 1633.

THE
CHRISTIAN
SYNAGOGUE.

Wherein is contained the diverse Reading
The Right Pointing, Translation, and Collation of

With the Customs of the Hebrews and Syrians, and of the
The same is now corrected and

The Text, Hebrew, and Syriac, is now and then
The same is now corrected and

The same is now corrected and

The same is now corrected and

The same is now corrected and

By JOHN WARRER, of Inspruck, in Germany, Preacher of
Christ's Gospel.

London, 1723.

Printed by T. Cotes, for John Baskin, and are to be sold at his Shop in
St. Dunstons Church-yard, near St. Dunstons Church, in the Year 1723.



TO

The very Noble and Potent Earle,
THOMAS, Earle of MELROSE, L. Byir's and
Bynning, Præsident of the Colledge of Iustice; Princi-
pall Secretary to his MAJESTIE of Scotland,
and one of his MAJESTIES Privy Coun-
cell in both Kingdomes.

Right Honorable,

THe ancient Jewes testifie, that
there were three Crownes,
which made Israel renowned:
The first was the Crowne
of the Law; the second, the
Crowne of the King; the third the Crowne of
the Priest: And of those three Crownes, they
say, that the Crowne of the Law was most glo-
rious; because Pro 8 15 16, it is said, by me Princes
Reigne. It was this Law of God, which David
made his Counsellour, * In the morning when he
rose, and at night when he went to bed. It was this
Law which made not onely Kings & Princes
wise, but also States men and Councillours:
as ^b Eliacim the Chancellour, ^c Ebed-melech the
Ethiopian (King Zedekiah's Courtier) ^d Zenas
the Lawyer, ^e Luke the Physicion, ^f Dionysius Are-
opagita the Philosopher. So that, from him that sits

A 2

upon

Talmud 1. Euchaſta.
Folio 13.

a Pal. 119.

b Psal. 22 20.
c Jer. 38. 7.
d Tit. 3. 13.

e Col. 4. 14.
f Act 17. 34.

The Epistle

8 Deut. 29. 11.

upon the Throne, ⁸to him who hewes the wood, & draws the water, (that is, from the highest to the basest) this Law should ever be their director.

Luke 12.
AQ. 1. 1.

2 Ioh. 1. 2.

The Scriptures of God, have beene directed to divers sorts of persons, both noble and base: *Luke* Dedicated his Gospel, and Acts of the Apostles to noble *Theophilus*; *John* dedicated his second Epistle to the *Elect Lady*; and his third Epistle to his hoste *Gaius*, a meane man; but yet a good Christian. Some make choyce of Patrons onely for Nobility, but have no respect of vertue; then it were better to chuse such a Patron as *Gaius*; but where Nobilitie is grac'd with vertue, such a man is a most fit Patron, as *Theophilus*. Now because I find both those combin'd in your Lordship, I am bold to put these my latter gleanings under your Lordships Patrocinie.

Talmud. Colin. 62. 1.

A second reason, which mooved me to offer these my travels to your Lordship, is this; I remembered that Apologue in the Talmud; The grapes in *Babell* sent upon a time to the vine leaves in *Judea*, desiring them to come and overshadow them, otherwise the heate would consume them, and so never come to maturity. Your Lordship knowes well the mythologie of this Apologue; If learning bee not sheltered by those who are in eminent places; and

Dedicatory.

and if they cast not their shaddow over it, it will soone perish; but where they favour it, then it prospers. If the Spring bee cold, then plants, herbs, and the blossomes of the Trees wither; but where the influence is seasonable, then all things revive; So where great men are averse to Learning, the spirits which otherwise would blossom, will wither, and decay; but where it is upholden by men of higher place, it is like a fountaine of living water.

A third reason, which mooved mee to offer these my travels to your Lordship, is, your Lordships ingenuitie, who will cover such things as are said amisse here, (for who entreating of such Antiquities, and so diverse, will still touch the truth?) If any thing be said to the purpose, your Lordship will soone note it, who understands matters of deeper insight than these are. For these and many more reasons, & your Lordships undeserved favour towards me, I offer most willingly these my travels to your Lordship, craving of God that you may continue like *Eliacim*, as a fastned naile in a sure place, to do good in that place, which God and his Majestie have placed you in, I rest

Your Lordships,

In all Christian duties,

I. W. of Lathoquar.

John 4.

Esay 22.23.



To the Studious young Divines, who
are desirous to attaine to the knowledge
of the Scripture, Grace Mercy,
and Peace.

Talmud Babylon:

Iob 29.5.

Plin. l. 3. c. 12.

Exod. 28. 36.



It was the earnest Prayer of the
Iewes (deare Brethren) that,
Aarons rod might flou-
rish, (that is) the children
of the Priests might prosper:
Children in Iob are called
budds: Therefore they called
the children of the Priests Flores sacerdotales: when
Aarons rod flourished, it was a token that the priest-
hood should continue. It is my hearty prayer to God that
Aarons rod may still flourish, that there may bee a
hopefull seed to succeed, and that the Schooles and Uni-
versities may be like the Pom-citron, that goodly tree,
which beareth apples at all times, some falling off some
ripe, and some budding out: So, as many notable lights
decay, other may supply their places. Now that this
may be effectuate, first it is requisite, that yee study to
be holy: for as the ornaments which Aaron the high
priest put upon him, were nothing, if he had not HO-
LINES TO THE LORD written upon his fore-
head

THE EPISTLE

head in a plate of Gold. So, if yee should speake with the tongue of Men and Angels, and be profane, what availleth all your learning? Salomon saith, that beauty in a woman without goodnes, is as a Ring in a Swines snout; So is learning without grace in a profane Youth.

PROV. II. 22.

The second thing which I would recommend to you (my brethren) is, the study of the holy Scriptures in their owne proper languages, the Hebrew and the Greeke, so that they speake not to you by an interpreter; and that the proverbe in the Talmud, may not be applied to you, Ben zama semper foris est, this man is never within; for to reade the Scriptures without considering the originall, is nothing but a standing in the doore, and never entering within the house; you either cannot, or else you will not. Those that cannot are to bee excused; but those that will not, let them heare what God saith in the prophecie of Hosea, Because thou hast despised knowledge, I will also despise thee, that thou shalt bee no more priest to me. Looke first to the excellencie of the Hebrew tongue, which is knowne, first, Harmonice, (by the sound thereof) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne Etymologicke, by the derivation thereof, for the names that are derived, are either true, allusive, or false. Allusive, his name is Naball, for hee is a foole indeed. False, he is called Iacob, a

Hos. 4. 6.

1 Sam. 25.
Gen. 27. 36. 25.

Sup-

TO THE YOUNGSTUDENTS.

Gen. 2. 7.

Gen. 3. 20.

Gen. 17. 5.

Exod. 4. 10.

Esay 6. 5.

Ierc. 1. 6.

Ioh. 7. 46.

Supplanter. But the names which the Lord imposed first, were all true, and carry a reason with them why they are so called; as Adam, because hee was formed out of redd earth, and Chava, because shee was the mother of al living creatures; Abraham, because he was the Father of many Nations, &c. They cannot therefore be imposed by chance, nor are they allusive, or false. Thirdly, if the grace, efficacy, and perspicuity of this Language bee considered, it will stirre up a great delight in thee. Here yee shall not finde the stammering tongue of Moyles, nor the polluted lippes of Esay, nor Jeremy speaking as a child; but yee shall heare the Lord himselfe speaking; Who spake as never man spake. Leave the rotten Cisternes, praise the Rivers, but commend the Fountains above all. Ye have many helps now, which your Fathers had not in former ages. It was the complaint of one R. hhagiga in his time, that the Fathers had plowed, sowed, reaped, fanned the wheat, and set Bread upon the Table; but the children had not a mouth to eate it. Let it not be so said of you, when al things are so prepared for you.

Many worthy Divines have travelled in this subiect before, chiefly that worthy Divine M. Perkins, in his *Prophetico*, cuius memoria in benedictione. So Hyperius and Keckerman; but that of the Apostle encouraged me, 1 Cor. 14. 30. (when hee sayes) If any thing be revealed to him that sitteth by,
let

THE EPISTLE, &c.

let the first hold his peace; for yee may all prophesie one by one, that all may learne, and all may have comfort. Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarfse set upon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see

As for you who have your senses exercised, I take not upon me to give any directions to you; but submit my selfe most humbly to your charitable censure; wishing that some of you who have greater light, would prosecute this kinde of study, which is so profitable to the Church of God, remembring that saying of the Iewes כל האדם יסוף מוספין וכל הנורע נורעין לו Qui addunt ipsis addetur, & qui subtrahit, subtrahetur ipsi; Vnto every man that hath, it shall be given, and from him that hath not, even that he hath, shall be taken away. If any thing be said amisse, reprove me, and it shall be like a precious oyle that shall not breake my head: If any thing be well done, give the Lord the first fruits, and take the remnant to your selves. Thus leaving my travels to your charitable iudgement, I bid you farewell.

Heb. 5. 14.

Buxtorf. abbrev.

Matth 25. 19.

Psal 141. 5.

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C Gramm. Lexicon. Mazora. Buxtorf. Tiberias. Abbrev. Synag. Iudæa. Æ lius. Caninius. Carolstadius. Castalio. Caulabonus. Chrysostomus. Chron. templ. Secund. Clem. Alexand.	H Hegeffippus. Herodotus. Hieronymus. Horatius. Hugo Cardinal. I Ioan. Isaac. Levita. Iosephus. Iunius. Iustinus.	P peucerus. Philo Iudæus. Pic. Mirandula. Plinius. Plutarchus. Polybius. Pomponius. Prudentius. Q Vintilianus. Curcius. R Aquila. David Kim-chi. Rab.	Tremelius. Tripart. hist. V Arro. Virgilius. Vitruvius. Z Enophon. Zonoras.

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7	35	34	3	15	40	<i>1 Tim.</i>			<i>1 Pet.</i>		
8	56	20	6	17	298	1	19	282	1	15	73
11	9	86	9	9	232	3	15	287	3	21	63
12	56	26	11	24	63	6	4	276			
13	34	34	14	11	69				<i>2 Pet.</i>		
16	24	86	15	32	61	<i>2 Tim.</i>			1	20	40
17	3	9	<i>2 Cor.</i>			1	15	282	1	27	ib.
19	24	32	6	17	8	3	6	281	<i>1 Ioh.</i>		
	36	230	11	21	52	3	18	34	3	14	299
21	22	239	<i>Gal.</i>			<i>Titus.</i>			<i>Inde.</i>		
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16 11 237	2 1 274	31 9 43	7 13 132
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25 10 49	13 22 89	49 3 83	12 2 26
30 37 3	14 15 77	12 46	50 20 215
39 9 163	<i>1 Sam.</i>	80 11 40	<i>Dan.</i>
50 19 225	6 14 184	81 14 133	8 23 27
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5 2 185	25 21 197	121 4 70	2 21 75
13 17 120	<i>2 Sam.</i>	<i>Prov.</i>	7 3 153
16 19 154	2 10 186	3 3 22	9 16 274
21 22 52	12 8 273	16 20	10 11 114
32 32 180	19 22 <i>ibid</i>	27 141	
34 1 95	23 20 73	6 8 162	<i>Ionas.</i>
<i>Levit.</i>	<i>1 King.</i>	8 13 19	3 3 73
17 11 44	13 5 115	1 22 26	5 123
18 18 67	18 27 153	17 15 155	
19 2 7	22 28 122	21 1 111	<i>Matt.</i>
18 151	<i>2 King.</i>	<i>Ecclef.</i>	5 28 140
<i>Numb.</i>	2 24 153	6 7 18	6 23 29
10 33 73	3 14 47	8 223	8 24 68
23 14 119	<i>1 Chron.</i>	7 9 230	12 4 13
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11 12 135	4 18 107	1 4 155	22 30 34
23 24 241	21 27 20	<i>Esay.</i>	31 167
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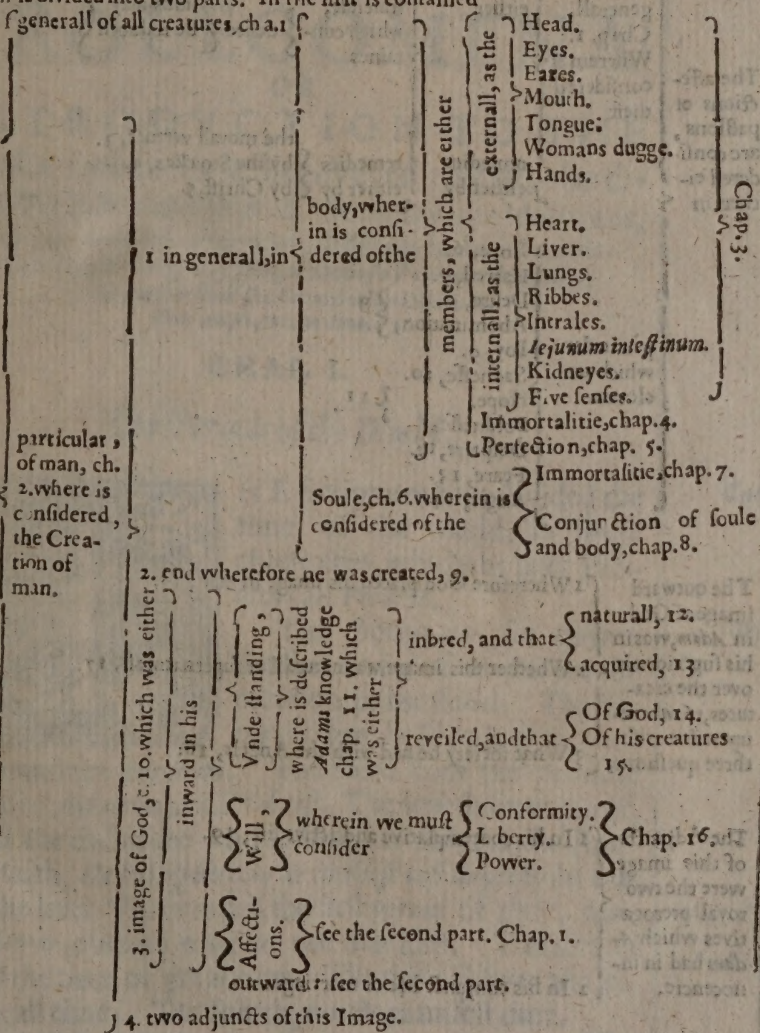
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10 21 243	2 29 18	4 25 147	<i>Heb.</i>
24 <i>ibid</i>	6 18 108	5 23 15	1 15 15
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33 34 16	42 37	<i>Collof.</i>	4 4 75
<i>John.</i>	13 10 76	3 5 173	1 <i>Ioh.</i>
1 9 69	2. <i>Cor.</i>	10 61	2 4 24
4 36 40	4 4 61		3 2 38
1 33 145	6 4	1 <i>Thef.</i>	4 20 166
12 39 113	11 8 242	4 17 115	
1 9	12 14 177	5 23 52	<i>Iude.</i>
14 9 89			3 188
15 15 125	<i>Galat.</i>	1. <i>Tim.</i>	<i>Rev.</i>
19 34 25	2 9 120	3 1 153	6 10 54
<i>Attes.</i>	26 170	5 4 17	9 22 255
3 48 125	4 6 148	33 173	
	24 219		

A Delineation of this whole Booke.

IT is a Position in the *Metaphysicks*, that *Omne bonum est sui communicativum*; Goodnesse cannot be contained within it selfe, but it manifests it selfe to others. So the *Moralists* say, *Amor non est unius*; Love must alwayes be betwixt two or moe. So the love and goodnesse of Gods are manifested to the world divers wayes: but the first sight that we get in them, is in Creation, whereby God gave all things through them a *being* and *substance*, which no creature on earth can understand, except man because he beareth the *Image* of God (or at least some sparkles thereof) ingrafted in his heart. That we may conceive what this *Image* is, we must branch it out according as it hath the situation in the soule and body of man: These are lively described to us in this booke, which is divided into two parts. In the first is contained

The Creation in



The Analysis.

The second part containes

The affections or passions, are considered either in	generall, Chap. 1. Wherein is considered their	division which is in the part of the soule either	concupiscible, which contains irascible, which contains	love. } desire. }	under which two, all the passions may be reduced	chap 2.
particular which are eleven.	remedies either by	remedies either by	the morall vertues, 3. by the Stoickes, 4. by Christ, 5.	Love, 6. Harred, 7. Desire, } 8 Abomination, }	Joy, 9. Sadnesse, 10. Hope. } 11 Boldnesse, Despaire, 12. Feare, 13. Anger, 14.	
The ourward image of God in Adam, was in his superiority over the creatures, 16. whereupon doe arise three questions,	1 Wherefore God placed his image in man, 15.	2 Whether this image was naturall or supernaturall, 17.	3 What society he had with the Angels, 18.			
The Adjuncts of this image, were the two royall prerogatives which Adam had in innocencie.	1 In his contemplative and active life, 19.	2 In his conjunct life or marriage, 20.				



PROLEGOMENA:

OR

INTRODVCTION TO THE

Booke : wherein is discovered : First, the di-
verse Periods of the World . Secondly, the idolatrous,
and true worship of God, which fell out in those Periods :

*Thirdly, the language spoken in those Periods: Fourthly,
the manner how God revealed himselfe to his
owne people, extraordinarily.*

CHAP. I.

The Periods of the World.



HE Scriptures have divided the
time of the world, in fourè
chiefe ages, which the later Wri-
ters call *Periods*.

The Scriptures set downe
the first *Period* of time from the
creation, to the flood. The se-
cond from the Flood, to the pro-
mise made to *Abraham*. The third from the promise
made to *Abraham*, untill *Christ*. The fourth from *Christ*,
untill the end of the world: therefore *Heb. 1. 2.* the Apo-
stle saith, *He hath spoken to us in these last dayes by his Son.*

The later Writers call the first *period* of time, *tem-*
pus ἀσινλον obscure time or not manifest. The second
πράκτων the time of great men. The third, *ιστορικων* the hi-
storical time. The fourth, *φανερον*, manifest time.

B

The

Canon.

Illust.

Scal. proleg. in Enseb.

I

ασινλον.

De rerum.

ἡρώων.

ἱστορίων.

φανερόν.

The first *period* called obscure time, was the time wherein nothing of the heathen history was knowne, and very little of the history of the Church except that which was drawne by consequence out of the Scriptures; wherefore *Varro* calles it *tempus inane*, empty time.

The second *period* called heroicke time, which is likewise called *tempus μυθικόν*, or *fabulosum*, lying time, wherein the heathen had little more certainty than in the former *period*, concerning the antiquity of their great men and their valourous deeds; therefore the Poets and heathen Writers, as *Orpheus*, *Herodotus*, and *Theognides*, turned all this time into mythologic & fabulous theologie, to delight their Readers: but little truth can be gathered out of them, for they abused many places of Scripture according to their owne fancy, as the Creation, the Flood, and such.

The third *period* of time was called historicall, for then the Historians of that time began to describe the lives and acts of great men, according as they had heard them related by their predecessors, or had been spectators themselves; as the voyages of *Dionysius*, the destruction of *Troy*. Verity bred this sort of writing, as delight bred the former.

The fourth *period* of time was called manifest, because in this *period* things are more cleare and manifest than in any of the *periods* going before; for in after ages the Greekes had their *Ephemerides* or daily Chronicles, in which they wrote those things that fel out daily, as the Romans had their *Annales* or yeerely Chronicles, in which they wrote those things that fell out yeerely worthy to be marked; for the Chaldeans had their *Berosus*; the Egyptians, *Manethon* and *Megasthenes*; the Greekes, *Xenophon*; and the Latines *Livius*, so that nothing escaped their records: whereby their history came to be much

much more manifest, than the histories in the period preceeding.

But all these foure periods are set downe in the Scriptures perspicuously, so that we neede not goe to the rotten cisternes that hold no wa:er, where wee may drinke out of the cleare fountaine.

CHAP. II.

Of the Idolatrous worship distinguished according to these foure periods, and in what family the true worship of God continued.

According to these foure periods of time, there were foure sorts of Idolatrous worship answerable to them.

Coloss. 3. 11. where there is neyther Greeke nor Jew, circumcision nor uncircumcision, bond or free, Barbarian or Scythian.

Here are foure divers sorts of people different in Religion from other, *Barbarian, Scythian, Jew and Grecian*, which *Epiphanius* in his first booke of *Heresies* sets downe according to their times thus *Βαρβαρίσμος, σκυθισμός, Ιουδαϊσμός, & ελληνισμός.*

The first Idolatrous Religion professed in the first period was called *Βαρβαρίσμος*, which was that sort of worship whereby they ascribed to great men then living, divine honour accounting them as gods.

Gen. 4. 26. Then began men to call upon the name of the Lord.

There is a great disagreement among writers concerning the right understanding of these words; for the *Chaldee paraphrast* takes them in a good sense, that in *Enosh* dayes religion began to be restored, and men began

Canon.

Confir.

Illust.

Canon.

I.
Βαρβαρίσμος.

Conf.

Illust.

בשם יהוה
אין החל לקרא

R. m. G. Nachman, in his
treatise of Idolatry.

Epiph. con. haer. c. 1.
Beda. de temp.

to pray in the name of the Lord, and to call themselves by the sonnes of God. Other take them in the contrarie signification, then profanenesse began to call men by the name of the Lord, az hūbbal likro bešhem jehova.

For better understanding of this, we must marke that the ambiguity of the phrase is had in the word *hūbbal*, which in divers conjugations signifieth diversly, but in the conjugation *hiphil* and *hophal* it is taken for the most part in a bad sense, as Ezek. 39. 7. *Neyther will I suffer my holy name to be profaned*: So Num. 30. 3. *If a man vow a vow, let him not profane it by his word*. So here in the same conjugation, the time when this profanenesse began is set downe, that in *Enosh* dayes profanenesse began among men to call them by the name of the Lord, according to which sense the Iewes expound the same words; for R. D. Kimchi saith, *tunc ceperunt vocare nomina deastrorum & idolorum de nomine Dei*, that is, *Men began to call those whose names were dignified among the starres, and to call the names of their idols by the name of God*. And as R. Salomon saith, they began to give them divine worship. In particular wee know not who those great men were, to whom they gave this divine worship, but if we will compare the beginning of the sixt Chapter following with this verse, we shall see that the people of the world are ranked in two sorts, *the sonnes of God*, and *the sonnes of men*; the sonnes of God were those that came of *Seth*, and the sonnes of men that came of *Cain*, with whom the sonnes of God married and gave in marriage till the flood came; These that descended of *Cain* were they that when they were living called themselves by the name of the Lord, and the sonnes of God by calling upon them did profane the name of the Lord.

This period of *Barbarisme* indured from *Enosh* dayes till the flood, and because no writer hath made mention of

of it, it is called *tempus ad hoc* or obscure time; It is called *βαραβρισμὸς* from *barbar*, to be altogether without; *bar* in the Syriack dialect signifieth without, and being doubled it augments the signification, for those idolaters were strangers from God and his Church and without the covenant.

All the time of this first period, the true worship of God was kept still in the family of *Seth* and his posterity, till *Noahs* dayes, when the flood came and destroyed all who profanely called upon the name of the Lord.

The second Idolatrous religion which began in the second period, was called *σκυθισμὸς*, which was that Idolatrous worship that they gave to great Conquerours; as in the first period it was given to men living, so now it was given to them after they were dead, as to *Nimrod*, *Belus*, *Ninus*, *Semiramis*, and such; this was the original of all idolatrie after the flood.

It was called *σκυθισμὸς*, because the Persians called the *Scythians*, with whom they were conversant, *Saka's a sach vel sackfack*, which signifieth a multitude, because they were gathered together in multitudes. So the Arabians from *gnarabb miscere, turba miscellanea*, a confused multitude; for they were in this period of time a mighty Nation. Therefore *Elam* King of Persia used them in his Warres: ¹*Symmachus* translates, *King of the Nations*, *King of the Scythians*. *Gen. 14*. Those warring people worshipped as gods, those mighty Conquerours.

This Scythisme or Idolatrous worship^m began after the Flood, and endured a long time in the world, even to *Abraham*. It consisted of foure things. First, the Altar. Secondly, Bowing. Thirdly, Offering of incense. Fourthly, the Drink offering.

The worship of God was this second period in *Noahs* family, and in his sonne *Sems* posterity.

ברב

Canon.

2.

σκυθισμὸς.

Illust.

1c Fall. Miscel.

1 Symmach. *Sak' yad*
βασιλεὺς σκύθων.

m Epiph. contra. heres. lib. 1.

Noahs family was directed all this time, by the precepts given by God to him.

The seventh precepts given to Noah were these. First, Iudgement. Secondly, Blessing, which was onely to blisse the true God. Thirdly, that they should abstaine from strange worship (that is) from Idolatry. Fourthly, that they should not uncover nakednesse, (that is) to abstaine from incest and filthy lusts. Fifthly, from shedding of blood. Sixtly, from rapines. Seventhly, *N^o membrum de vivo* (that is) that they should not pull a member from a living creature.

The Apostles have reference to those precepts, when they commanded the Gentiles, *to abstaine from strangled, from fornication and Idols: Act. 15. 29.* Because these were most anciently forbidden, and the Jewes respected them, most, as delivered from Noah unto them: the Gentiles are commanded to abstaine from them, untill perfect vni-ty were made up betwixt them and the Jewes: for (*Moses is read in their Synagogues unto this day. Act. 15, 21.*) They professe the ceremoniall Law as yet, therefore the Gentiles shall abstaine from those, for giving offence to the Jewes. But when the^o Councell of Orleans afterward commanded abstinence from blood, because the Apostles forbade it; it was not well concluded, *Nam quod ambulatorium est in lege, perit*: That which hath no establishment in the Law perisheth.

Iudaismus, or Iudaisme was that sort of false worship, which the Jewes devised contrary to the revealed will of God, first to Abraham, secondly to Moses; thirdly, to the Prophets.

When God entered into covenant with the people, he would onely be worshipped.

Exod. 20. 3. Ye shall have no other Gods but me.

Here is commanded, first, that ye shall have a God. Secondly, ye shall have me for your God. Thirdly, ye shall

n Targ in 2. Ruth, Hae sunt Verba. Decem sunt precepta, sicut sunt decem membra radicalia. 1 Cor. 2. Auris. 3. Os. 4. Cerebrum. 5. Manus. 6. Facies. 7. Fecit circumcisions. 8. Pedes. 9. Oculi. 10. Renes. Deinde septem precepta quae precepta filijs Noah. Iudicium, Benedictio, &c. Shindler. Pentag.

o Concil. Aurel. 6. Can. 2

Canon.

3

Iudaismus.

Canon.

Confir.

Illust.

shall have me onely for your God. Fourthly, ye shall have me alwayes for your God.

Ye shall have a God. This proposition condemneth the Barbarian, who liveth without the knowledge of the true God.

Ye shall have me for your God. As this proposition iustifieth the Jew and Profelyte, so it condemneth all heresie and schisme of the Sadduce, the Pharise, and Essæan, this was Iudaisme properly.

I. It cōdemnest the Sadduces who denyed the immortality of the soule, that there were no Spirits nor Angels. They denied the Scriptures, except *Moses. Non agnoscunt seculum nisi presens* (that is) they acknowledged not a time to come, when there shall be a Resurrection; when as Christ saith, *Mat. 12. 31. Neither in this life, nor in the life to come.* Therefore by the Jews they were call *Menā-im, vel probrosi*, contentious, or calumnious. ^a*Gabia* the sonne of *Pesisa* reasoneth against the Sadduces thus. *Si quod non fuit, id fuit. Ergo quod fuit, erit:* that is, *If that which was not, was. Therefore that which was, shall be.* He meant if God created the world of nothing, and made it, may he not make our bodies off something againe?

II. The Pharises were a sect so called, because they separated themselves from other, by an hypocriticall kind of service and outwad shew. ^r*Drusus* maketh mention of seaven sorts of them, but there are onely foure usually made mention of.

1. The Pharise of *Praise*, that did all, that he might be seene of men; of those Christ speakes. *Mat. 6. 12. They blew their Trumpets, when they gave Almes, that they might be seene of men.*

2. The Pharise who saith: (*what is it that I have not done* (as if he should say:) *I have done that which the Law commands, and more.* Such a Pharisee was the young man in the Gospell: *Mat. 19. 20. All these have I kept from my youth.*

p Orig. contra Cels.

בנין
q Talm. Peshitas.

r Drus. in Elench. tribar

* Additions to the
Law.
(Epiph. advers. hares.
lib. 1.

† Drus in Elench. tribar.

u Full, Misce.

x R. Salom. in Gen.

* Epiph. contra hares.

youth. Such are the new Pharises who say, they have workes of supererogation: and as the old Pharies had their *auctarium legis*;* so have they good workes to spare to others.

3. The^t Pharise of blood, who knockt his head against the wall, so that the blood came: they carried thornes in their cloathes, and spred thornes in their beds, that they might sleepe the lesse, and attend their praies the more. Such are the new Pharises, the poenitentiaries, who whip themselves untill the blood come downe.

4. The^t Pharise of feare, who abstained from doing evill onely, *formidine pœnae*, for feare of punishment.

5. The Pharise of love who obeyed the Law for love of vertue.

6. The Pharise of gaine, who tooke any thing in hand to benefit themselves.

7 The devoted Pharise, that looked onely downeward and never upward nor on any side, because he wore a great mortar on his head.

III. The Essæans were the off-scouring of those Pharises, their Religion was, Col. 2. 21. *Taste not, touch not, handle not.** They would be more precise then the Pharises, they would suffer no man to touch them, they said, *Stand farre from me, for I am more holy then thou.* They dwelt by themselves without Ierusalem: they ate nothing but roots, they dranke no wine.* *Handle not, tangere* here is *tangere ad edendum*. So Gen. 3. 3. *Levit. 21. Ye shall touch no holy thing*, that is, yee shall not touch to eat it. So 2 Cor. 6. 17. *Touch none unclean thing.*

Ye shall have me onely for your God.

This proposition condemneth the Samaritane or Cut-tzan, who worshipped both a true God, and the Idols of the land; this was called by **Epiphanius Samaritanismus*, composed of Iudaisme and Paganisme.

Ye shall have me alwayes for your God.

This

This proposition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worship of the true God, he whose Father was a Iew, and his mother an Egyptian (*Levit. 24. 25. 27.*) falling from the truth. *Targum* translates him *Aramy*. So *Gal. 3. 28.* the *Gracian*, the Syrian translates it *Aramya*. Such Apostates was *Terah*, the father of *Abraham*, *Laban*, & other such Aramites. And afterwards the Gadarens, who made defection from the truth. They were called *Kupharim*, Apostates, and there were two sorts of them, * *Mumerim* Voluntary, or * *Meshomad coacti*, Voluntary or compeld.

The true worship of God now continued first in *Abrahams* family, then with the Patriarkes, then with the Iudges, then in the Temple, and so to Christ.

Ελληνισμός, or *Gracisme*, is that false worship which is opposite to the truth, revealed by Christ and his Apostles.

When Christ entred into covenant with his Elect, he would onely be worshipped.

This is Life eternall to know thee onely to be God, and whom thou hast sent Iesus Christ. Ioh. 17. 3.

Here is commanded: First, that ye shall have a Christ. Secondly, yee shall have me for your Christ. Thirdly, yee shall have me onely for your Christ. Fourthly yee shall have me alwayes for your Christ.

Ye shall have a Christ. This proposition condemnes the Pagans who knew not a Christ.

Ye shall have me for your Christ. This proposition condemnes the Iewes, who acknowledge not Iesus the Son of *Mary*, to be their Christ; so the Heretickes, who set themselves against His natures, person, union, and distinction of natures.

The Iewes reject Iesus the Sonne of *Mary*, to be their Christ.

They expect *Alias Tishbines*, to be the fore-runner of Christ,

y Targ. Iomathan in Gen.

2 Iosephus. Druf. in Eleuch.

γεγον.

ελληνισμός.

Canon.

ελληνισμός.

Canon.

Confir.

Illust.

I.

2

Canon.

Illust.

I

ת"ק
Solve nodos, & quas
stiones.
Talmud sapissime.

2

3

4

a Buxtorf. Synagog.

5

Canon.

2

Illust.

1

Christ; and they have a Proverbe, when they cannot resolve any hard question to their Schollers, they say, *Tishbi solve nodos. when Elias Tishbites shall come, he will resolve all doubts.* But this will be as we say, *Ad gracas calendas, for Elias is already come, and they have done to him what they pleased. Mat. 17. 12.*

They looke for a glorious kingdome, when he comes; *When wilt thou restore the kingdome to Israel? Act. 1. 6.*

They raile against the person of Christ, calling him that hanged God: so they call him crucified, *stamen, and subtemen, Levit. 13. 52.* the woofe and the warpe, because these two make the figure of the crosse.

Against his righteousness; *They seeke to be iustified by their owne workes: Rom. 10. 23.* And these latter Iewes being asked whether they beleieve to be saved by Christs righteousness or not, answer, *a That every Foxe must pay his owne skinne to the fleaer.*

Against the Christians, who are called after his name, They call them (*gojim*) the abominable Nation: they call the Turkes *Ismaelites*, the Moores *Cushim*, but us Christians in despite *gojim*.

The Heretickes, who impugne Christ natures, or his Person, they acknowledge not Christ for their Christ.

There were foure principall Heretickes. First, *Arius*. Secondly, *Appollinaris*. Thirdly, *Nestorius*. Fourthly, *Eutyches*. They were condemned in foure Councils, in Neece, Constantinople, Ephesus, and Chalcedon, by foure words, *ἀλλῶς, truely, τελείως, perfectly, ἀδιάρητος, indivisibiliter, indivisibly, ἀσύχυτος, incompesitè, incompesedly*; they denied his Godhead, his Manhood, union of both, and distinction of both.

The Heretiks, who set themselves against His offices, they deny Christ to be their Christ, as the Papiſts doe.

They deny his Kingly office, they ascribe power to the Pope to give lawes to binde the conscience immediately,

diately, *When there is but one Law-giver. 1am. 4. 12.*

His Priestly office, offering daily a sacrifice for the quicke and the dead.

His Prophetical office, when they take upon them to supply the defects of the Scriptures (as they call them) by traditions.

Then shalt have me onely for thy Christ. This proposition fights against the Church of Rome, for they seeke to be justified by their owne righteousness; and the righteousness of Christ. They hold that Christs righteousness merits, and our workes should merite. And ^b Bellarmine sayes, *Opera Sanctorum tincta sanguine Christi merentur*, that is, the workes of the Saints dipped in the blood of Christ doe merite.

Because they beleevved not the truth, he gave them up to beleeve * *Thas lye. 2. Theff. 2. 16.* To teach us that Popery is nothing but a masse of errors, which make up one great lye against His natures, person, offices and righteousness.

Ye shall have me alwayes for your Christ. The Apostates, who fall away from the knowne truth, have him not alwayes for their Christ.

There are sundry degrees of these Apostates, but the greatest is, when *toti in toto & totaliter excidunt*; * Such a one was *Julian* the Apostate, such a one in Spanish is called *runnigado*.

Christianisme, is that true worship, opposite to this *Gracisme*, it is onely found in the true Orthodoxe Christian Church, not in the Synagogue of Sathan, or anti-christian Church.

CHAP.

2

3

3

^b Bellarm. de Rustis.

* *τὸ ψεύδος.*

4

* When totally they fall away.

* *ἡ ἀποστάσις ὧστες ἐξοιδοῦνται.* Gracism.

CHAP. III.

Of the language which the Fathers spake in the first Period of time, untill the confusion of Babel.

Canons.

THE language which the Fathers spake from the creation to the confusion of *Babel*, was the Hebrew tongue.

Conf.

The imposition of the first names, shewes it to bee the Hebrew tongue, as *Adam*, because he was taken out of the earth. So *Chava* signifies *living*, because shee was the mother of all living. So *Seth* one put, because *Seth* was put in place of his brother *Abel*. So *Peleg*, *devision*, because the Countries were divided in his time. So the names of places shew, the first imposition of names to have beene Hebrew, as *Babel*, *Sinhar*, *Ninivy* and such. So all antiquity is of this judgement.

c Ioseph. l. contra Appionem. Euseb. de Prepar. Evangelica. Cyril. l. 1. contra Iulianum.

d August. de Civitate Dei, lib. 16. cap. 11. tom. 5. Esay 19. 18.

1. This tongue was called the Hebrew tongue, after the confusion of *Babel*, from *Heber*.

2. ^d It was called the language of Canaan, because the people of God spake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not have them to speake the language of *Ashdod*; *Neh.* 13. 23. 24. 25. *Dent.* 7. 2. 3. 4. 5. farre lesse would he have the to learne the language of the Canaanites, who were accursed of God. So, *2 Chron.* 20. He blames them for counterfeiting the Ammonites in their speech, who were of *Ammon*, as these of *Ashdod* were.

Obiect.

Obiect. But it may be sayd, that many of the ancient names of Townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may see in the Booke of *Genesis* and *Ioshua*.

Ans.

Ans. Although these names be Hebrew, yet we deny that they were imposed by the Canaanites, but by the Hebrews when they came to Canaan. *Laban* the Syrian called

called the hill *Iegar Sahadutha*, a heape of witnesses, *Gen 31. 47.* but *Iacob* in Hebrew, changed the name of it, and called it *Galeed*, a watch Tower. So yee see the names might be changed from the Canaanitish into the Hebrew language.

3. This tongue was called the Iewish tongue, (*Speake to us in the Iewish tongue, 2 King. 18. 26*) from the Patriarch *Iuda*.

In this tongue God spake to the Patriarches; in this tongue the Angels spake to men, in this tongue the Prophets wrote the old Testament. This tongue was kept still in the Church in the purity from *Sem* to *Arphaxad*, from *Arphaxad*, to *Peleg*; This tongue was not a punishment of sinne, as other languages were, *Alij propter peccatum voces dissonas habuerunt*, other people for their sinne had their languages confused, but the Church retained her language in purity not partaking with the rest in their presumption at *Babel*. All other tongues to the Church were but *lingua subsannationis*, a tongue of scorne, *Psalms. 114. 1.* Because they were but as *Barbarians* unto them, they were *populus peregrini sermonis*. The Chaldy Paraphrast translates it, *Barbari sermonis*, a Barbarous speech.

vt data est lex in lingua sancta, ita creatus fuit Mundus in lingua sancta, Talm. Ieruf.

e 1 ap. lib. 16. cap. 11. tom. 5.

Of the Languages spoken in the three last periods.

THe whole world was of one Language for the space of two thousands.

Gen. 11. 1. The whole earth was of one lip and of one word.

After that the Arke rested upon mount *Ararat* in *Assyria*, the posterity of *Noah* came westward to the plaines of *Shinear*, where they consulted how they might dwell together and not to geoe people the earth (which was contrary to the Lords appointment, *who divided to all nations their inheritance, Deut. 32. 8.* that they might replenish

Canon.

Confir.
Illustr.

plenish the earth.) Therefore they advise to build a house in the plaines of *Shinear* to dwell still together, and this was the originall of the *Assyrian* monarchie, which began in *Nimrod*, who was the mighty hunter (of men before the Lord; therefore it is said, *Gen. 10. 10.* that, the beginning of his kingdom was *Babel, Erech, Accad, and Calneh, in the Land of Shinear*; and *1 Chron. 1. 10.* It is said He began to be mighty upon the earth, hee went forth to *Assur* or *Assyria* to enlarge his dominions, and builded *Ninive*, and *Rehoboth* and *Calah*; it is not properly translated that *Assur* went forth of that land and builded *Ninive*. After he was dead he was called *Belus* or *Saturnus*, and honored as a God among the *Babylonians*, so that he was both the originall of the monarchie and idolatrie, which in time became a snare to the children of *Israel*.

But the Lord to scatter this devise of *Noahs* posterity, while as they were building, made a confusion of their language, where as they had but one language before this building, he gave to every one a severall language, and none knowing what one another said, they were forced to leave worke, and to scatter themselves upon the face of the earth.

Epiphanius saith, there were seventy men at this building, and every one spake a severall language, whereupon he gathers that there are seventy maternall tongues in the world, although their *propagines* or branches, and *dialects* or proprietie of speech according to divers nations be infinite; the Greeke writers call these that were the originall of their languages *mericopes*, *quasi divisi in Linguis*.

In this division, the first originall Language (the *Hebrew*) remained pure without any mixture of the other tongues, it is the *Metropolis* of all Languages, for all borrow of it, but it borrowes from none; they have some affinity with it, but it hath none with them, nor they among

So. rab. Menahem on
Gen. 11.

among themselves. Therefore after the Hebrew wee must marke who are properly mother tongues, who are branches of these mother tongues, and what are the divers dialects of every branch, and first what a maternall tongue is.

A *maternall* or mother tongue, was originally imposed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

A *propago* or derived tongue, is that tongue which is derived from a *Maternall* tongue, either by addition, detraction, or interchange of letters, words, or accents.

The *Syrian*, was the first derived tongue from the Hebrew the *Maternall* tongue. Secondly, the *Chaldy*, Thirdly, the *Phenician*. Fourthly, the *Arabicke*, which was also called *Kedarena*, the tongue of *Kedar*.

Some tongues are derived from those againe, as from the *Phenician* tongue, the *Punicke* or *Carthaginian* tongue.

Here wee muste marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

Kir in the Hebrew is called a *Citty*, but *Kirja* in the *Syriack* and *Phenician* tongue, is called also a *Citty*: hence cometh *Carthago* in the *Punicke* tongue, of the second derivation or *propago propaginis*; but *Vologesokarta* a *Parthian* word, a *Citty* set upon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; so *Tigranokarta* a *Citty* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

Abib in the Hebrew tongue, is called *spicavirens*, a greene head of corne, *Exod. 9. 31.* from hence is derived,

Abub,

Canon.

1.

Lingua maternall
1. Parrode Ling. Lat.

Canon.

2.

Propago
g Scaliger in Opusculis
Epist.

Canon.

h Aug. rom. 1. tradux
Evang. Joan. 1. 9. tradux
sunt Lingua ista, He-
braica, Syriaca & graecica.

1 Example.

Tradux lingua.
A borrowed tongue.

2 Example.

Chald. Abub.

i Horat. lib. I. Epist.

Canon.
k Scaliger Coniect. in
Varro.

i. Exemple.
l Nat. Comes.

m Ambros. Nazian.
Lectan.

* Causab. contra Baron.

Canon.

n Lib. 7. de Lingua Lat.

Abub, a whistle in the Chaldy, but *Ambub* in the Latine tongue; *Ambubaiarum collegia*, companies of Minstrils playing upon whistles. Here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue.

In a mother tongue, we aske *cur hoc est?* why is this? for it gives the reason, why the name was so imposed; but in the derived tongue, we aske *unde hoc est?* from whence is this? And therefore many Etymologists are very impertinent, who seeke the reason of the names, out of derived tongues, and not out of the mother tongue.

This word *Satyr*, many verball Grammatists labour to derive from the Greeke *στυγνισιλλatio*, quia proni ad venerem, lecherous; but we must derive it from the first Maternall tongue, the Hebrew word *Shagnar*. Levit. 17. 1. *Ye shall not offer your children Leshegnirim, to the hairy ones*, that is, to the Devils, who appeared in the likenesse of hairy Goates, and therefore were called *Satyres* by some small interchange: This* was some of the Fathers faults, who derived Hebrew words from Greeke, as *pescha*, from *πάσχω* *patior*, to suffer, so *Iesus* from *Ιαω* *sano*, to cure: so *kephas* from *κεφαλη*. So *Plutarches* fault, who derived *Sabboth* from *συσβάζειν*, *Bacchanari*.

The mother tongue gives the reason of the imposition of the name as being naturall: the derived tongue is but imposed *ex arbitrio*, at the pleasure of the Imposer, and oftentimes by chance; but it never expresses the nature of the thing. *Varro* expresses the matter by this example. An *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a City of *Ionias*) a slave: he brings him home to *Athens*, but knowes not his name; whether he shall call him *Iom* from his Countrey, or *Ephesus* from the City where he dwelt, or *Artemon* from his master whom he served: hee may call him any of these at his pleasure,

pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, &c.

A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

The dialects in the Hebrew, were first the *Hierosolymisane*, as *Act. 1.* τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, in their owne language, *Act. 1. 19.* they pronounced *akeldama*, others said *aceldama*, so the lisping *Ephraimites* said *Sibboleth*; they of *Beniamin* said *Shibboleth*, *Judg. 12*: So the *Galilaans*, had their dialect, for *Peter* was knowne to be a *Galilæan* by his speech, *Mar. 14. 70.*

Canon.

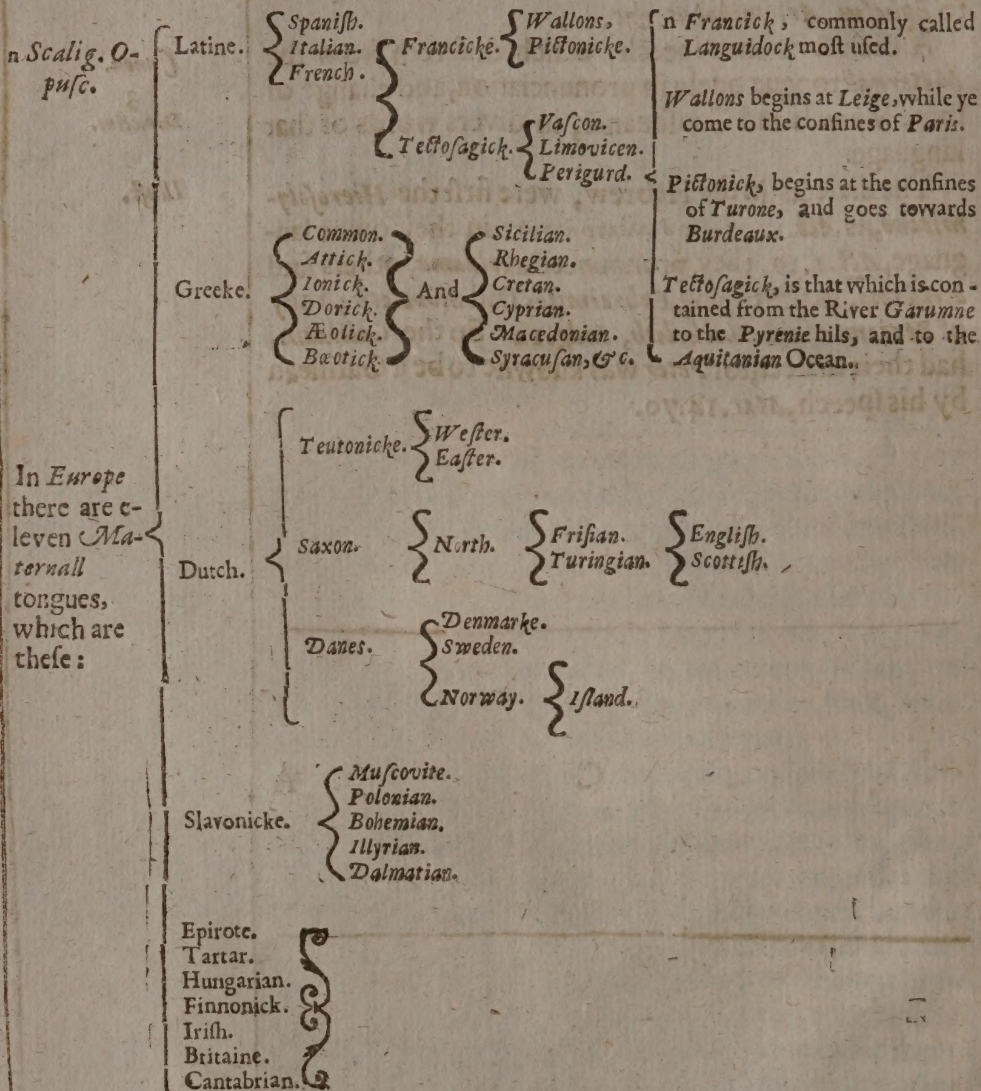
3
Dialectus.

Illust.

C

A

A CORROLARIE, Of the *Maternall* Tongues in *Europe*.



Pfal. 117. Of all kindreds, tongues, and Nations, Praise the Lord.
Acts 10. God is not an acceptor of Persons, so, neither of Tongues.

CHAP. IV.

How God revealed himselfe extraordinarily to his servants.

IN these Idolatrous periods the Lord revealed himselfe to these who were his servants, eyther extraordinarily without all meanes, or ordinarily by meanes.

He revealed himselfe extraordinarily foure manner of wayes, *Heb. 1. 1. God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets.*

These words the Apostle borrowes out of *Hos. 8. 12. I have written to him the great things of my Law; in the Hebrew it is Rabbe*, which words the Apostle paraphrastically interprets by two Greeke words *πολυμερως* & *πολυτροπως*, the first signifieth *copiously* as having many figures; the other magnificently or amply many wayes, but hee hath spoken more copiously and magnificently by his sonne Christ; these two words are conjoynd both together, *Hos. 12. 10. I have spoken by the Prophets, and I have multiplied * visions and similitudes by the hands of the Prophets*, That is, I have revealed my divine mysteries by many and excellent visions, which was otherwayes in the dayes of *Eli* when the Word of the Lord was pretious, that is, rare, where there was neyther prophecy by word, vision, or similitude.

The Lord revealed him copiously, and by way of excellency foure divers wayes, first by prophesie, secondly by *ruah hakkodesh*, thirdly, by *Vrim ve Thummim*; fourthly, by *bath-cot*.

First, the Lord revealed himselfe by prophesie. In a Prophet of God there are foure conditions required; first in his naturall faculties; secondly, the illumination of those faculties, called *influxus propheticus*; thirdly, the impresse of formes in these faculties; fourthly, sensible signes.

Canon.

Confir.

Illust.

רבו pro
רבי

הרבתי

R. D. Kimchi prefat. in
lib. Psal.

Prophecies are manifested to three principall faculties, sense, imagination, and understanding, that they be fitted and prepared for it; for these three are the subjects in which God workes.

These three must be illustrate or illuminate by heavenly light and filled with the holy Spirit.

This illustration begets the impression of sensible, imaginary, and intellectuall formes; the first formes are symbolically, the second spirituall or mysticall, and the third anagogicall.

The externall and sensible signes which must represent these formes to the sense and imagination (for all the formes in the understanding are intellectuall;) if they be apparent to the eyes, then they represent something, as the cloud, the rocke, the red sea; as when *Abraham* saw Christs day in the Ram he rejoyced, *Ioh. 8. 56.* Sowhen *Moses* saw in the burning bush, the affliction of the *Israelits*, *Exod. 3.* If they be heard by the eares as voyces, as *Elias* heard the Lord upon mount *Carmel* in a soft still voyce, or they are such voyces that have a similitude with the things we are speaking of, and such are parabes.

If these formes be represented to the Imagination, then a man is eyther sleeping, waking, or in a trance. If they be sleeping, then it is a prophesie by dreames, such were *Iosephs* dreames and *Pharaos*, and *Nebuchadnezzars*; If a man be waking then it is called a vision, and the Prophets are called *Seers*, such were *Jeremies* two visions of the seething pot, and Almond rod looking towards the North. If a man be in a trance then it is called an extasie, such was *Ezekiels*, *Daniels*, *Peters*, *Pauls*, and *Iohns*.

If the vision be intellectuall, then the formes must also be intellectuall, without relation to any corporall or imaginary forme, when the Lord comes by his Spirit immediatly and informes the understanding. Thus hee shewes

shewes to *Esa* the incarnation of the Word, *Esa*. 7. So Christs marriage with his Church, to *David*, *Psal*. 45. and his kingly and priestly Office, *Psal*. 110. This vision comes nearest to that sight we shall have in glory, which onely *Moses* is said to have under the Old Testament, for the Lord is said to speake to him face to face, *panim be panim*, *Exod*. 33. 11. but he is said to speake to the people *panim el panim*, as implying a different sort of revelation, *Num*. 12. 8. he spake mouth to mouth with him, *Dent*. 34. 10. a speciall priviledge that *Moses* had above the rest. First, he spake not with him *mediante Angelo*, as he did to many others; thus *Ioseph* spake to his brethren mouth to mouth, that is, without any interpreter, *Gen*. 45. 12. Secondly, as the Lord spake not to him mediately by an Angel, so neyther by any forme or similitude, *Num*. 12. 8. and the similitude of the Lord shall he behold, as if he should say, there was no parable there as other Prophets saw, but he saw his owne Creator immediately, so farre forth as he was able to comprehend. Thirdly, other Prophets were affraid and troubled, and faint, as *Daniel* and *Ezekiel*; but *Moses* was not so, but he spake to the Lord as a man speaketh with his friend, *Exod*. 33. 11. as a man is not troubled to heare his friend speake, so neyther was *Moses* when he heard the Lord.

Seeing *Moses* was so familiar with the Lord, whether might he prophesie when he list?

The Iewes say, when he list he was cloathed, and prophesie came upon him, neither needed he to prepare himselfe, but stood alwayes prepared, as the Angels in their ministry, and therefore hee prophesied at all times; but this cannot be, *non habuit prophetiam per habitum*, for oftentimes he went to consult with the Lord; if the habite had beene upon him he would have answered any thing immediately; and although he prophesied

פניו בפניו
פניו אל פניו

Quest.

Ans.

not alwayes, yet he remained still a Prophet, where we may marke a difference betwene *prophetia permanens* and *momentanea*, as Num. 11. *prophetarunt & non addiderunt*, that is, they prophesied that day onely. So Deut. 5. 22. he spake the ten words & added no more: such was the gift of Saul, 1 Sam. 10. 6. Saul prophesied all that day and all that night, but he continued not in his prophesie, it was onely a temporary gift, given for the confirmation of his office. Gen. 8. 12. it is said of the Dove, *non addidit redire*, shee returned not againe; such was the prophesie of the Seventy Elders, their prophesie was onely but for the time.

The vision by sense is not properly a prophesie but a vision, for a prophesie ever involves some obscurity: the intellectuall prophesie is not properly a vision, but an oracle or illustration of the minde; therefore the visions represented to the imagination are properly called prophesies.

The imaginary visions are of three sorts. First, of true things which are or may be, as Zach. 3. 1. he seeth Iesua the High Priest accused, and Satan standing at his right hand. Secondly, of things which are not but may be, Dan. 4. Nebuchadnezzar saw a tree cutte, and so that image of the foure mettles. Thirdly, of such things as neither are, were, nor can be, such was Daniels vision of these monstrous beasts, Dan. 7. and these monsters in Revel.

In all these three God workes some supernaturall thing in his Prophets, but in a different manner: therefore he is *minus propheta*, that sees onely the image of naturall things, but understands no more; he is *magis propheta* that sees them not but understands them, as Daniel when he expounded Nebuchadnezzars dreame; but he is *maximus propheta*, that excells in both as he understands the things represented by the similitudes. Therefore the Angel,

Ezek.

Ezek. 40. 4. faith, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee.

Seeing these that prophesied in a trance, had their revelation into the imagination, what was that prophecy inspired into them?

Quest:

The revelations given to the Prophets were done foure waies. First, by illapse of the spirit, illuminating the understanding. Secondly, by impression of intellectuall formes. Thirdly, by impression or setting in order the imaginary formes. Fourthly, by expressing of some sensible formes. In the first, second, and fourth kinds, there can be no abstraction of the senses; therefore it must onely bee in respect of the imaginary formes that make a distraction of the senses, and this is properly an extasie; example of this we may see in *Daniel* where he was afraid, troubled, and faint in respect of the vision.

Ans.

But the prophesie which is onely intellectuall and free from all sensible or imaginary formes, is most excellent and comes nearest to that knowledge which wee shall have of God in glory; for it is a mids betwixt the knowledge of faith & the knowledge in glory, for it shewes the vision to the minde without all meanes, as the prophesie which is shewed to the imagination is a meane betwixt the intellectuall and that which we have by sense, as *Iacob* saw a ladder in his dreame.

The prophesies of the Prophets are like the *Egyptians* hieroglyphicks expressed by holy Characters. Therefore to know the true meaning of the Prophets we must doe two things. First, by his words to search out the *Idea* of the vision, which the Prophet had revealed to him in his imagination. Secondly, when we have found out the true image of the *Idea*, to find out the true signification thereof. It is a very hard thing to finde out the second, as we may see in *Daniels* beasts and these in the

revelation; but where the speech is concise and short, the first is as hard, yet the second can never be understood without the first, for no man can draw the picture of *Alexanders* face which he never saw, unlesse by the history we doe conceive the lineaments of his face, and understand the figure of his body in our minde; so it is concerning these visions, therefore it is said, *Dan. 10. 1. intelligentia opus est.*

רוח הקדש

Secondly, the Lord revealed himselfe by *ruah bakko-*
desb, when he inspired his servants with the holy Spirit it was equall with that vision which is called intellectuall, but yet with this difference, these that were Prophets continued still Prophets, and they were set apart by God for that office so long as they lived: but these who were *θεοπνεύστοι* inspired by the Spirit, did not continue still in that calling, but spake by the Spirit as the Lord pleased to move them; for *David* was a King, and *Daniel* a Courtier, and *Iob* a Prince, and *Salomon* was given to *Idolatrie*, therefore not alwaies inspired. Yet it agrees with prophesie which is intellectuall, in this, that as the Lord illuminated the Prophets what to speake, so in this they did not so much speake by the holy Spirit, as the holy Spirit spake in them himselfe, as *Mark. 12. 36. David* said by the holy Spirit, the Syriack hath it in the holy Spirit, as if the spirit were speaking in him; therefore the Spirit is sometimes said to bee in him, and sometimes to be upon a man, sometimes to stay upon him, sometimes to dwell in him; therefore the Spirit of the Lord comming upon a man or dwelling in him, is called the hand of the Lord, *Ezek. 1. 3. The hand of the Lord was upon him*, so *Ezek. 2. 2. and 11. 5.* sometimes it is called the finger of God, *Matth. 12.* sometimes a Cloake, for *Elisba* was consecrate by *Elias* Cloake cast upon him, *1 King. 16. 19.* therefore Christ *Luk. 24. 49.* bids the Apostles stay still in the City till they

they were clothed with vertue from above.

Thirdly, the Lord revealed himselfe by *Vrim* and *Thummim*, and these are alwayes joyned together except onely in two places of Scripture, *Exod. 17. 21.* and *1 Sam. 28. 8.* This revelation was different from the former two, for by this the high Priest did not prophesie, but when he had put on this breast-plate, it was a signe to him that God would answer these doubts which hee was to aske of him; therefore it is called the breast-plate of judgement, because the Lord gave judgement to his people in their doubtfull cases.

Vrim and *Thummim* were not the twelve stones set in the breast plate, as *R. D. Kimchi* holdeth, neither were they two words in the breast-plate ingraven in the same, as holinesse to the Lord was written in the plate of Gold, and set upon the High Priests forehead, as other of the Jewes hold: but they seeme rather to bee two pretious stones given by the Lord himselfe to bee set into the breastplate, therefore in the Scripture they are set downe, *Exod. 28.* with the demonstrative particle, *He*, to shew the excellency of them by the rest, therefore the Lord saith not, thou shalt make *Vrim* and *Thummim*, as he had said of the rest of the breastplate, but he saith, thou shalt put in the *Vrim* and *Thummim*.

The manner how the Lord revealed himselfe by *Vrim* and *Thummim* is not expressly set downe in the Scripture, therefore the true meaning thereof is hard to be taken up; for *Iosephus* in his third booke of Antiquities sayes when they were to goe to battle, the Priest did put his Ephod upon him, if the stones did shine then they were to march forward, but if they did not shine then they were to stay: but this seemes not to have beene a sufficient way to have directed them in other cases, neither were there so many letters in the breastplate to expresse the whole answer which the Priest was to give; as for

אורים ותמים

R. Bechai.

example, when *David* enquired of the Lord by *Abiathar* the High Priest, *2 Sam. 5. 23.* whether he should goe up against the Philistins, the Lord answered, *Thou shalt not goe up, but fetch a compasse behind them, and come upon them over against the mulberrie trees, &c.* The stones could not have manifested all these things to them, and there wanted foure letters in the Alphabet to expesse the words.

The manner then how the Lord did reveale himselfe to the High Priest was this; when the Priest had put on his Breastplate, it was but a signe to him that the Lord was to inspire him what to answer, for as *Samsons* haire was a signe to him, that the Lord would continue his strength with him as long as he kept his hayre, *Samsons* strength was not in his hayre as in the cause or in the subject, but onely as in the signe; and as the Apostles garments and shaddowes were but signes of their power that they had in healing miraculously: so *Vrim* and *Thummim* was but a signe, that so long as hee had it on him, the Lord would answer him.

בַּת-קוֹל

The fourth sort of revelation was by *Bath col*, the echo of a voyce: the originall word, *kol*, in the Scriptures when the name of God is joyned with it, it signifieth Thunder, *Psal. 29.* the voyce of God maketh the Hindes to calve. So when God was to reveale his will to his people, he made Thunder as his Trumpet to sound before he gave out his decrees, as *Exod. 19.* when the Law was given. So *John 12.* there came a voyce from heaven, whereupon the people when they heard it said it was thunder, others said it was an Angell: So *Mark. 3. 17.* the two sonnes of *Zebedeus* were called *Boanerges* the sonnes of thunder; therefore alwaies where the thunder was heard it was a token of Gods presence, *Psal. 81. 8. I heard thee in the secret of the Thunder*, that is, in the secret of my glory. With the thunder was alwaies a voyce joyned with it, and this was called *bath-col*, *filia vocis* the daughter

daughter or echo of the thunder. Such a sort of revelation was that which *Elijah* had, *1 King. 19. 11.* when there came first a strong winde, and rent the mountaines and rockes; after the winde an Earthquake, and after that fire, and last came a still small voyce, and this was *bath-col* Gods revelation to him. So *Matth. 17. 5.* there came a voyce from heaven, in the Syriack it is *filia vocis*. Thus is understood that which *Eliphaz* said, *Iob. 4. 16.* that after the vision there was silence, and he heard a voyce; in the originall it is, *vox in silentio*. So that when the Thunder came alone, it was called *col*, when the voyce came after the thunder, it was called *bath-col*.

The Lord withdrew all these sorts of revelations from his people peece by peece, that they might cleave to the Law of God, *Mal. 4. 4.* and looke to Iesus Christ, whom in the last dayes they should onely heare: So that by this meanes they might come to the right understanding of his will.

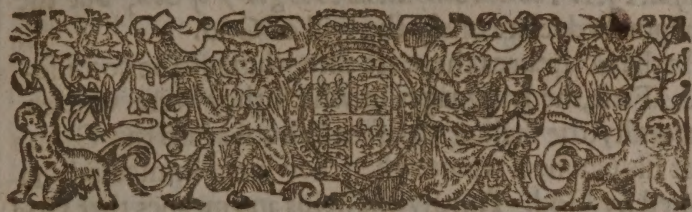
And thus much for the extraordinary meanes where- by God revealed himselfe to his people.

THE

laughter or echo of the thunder, yet a sort of new
as was that which I had heard, & I was, as it were, when
came with a strong wind, and rent the mountains and
rocky parts of the world in earthquake, and that the sea
and the earth were full of small voices, and this was said
Gods revelation to him. So that I, & these things
voices from heaven in the Revelation is like unto this
understand that within & upon the sea, that after
the vision there was heard, and he heard a voice, in the
original it was as follows. So that when the Thunder
came along it was called out, when the voice came after
the thunder was called out.

The Lord with new all the sorts of revelations from
his people, peace by peace, that they might cleave to the
Law of God, and look to Jesus Christ, who is
in the last days they should only hear: So that by this
means they might come to the right understanding of
his will.
And that might be the next day means what
by God revealed himself to his people.

THE



THE
FIRST BOOKE
 OF THE CHRISTIAN
 SYNAGOGVE, CONTAINING
 The ordinary meanes to come
by the sense of the Scripture.

CHAP. I.

*Of the ordinary meanes whereby God revealed him-
 selfe to his People.*



IN the Introduction to the Book,
 we have spoken how GOD re-
 vealed himselfe extraordinarily
 to his people without meanes:
 It followeth then, that in the
 beginning of this Booke, wee
 shew how God reveales him-
 selfe ordinarily, and with
 meanes.

The ordinary way whereby God reveales himselfe to
 his people, is by the Scriptures.

Iohn 5-39. Search the Scriptures, for they testifie of me.

Psal.

Canon.

Conf.

Psal. 19. 1. The heavens declare the glory of God, but the Scriptures declare onely the will of God.

In the Scriptures there are three things to be considered. First, the Languages in which they were written. Secondly, the sealing up of these books into the Canon that his penmen wrote, when they were immediatly inspired by God. Thirdly, the helps and meanes that God hath ordained to come to the right Sense of the Scriptures.

In what language the Bookes of the Old and New Testament were written.

Canon.

Illust.

Hugo Cardinalis.

Canon.

Illust.

I.

*Kidnā Tomerun Lehom,
Cp.*

GOD sanctified two languages, the Hebrew and the Greeke, for the Old and New Testament.

God the Father sanctified these two languages, when his Secretaries wrote the holy Scriptures. God the Son upon the Crosse, sanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, because the Oracles of God were written in Hebrew: in Greeke *propter sapientiam*, for wisdom, because the wisdom of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, because now the Romane Empire was flourishing. God the holy Ghost in the Pentecost, sanctified all Languages.

God made choice of the Hebrew tongue for to write the Old Testament into it.

There are sundry places of Scripture for divers respects written in other languages, as first.

There is one verse in *Jeremie* which is written in the Chaldie tongue (whereas all the rest is written in the Hebrew tongue) to the people going to the captivity

תִּמְרוּן לְהוֹם כְּרִנָּה. So shalt thou say to them (cursed be the gods who made neither heaven nor earth) Of purpose

pose the holy Ghost wrote this verse in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldæans in their owne tongue, when they solicited them to worship their Idols; Cursed be your gods, wee will nor worship them, for they neither made heaven nor earth.

There are some parts of *Daniel* and *Esdra*s written in the Chaldy tongue, which were not immediately inspired by the holy Ghost, but were borrowed by *Daniel* and *Esdra*s out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpose was done, that the heathen might give more credit to the Prophecy; notwithstanding, they were sanctified by the holy Ghost, as *Aratus* his poesie by *Paul*: * but wee deny that all the Chaldy in *Daniel* and *Esdra*, was translated out of the civil Records of their Kings, for some of it was inspired immediately by the holy Ghost.

There is one verse in *Daniel* written in the Chaldy tongue, but in the Samaritane Character, *Mene mene tekel upharsin*, which verse *Daniel* could reade, but none of the Chaldæans could reade it, although it was written in their owne language. The Iewes gave the reason; because the Characters were Samaritane Characters, which farre differed from the Chaldy. * *Esdra*s after the captivity, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chused the Chaldy character; before that time they used still the Samaritane Character. This Character is found upon their Shekel at this day: but after the Captivity *Esdra*s changed it; it differeth nothing now from the Hebrew Character which we have, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and he who could reade the one, could not reade the other, as may be seene here.

There

II.

et Iamini de Sacra Scriptura contr. Bell. l. 2. c. 1.

III.

u Moyses Gerundenfis in Comment. in lib. Moysis extrema parte. Hieronymus in prologo galeato. x S. alg. anima ad vers. in Euseb. Chro pag. 103. G. Beza annos. in Math. 17. 24.

The Samaritane Character.

The Chaldaean or Jewish Character.

y Abenezra.

IIII.

V.

VI.

VII.

VIII.

y Scaliger in Elech.

δαιμόνιον.

IX.

z Talmud. Babylon.

מִן־הַיָּם לַיָּם
סָא סָא תָּקַל וּפְרָטִי

There is one verse in *Exodus*,^y which was first written in the Egyptiacke tongue, but afterward was translated by *Moyse* into the Hebrew tongue, *Exod. 2. 10.* *Shee called him Mosche*, from *Mascha extrahere*, because hee was drawne out of the waters. *Pharaohs* daughter gave him not the name of *Moyse*; for in the Egyptiack tongue he was called *Monios*, as *Abenezra* testifies upon *Exodus 2.* but *Moses* gave himselfe the Hebrew name.

Secondly, there are some words in the Old Testament which are Egyptiack: *Gen. 41. 42.* *And they cryed before him (Abrech) to bow the knee.*

There are some Persian words, as *Esther. Seter* in the Persick tongue is called a *Starre*, she was cald before *Haddassa*.

There are some Arabick words, as may be seene in *Iob, Iob 6. 7.* *Lehem caro vivi*, quicke flesh.

Some^y composed of Egyptiack and Africk, as, *Exod. 13. 6.* *Totaphoth frontalia*, Frontlets; *Tot* in the Egyptick tongue, signifies *two*; and *Phot* in the African tongue, signifieth *two* also, because they had them written upon foure sides, as upon a halfe sheete of Paper foulded in two, and * written upon both sides.

There are some Syriack words, *Gen. 31. 47.* *Iegar Sabadutha*, the heape of witnesse: * the Hebrews say therefore, *Let not the Syriack tongue be vile in thine eyes, because it is found in the Law, Prophets, and written Bookes.*

The Hebrew tongue being the mother tongue, the Chaldaean and the Syrian but daughters of her; therefore oftentimes, in the Scriptures, the Chaldaean & Syrian are called Hebrew. *Iob. 19. 23.* *Gabbatha*, a high place, as a Iudgement seat, is used in the Hebrew, yet this is a Syriack

Syriack word: So *Golgotha*, dead mens skulls, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoleth*. So in *Nehemias* 13, the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, w^{ch} was understood in the Court without any Interpreter, being a derived tongue from the Hebrew. They spake to them in the Syriack tongue, that is, in the Chaldaean tongue, but afterward the Chaldie and the Syrian were distinguished.

The holy Ghost wrote the New Testament, in the Greeke language.

There are sundry Idioms found in the New Testament, which are not Greeke.

The hearers of the Apostles were either Iewes or Gentiles: The Iewes were of three sorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The first gave themselves to study the Hebrew Text: the second gave themselves to reade the Talmud; the third followed the Seventies Translation in Greeke.

The Gentiles were either Græcians or Latines; so that ye shall finde five sorts of Idioms in the New Testament.

Hebraismes, as first Hebrew names; as *Aceldama*, a field of blood; *Hosanna*, salvation; *Sabboth*, rest; *Halilujah*, praise the Lord; *Barjona*, the sonne of Iona, *Cananites*, and such like; 2. Hebrew verses, as *Eli Eli lamma sabachthani*, my God, my God, why hast thou forsaken me.

So the New Testament uses the Proverbs of the Talmud, as they had a Proverbe: *Are yee of Pambeditha, who can cause an Elephant to goe through a needles eye.*

These of *Pambeditha* were great braggers, who said they could doe strange things; hence came that Proverbe amongst them, and Christ uses it, *Matth. 19. 4. It is easier to cause a Camel to goe through a needles eye.* So this Proverbe, *Act. 9. 5. To kicke against the pricks.* So they who say to their neighbour, *Take out the straw out of thine owne teeth,*

Ezra. 4. 5.

Dan. 2. 4.

Canon.

Ilust.

I

2.

a Antonius Nebriss. de proverbijs Talmudicis.

^b Talm. Tractatu Me-
nacheth, Cap. 6.

teeth, heares this often; Take out the beame out of thine owne eye. The ^b Babylonian Talmud shewes how Iannes and Mamre, two Sorcerers of Egypt withstood Moyses, and mocked him when he wrought his miracles; saying to him, (*Wilt thou bring straw to Euphrata?*) as they would say, to carry water into the Sea: for they thought that Moyses wrought his miracles by Sorcery, whereas the land of Egypt was full of Sorcery: the Apostle as some thinke, hath relation to this, 2 Tim. 3. 8. *Iannes and Iambres which withstood Moyses.*

The Iewes called, *Ioh. 7. 35. Hellenists*, or the Græcizing Iewes: They followed the Seventies Translation. They have many peculiar words, which are found in no other Greeke Authors; as διαθηκη a Testament, and συνθηκη a Covenant, in that language are both one thing, and signifie *Berith*, or *fœdus*, a Covenant. So Γενεα they translate it both *lignum*, a cutte tree, and *arbores* a growing tree. Whereas other Greeks have two distinct words from them, ευλον and γενεα. Likewise ψυχη for the soule of man, in which sense no Greeke Writer before is observed to take the word. So they have sundry Latin words w^{ch} they have made Greeke; as ^c *Linteum*, a linnen cloth; *Macellum*, the shambles; *Cesar*, an Emperour; *Denarium*, a penny; *Artemon*, a saile; and a number such, which *Drusius* in his Booke intituled *Cadmus*, hath observed. For as many Greeke words were used in the East amongst the Hebrew, when *Alexander* the Great transported Colonies thither; so many words have beene borrowed from the Latines to the Greekes.

^c *Cadmus Drus.*

The Gentiles were either Greekes or Latines. Greekes; therefore ye shall finde so many Græcismes in the New Testament, and verses cited out of the Greeke Poets.

Latines; because the Romaine Empire now flourished,

shed, therefore so many Latine words are used by the Apostles writing in Greeke.

PARAGRAPH I.

Of the Canonick Bookes of the Old Testament.

THE Scriptures being written by the penmen of the Spirit were reduced to a certaine number, and set in order afterwards, by the Canons of the masters of the great Synagogue, hence they were called canonickall.

The Bookes Canonickall of the Old Testament, are twenty two.

Iosephus infiniti nobis non sunt libri sed viginti duo, *Moy- sis* 5. & *Propheta libros* 13. reliqui 4. hymnos in deum & vita humana precepta continent. Wee have not infinite Bookes, but onely twenty two, *Moy- ses* five, and the *Pro- phets* containing thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant.* 5.

These Bookes are divided into the Law, Prophets, and Psalmes.

The Hebrewes devide them into the Law, Prophets, and *Kerubim*, written Bookes.

The Prophets are eyther *Rishonim*, the former; or *Acharonim*, the latter.

They are called the former, because they described things already done.

These were *Iosua*, *Iudges*, *Samuel*, *Kings*, *Chronicles*. *Samuel* is called the first of the Prophets, *Act.* 3. 24 *Omnes Prophetae a Samuele*: All the Prophets from *Samuel*.

The later Prophets are either the great Prophets or the small.

They are called the later Prophets, because they fore- told things to come.

The greater are three: *Esay*, *Jeromy*, *Ezechiel*: the small

Paragraphe is that by which we make a transition from one speech to another.

Canon.

Confr:
d Cont. Ap. prom.

Canon.

Illust.

Canon.

Illust.

are *Terignetzar*, that is, *twelve*: they were all joyned in one volume; therefore a Testimony cited by Christ out of any of these Prophets, is said to bee written in the Prophets, *Mark. 1. 2.*

Canon.

These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir.

Matth. 22. 43. Dixit David in spiritu Sancto: How doth David in spirit call him Lord?

Illust.

Drus. in Gen.

A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Ieremy*; these were properly called prophets. Againe, there were Prophets by inspiration, but they lived not as Prophets, neyther continued they in that calling: for *David* was a King, and *David* was a Courtier: ^f the first sort, they called them *Propheta per missionem*, Prophets by message; the second, they called them *Propheta per spiritum sanctum*, Prophets by the holy Spirit onely; because their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

Object.

But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answ.

Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon.

The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust.

^g *Talmud. lib. Jub. a fin.*

The ^g Hebrews say, that there is a threefold Crowne; first of the Law, the second of the kingdome, and thirdly, of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon. Prov. 8. 15. By me Kings reigne.* And ^h they say, that *Esdra*s with the rest of the great Synagogue, after the Captivitic, reformed the Commonwealth,

^h *Talmud. hierosolym. in lib. megil. cap. 3.*

wealth, from the corruptions of Babel: *Et restituerunt magnificentiam in pristinum statum*, and they restored the magnificence into the old integritie; that is, the Law of God which excelleth all other in greatnesse.

These masters of the great Synagogue, whom the Mazorits afterwards followed, * did sundry things for the preservation of the Text. First, they numbred the letters, secondly, the words, thirdly, the verses of the whole Bible, fourthly, their * *μαρτυριατισμους*, corrections of the Orthography in the Margent; for they set downe two letters, *Keri velo Cetib*, that is, *we are to follow the reading, and not as it is written*. And *Cetib velo keri*, *scribitur & non legitur*, *It is written, and not read*: last, they sealed the Canon.

The ¹ Mazorites they called them *Siga Hamickra* *σείγιον της γραφης*, *The hedge of the Scripture*: for as the hedge keepes out the theefe; so doth the correction of the Mazorites keepe out the rest of the Correctors, that they should not bee bold to correct any thing in the Text. Hence is that saying of theirs, * *Tythes are the hedge of a mans riches: pay thy Tythes and be rich*. *Vowes are the hedge of the first fruits: the hedge of Wisdome is silence, and the Mazorite is the hedge of the Law*.

PARAGRAPH II.

Of the Apocryphe Bookes of the Old Testament.

THE Apocryphe Bookes were these, whose authority was not knowne in the Jewish Church.

These bookes the Hebrewes called ¹ *Genuzim*, from the Chaldie word *Ganax abscondere*, *to hide*; because their authority was not knowne in the Church: therefore it was, that they forbad their children to reade them, untill they came to mature age. So ^m in the Primitive

D 3

tive

* *Anshe keneset ha-gedola*, *viri synagagae magnae*, the masters of the great Synagogue: so they were called *Rabbanim*, the masters of answers.
* Is the error of writing.

פ
ב

i Shindl. pentaglot.

k Talmud. Babylon.

Canon.

Illust.

l Scalig. in Euseb.

m Athanas. in Synop. Innuus contra Bellar. a scriptura.

Canon.

n Rainold.

Illust.

o Epiphanius contra haeres.

* Chryso.

p Iunius de Scriptura
contra Bellar.

Canon.

Illust.

I

q Rufinus in Symbolum.

2

r Origen περὶ ἀρχαῶν.

s Epiph. de ponder.

tive Church, when they were read, the Reader stood but in the inferior place.

The Greekes called the Canonick Bookes ἐνθαβέτες, *put in*, because they were within the Canon, and ἐκκεκρυμμένους *revealed*: they oppose to these μὴ ἐκκηλοῦσθαι, *not to preach*; and ἀποκρύπτειν, *to hide*, and ἀχαραρίσκει, *because they are not received in the Canon*.

Epiphanius^o his reason is not good, why they are called Apocryphe Bookes, *because* (saith he) *they were hidden in the Arke*: These Bookes were written after the second Temple; therefore it is better sayd of him who sayes, * ἀποκρυφον πᾶν μὴ ἐνθαβέτον, *All that which is not within the divine Canon, that is Apocryphe*: whatſoever is out of the Cheſt of the Sanctuary. Κεῦσα δὲ τῆς κρύπτειν, *κρυπτή* was *Capsa ecclesia*, *The cheſt of the Church*, in which the Canonick Bookes were reserved.

There were two ſorts of Apocryphe Bookes, *Primi generis*, & *secundi generis*; of the firſt ſort, and ſecond ſort.

Primi generis, which the Church made uſe of, although they received them not in the Canon: as the *Macchabees*, *Ieſus Syrack*, the *Wiſdome of Salomon*, *Tobie*; These were not called *Canonici* by the Fathers, but *Eccleſiaſtici*.

Secundi generis, were theſe: which they altogether rejected; ſuch were the Bookes of *Iannes* and *Iambres*, *Petereb Mosche* ſive ἀναλήψις Μωϋſους, *dimiſſio Moysis ex hac vita*. The aſſumption of *Moses*, or taking him out of this life. In this Booke is deſcribed the ſtrife which was betwixt *Michael* and the *Divyll* about the body of *Moses*, of which we reade in *Iude* his Epistle, *Iude 9*. So ἀντιστοιχείας. So the Prophecie of *Enoch*, ſo Apocrypha *Ieremia*. Epiphanius^t teſtiſies, that the Iewes ſent to Egypt to *Ptolomie* with the Canonick Scriptures, ſeventie two Apocryph Bookes.

PARA-

PARAGRAPH III.

Of the Canonick Bookes of the New Testament.

THE Bookes of the New Testament are Historicall, Doctrinall, and Propheticall.

Historicall, are either of Christ or his Apostles. Of Christ, the foure Evangelists: of the Apostles, the Acts entreats.

The * foure Evangelists, are like to the foure Rivers which went about the Garden of Eden to water it, and Christ in the midst, as a Tree of Life.

The Doctrinall bookes, are the foureteene Epistles of Paul, of James one, & Peter two, of Iohn three, of Iude one.

The Propheticall Booke, is the Booke of the Revelation; containing the state of the Church, from the dayes of Iohn to the end of the world.

Canon.

Illust.

* Chrysost.

PARAGRAPH IIII.

Of the sealing of the Canon of the whole Scriptures.

FOR if we take the book of the Psalmes as they are divided in five bookes, the twelve Prophets severally, and the books of Esther, Ruth, and the Lamentations, number all together with the bookes of the New Testament, they will make up this number; and even as seventy valiant men stood about the bed of Salomon with Targers: so the Lord hath set these seventie Valiants to defend his Truth.

Iohn, who out-lived the rest of the Apostles, sealed the Canon of the whole Scriptures.

Revel. 22. *Curst is he who addes or takes away from the things written in this Booke.*

The masters of the great Synagogue who lived to the time of Alexander the Great, for Iaddus the High Priest, of whom Nehemiah maketh mention, sealed the Canon of the Old Testament, and Iohn sealed the New,

Canon.

Conf.

† Tertull. lib. 17. de
baptismo.
Iust.

and joyned both the Old and the New together.

* The Sadduces rejected all the Old Testament, but the five Bookes of *Moyſes*; *Marcion* rejected all the Evangelists, but *Luke*. *Ebion* and *Cerinthus* rejected *Iohns* Gospel. The Papists adde the Apocryphe Bookes to the Scriptures. *Prov. 17. 15.* But these are equally abominable before the Lord, He that justified the wicked, and he that condemneth the just.

PARAGR. V.

How the holy Scriptures must be expounded.

Canon.

Conf.

Canon.

THE Scripture must be interpreted by the same Spirit, by which it was inspired.

2 Pet. 1. 20. 27. No Scripture is of private interpretation.

Private interpretation, is cyther *Prater fundamentum veritatis*, beside the ground of verity, or *Prater fundamentum salutis*, beside the ground of salvation; *circa fundamentum salutis*; about the ground of salvation; or *contra fundamentum salutis*, or contrary to the foundation of salvation.

I.

u Chrysoſt.

Prater fundamentum veritatis, is, when an Interpretation agrees not with the place intreated, although it bee not *contra fundamentum salutis*: these the Greekes called *ἁπροσδιουσι*, *aliena á proposito*, out of purpose: as * those who seeke Gold in the earth, if they misse the veine, they lose the Gold: so those who interpret Scripture, besides the meaning of the place intreated, they misse the sense of the Scripture.

2

Prater fundamentum salutis, is that Interpretation which is not on ly beside the veritie, but also besides the foundation Christ: this by the Apostle is called, 1 Cor. 3. 15. Hay and stubble, it shall burne, but the builder may be safe.

3

Circa fundamentum salutis, is that Interpretation, which

which weakneth the foundation, although it raze it not directly.

Contra fundamentum salutis, is that interpretation, which razeth the foundation, Col. 2. 19. *Not holding the head Christ.*

2 Peter 3. *Unstable soules wrest the Scriptures*: It is a word borrowed from torturers, when they put an innocent man upon the racke, and makes him to speake the things he never meant: so these wrest a sense out of the Scriptures, which the holy Ghost never meant. The Jewes have a fable, that Manna had a taste to every man as he list, when he did eate of it, but this fable is refuted, Num. 11. 5. It is as false, that the Scriptures of God had any sense which heretickes list to give them.

True interpretation, is that interpretation which is *super fundamentum*, upon the foundation, and gives the true interpretation of the place intreated.

The Doctors of the Jewes were call'd *bonim*, *adificantes*, Builders, because they were bound to build upon the foundation, Mark 12. 10.

PARAGR. VI. Mark 12. 10.

Of the internall light, which shewes the way to come by the sense of the Scripture.

He meanes to come by the sense of the Scripture, are either internall, or externall.

The internall light whereby we come to the sense of the Scripture, is the holy Spirit.

Then he opened their understanding, to beleave the Scripture, Luk. 24. So *Revelasti mihi aurem*, Thou tookest a vaile off mine eares, 2 Sam. 20. and made me to understand. *Perforare aurem est obedientia*, to bore the eare is for obedience; thou boredst mine eare: but *revelare aurem, est intelligentia*, to unvaile the eare is for understanding: The Latines call this *dicere in aurem*, to speake in the eare.

PARA.

Wisedome chap. 16.

Canon.

Illust.

Canon.

Confir.

PARAGR. VII.

Of the externall helpes to come by the sense of the Scripture.

Canon.

Illyst.

THe externall helpes, which helpe us to come by the sense of the Scripture, are especially five.

1. *Διττολογία*, to consider the Marginall, and line reading of the Scripture. 2. *εγγραμματολογία*, the right pointing of the Scripture. 3. *αναλογία*, the right collation of Scripture with Scripture. 4. *μετάφρασις*, the right translation of a Scripture. 5. *ἰσχυροκείμενα*, the customes proper to the Iewes.

CHAP. II.

Of the first Helpe.

Διττολογία, or the Marginall and line reading.

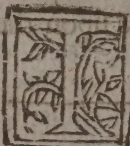
Canon.

Illyst.

Canon.

Confr.

Example.



DO mark the line reading, and the Marginall reading, helpes much for the understanding of the Text in the Hebrew and Greeke.

This Marginall reading is set downe in the great Mazora Bible in the Margent and the Text: and joyning both together, is called a double reading.

Where the holy Ghost hath joyned both the readings, these we are to follow.

There is the Marginall reading in the Prophet *Esa* 51. 14. written in two severall words, but having the signification of any of them, *פקח-קוה Pekabb koabb Omnimoda apertio*, (to open the prison) or the eyes of the blinde.

For this is meant alio of those that are blinde, as those that are in prison.

These two readings our Lord joynes together, *Luk*. 4. 18. *Thou hast sent me פקח-קוה Pekabb-koabb, to restore sight*

to the blind, & to open the prison to the prisoner. If I were reading the 61. of Esay, the first verse, I might make this line reading: *To give sight to the blinde, as well as to open the prison to the prisoner.*

2 Sam: 23. 20. Bennaia the Sonne of Ichojdah was a ^{חַיִּל} lively man: but the Marginall reading hath it (^{חַיִּל} a strong man.) This Marginall reading, 1 Chron. 11. 22. is made line reading; therefore we may joyne them both safely in the Text, *He was a lively strong man.*

1 Chr. 11. 11. And Iohanan was the ^{חַשְׁבַּלִּישִׁי} Hashbalish, cheefe of the Captaines; the Marginall reading, *He was one of the ^{חַשְׁבַּלִּישִׁי} Hashlishim, three:* which marginall reading, 2 Sam: 23. is made line reading, therefore wee may joyne them together, *He was one of the three chiefe Captaines.*

Where the holy Ghost makes that line reading in the New Testament, which is marginall reading in the Old Testament, we may safely joyne them both in the Text. Prov. 3. 24. *He gives grace to, ^{אֲנָיִם} the ^{אֲנָיִם} poere;* but 1 Peter 5. He followes the marginall reading, *He gives grace, ^{אֲנָיִם} to the ^{אֲנָיִם} humble;* therefore wee may safely joyne them both in the Text; *He gives grace to the poore humble.*

Psal. 16. 10. *Thou wilt not suffer Hhasiadeha, thy ^{קִדְדִּיךָ} holy ones.* In the marginall there is a signe of the plurall number, shewing that there is a letter redundant. Peter Act. 2. approves this marginall reading, reading it in the singular number, *Thou wilt not suffer Hhasiadeha, thy ^{קִדְדִּיךָ} holy one to see corruption.*

The marginall readings of the Mazorites we may use them for illustration, (where they are not approved by the holy Ghost) although wee may not make them line reading. If they impaire not the credit of the Scripture, or is contrary to it.

Es.

Canon.

.1 Example

2

Canon.

1.

1 Example.

Esa. 63. 9. In their afflictions they were ^ל Lo, (not) afflicted; the marginall reading may serve for illustration; In all their afflictions ^ל Lo, (be) was afflicted, to wit; Christ bearing our sinnes.

2

1 King. 22. 48. Iosaphat had ^{עשר} āsar, ten Ships which went to Ophyr: the Marginall reading hath it, Iosaphat ^{עשה} Asah, made shippes which went to Ophyr. Here the one cleareth the other, he made shippes and how many shippes he made.

3

Deut. 21. 7. Our hands have not Shophcheb fudit ^{שפכה} shedde. (In the singular number) the marginall reading hath it ^{שפכו} fuderunt in the plurall number: to signifie, that every one in particular shall purge himselfe, and all of them should protest that they had not shed that innocent blood.

Obiect.

I

But the Mazonites marginall reading seemes to bee contrary to the Text; therefore we may not use it for illustration.

Prov. 4. 3. Tender and young was I ^{לפני} Liphne, before my mother: but the marginall reading hath it, Tender and young was I ^{לפני} Libne, before the sonnes of my mother: Here the marginall reading seemes to be contrary to the Text: for Salomons mother had no sonnes but Salomon, and the child who was begotten in adultery, who died so soone as he was borne.

Ans.

Salomons mother had moe sonnes, 1 Chron. 3. 5. wherefore the marginall reading may well stand for illustration, (Tender and young was I before my mother) and (tender and young was I before the sonnes of my mother) that is, of them all best beloved.

Obiect.

But the Text sayes, *Vnicus eram matris mee*, I was my mothers onely sonne: then it may seeme shee had no more sonnes but Salomon?

Ans.

Iunius translates it, *unicus*, id est, *unice dilectus*, hee was

was his mothers best beloved of all his brethren.

The marginall reading seemes to bee contrary to the Text, 2 King. 8. 10. *Abi, dic לֹא לֹא, non vivendo vives, quia ostendit mihi Iehovah, cum certo moriturum: Goe and say unto him, thou shalt not recover: for the Lord hath shewed me that he shall surely die.*

The marginall reading hath it thus; *Goe say unto him, thou shalt recover although the Lord hath shewed to me hee shall surely dye. Abi, dic לֹא לֹא, ei, vivendo vives quamvis Dominus ostendit mihi eum moriturum.*

The marginall reading is not contrary to the Text, but serves for illustrating, *Abi, dic ei (subaudi) non vivendo vives: Goe and tell him (to wit) he shall not live, because the Lord told me that he shall certainly die.*

But the marginall reading seemes to be the right reading here, joyning *emor* with *lo*, by *Mackaph, dicei*, and then a Comma.

Mackaph is not a syntactick accent, but Euphonicke; therefore *Iunius* in his last translation, follows the line reading (*dic non*) and not the marginall reading *dic ei*, as he did in his first translation.

How shall I know, *Psal. 22. 15.* that this (*Caaru, they digged my hands and my feet*) is the right line reading, and not this, *Caari as כְּאִרִי a Lyon.*

First by the Grammaticall helps; for *Caaru* with *Cametz* signifieth (*to digge*) but with *Pacach* (*as a Lyon*) it is here with *Cametz*, therefore it should be read *they digged*, and *Iod* is put for *Vau*. 2. The circumstance of the Text will leade us to reade, (*they digged*) for every member of the Text hath a proper word ioyned with it; *Dogges compassed me about; the company of the wicked environed me, Psal. 22:* then the last member should not want the owne proper verbe, *they digged*. 3. *Iohannes Isaac Lanita* testifies, that he saw a Psalter, wherein it was plainly

Object.

2

Ans.

Object.

Ans.

x Vide grammat. Lanij de accentibus.

Quest.

Ans.

1.

2

y Iohannes Isaac LeCisa.

z Translat. 70. in Psal-
mos.
b Petrus Galat. de
trinitate.

Canon.

1. *Example.*

2

3

Canon.

II.

1848.

1

1 Example.

2.

10

plainely written, *Caaru*, and not *Cuari*. 4.^z *Aquila*, (who was a great enemy to Christ) followed *Caaru*, they digged, *ἡσχυραν*, turpiter fœderunt manus meas, id est cruentarunt. They filibly defiled my hands, that is, with blood. And the seventy *ἀσχευαν*, foderunt, digged: and the translation which the Ethiopians and Indians use in the Chaldy tongue, hath *Caaru foderunt*, digged, as *Petrus Galatinus* testifies and so the Syriake version hath *ܩܪܝܬܐ* transfixerunt.

No transſlator may put the marginall reading in the Text, unleſſe it be approved by the holy Ghoſt.

We cannot translate, *Psal. 22. 15. They digged Lyon-like my hands and my feet.*

So, 1 King. 16. 26, the line reading hath it (*in his finnes*) the marginall *in his sinne*: we must not put both in the Text here, *in singulis peccatis eius*, for *every one of his sins*, but use it for illustration onely.

Ecclesiastes 4. 17. *Keep thy foot*, in the marginall, *keepe thy feet*: Wee must not translate it so, *keepe both thy feet*.

Where the Mazonite notes seeme to impair the credit of the Text, there we are not to follow them.

The Mazorites of *Tyberia* will seeme to be more modest then the Text, and to put the holy Ghost to schoole as it were, to teach him to speake.

2 King. 18. 27. *They shall drinke their owne pisse.* but in the marginall, they will put it in more modest termes; *They shall drinke the water of their owne seete:* but, to the cleane, all things are cleane, *Tit. 1. 11.*

2 King. 6. A gabb of Doves dung : but for modesty they
set in the margin, *That which comes out of the holes of the*
Doves. They say this phrase, *Indiget foraminibus suis, he*
hath need to make water.

They will not say, *Deut. 28. Subagrabis eam, Hee shall know her* as the Text hath it: but in the margent, *He shall love with her.* For

For

For the Piles or the Hameroids, 1 Sam. 4. 4. they put in the margent *tehorim* Holes, and they poynt the first word

מַרְסָּה *Marisca* Hameroids, with the poynts of בְּטָחָי *high holes*, to signifie, that the last must bee read for the first. *Scheva* is never made a guttural letter. So they reade *Iehovah* with the points of *adonia* or *elohim*.

As they would shew themselves for sooth more modest then Pen-men of the holy Ghost: so they would shew themselves more clement then the holy Ghost.

There are foure Bookes in the Old Testament, which end with threatnings, but the penult verses of these Bookes are more milde; therefore they have caused to Print them over againe, and adde to every one of these Bookes, the penult verses after the last. The note of the foure Bookes is set downe by *Sigla*, or their abbreviati-
on in the end of *Ecclesiastes*; *Iod* for *Esaias*; *Tau* for *Ternignatzar*, The twelve small Prophets, of which *Malachy* is the last; *Caph* for *Lamentations*; and *Coph* for *Cokeleth*, *Ecclesiastes*.

Because the last verse in *Esay* is terrible, (and their fire shall not bee quenched) they have caused to Print over againe the penult verse: And it shall come to passe, that from month to month, and from Sabbath to Sabbath, that all flesh shall come and bow before me: so they have dealt with the other three bookes, adding the penult verse to every one of them.

As they will shew themselves more clement then the holy Ghost; so they will take upon them to censure places which they thinke defective in the Text.

This is their note in the margent, *Gen. 4. 8.* that there are 28. verses in the midst of this verse wanting; a large conference of *Cain* with *Abel*, which is set downe in the Chaldy Paraphrast. But (*& dixit*) he spake, signifieth not only

7

Baapholim.

Batebherim.

II.

יחיקק

III.

Canot.

IIII.

* F. Canade repub. Ind.
Scal. in Ens.

only to hold a long conference, but also to speake friendly with one, and to converse with him.

These are the censures of the Lewes of Tyberias, but they are not found in the great and first Mazora.

Where the double reading of the Mazorites is contrary to the Text, it should bee altogether reiected and cast off.

When * Onias the fourth was cast out by Antiochus the great, from the Priesthood of Ierusalem, hee fled to Egypt, and there built a Temple in Heliopolis, alledging Esay 19. 17. for him; reading the Text thus (*And one of them shall be the City of חרס Cheres the Sunne*: for חרס *Heres, destruction*; the Chaldy Pharaphrast ioynes them both together, *The city of the Sunne shall be destroyed*. This double reading is contrary to the Text, for there might not bee any Temple built for the worship of God, but at Ierusalem. Confer *Dent. 5.* with the 4. of *Iohn*.

CHAPTER. III.

Of the second helpe.

γραμματολογία, or the right pointing of a Scripture.



He letters in the Scriptures have two sort of points, either in valour or in figure; the points in valour were from the beginning delivered by *Moyfes* in mount *Sinai*, but the figures of them were found out afterwards by the Mazorites, and no consonant can bee pronounced without them. Of the latter points, the Lewes say in the Ierusalemitan Talmud, *Othun cullebu cegnuphalo naphsha*, Letters without points are like a body without a soule; and so *Zobar* saith, *hakkore belo hamme-theg carreketh belo barezten*, He who readeth without points

Lib. Com. cap. I.

Ex midrash.

points, is as he who rydeth without a bridle. And againe he saith, *col' perush shelo g'nal derech batagnamin Lo tob Lo*, Every exposition that is not according to the points and accents, is not to be followed; the Jewes call the accents *tagnamin* because they season the reading, and give it the right relish, as sawce doth the meat.

□'myu

Many goe about to proue that the Scriptures had the figures of the vowell points and accents from the beginning, because without them the letters cannot be pronounced, and that there are many of the accents set downe in the Talmud before the Mazorites found them out. But wee must understand that every letter in the Hebrew hath the owne valour naturally, and every word the owne accent whereby it is pronounced, and every phrase may bee read and understood without any of them, and it may bee proved by the argument taken from the nature of all other languages in the world, and the argument is this.

Neither the *Arabicke, Syriack, Chalde,* or any other dialects of the Hebrew had any vowels or accents in figure from the beginning, but are lately found out for to helpe those that are not trained up naturally in that language; but the Hebrew, being naturall to the Jewes they needed none of them, for they had onely three letters of the Alphabet that served them for vowels &c. the proposition is proved by the analogie of other languages as in the Greeke, for it is not above 200. yeares since the vowels and accents were found out, as may be seene in their old manuscripts, where all the matter goeth forward, as one continued word; for *Cadmus* who was the first originall of them gave them onely sixteene letters, and these lacked many of the vowels, but had no figures of the accents. So the ancient Latins said *bne* for *bene*, *ptere* for *petere*; and so the *Æthiopians* at this day have no vowels, neyther the *Persians* who have but

Plin. hist. nat.

Scal. in o' n'sc.

Canon.

1. Exemple

Where this starre * is placed, it shewes alwaies the wrong reading.

2

g Talm. in tract. de festis.
Fol. 6. super Exod. 24. 5.

eight letters and by divers situation of them they may reade them diversly, so that the languages themselves neede none of the figures of the vowels and accents, but are found out for those that are strangers to that language to helpe them more easily to reade it. And thus we are beholden to the Mazorites who have taken such paines to set downe the figures of the vowels and accents, to helpe us who are but strangers to that language without them.

The right poynting of the Scripture, by the accents found out, is a most necessary helpe for understanding the Text.

*After the Lord said, let the waters bring forth abundantly every creeping thing: and let the fowles flie upon the earth, Gen. 1. 20. * Because the vulgar Translation marked not the poynt Atnach, at creeping things here; therefore sundry have gathered, that the Fowles were created of the waters, contrary to the Text, Gen. 2. 19. Out of the ground the Lord God formed every beast of the field, and every fowle of the ayre*

And they offered burnt offerings, (to wit) Lambes: and they sacrificed peace-offerings (to the Lord) to wit, Bullocks. Exod. 24. 5.

There was a question betwixt the Disciples of *Hillel* and the Disciples of *Schammai*, what were the sacrifices which were offered by the Israelites in the wilderness; the sect of *Hillel* held, that it was the dayly sacrifice or burnt offering which they offered: The sect of *Schammai* held, that it was a voluntary sacrifice which they offered: but if they had marked the right poynting of the Text, this controversie would haue soone ended; they might have seene two distinct sacrifices set downe there. They should not have read the Text without the distinction *Atnach* at burnt offerings, as they did (*and they offered burnt offerings, and sacrificed peace-offerings.*)

And

And he was with the Lord forty daies and forty nights, and he did neither eate bread nor drinke water : and he wrote upon the Tables, Exod. 34. 28.

Who wrote upon the Tables, whether God or *Moy*ses? *Dent. 10. 2.* It is expressly sayd, that God wrote the second Tables, then for to cleare the place in *Exodus*, we must marke the accent *Atmatch*, set downe before (*and*), and *Moy*ses did neither eate nor drinke : here is the rest, and he wrote (to wit, God) or *dum scriberet scilicet Deus*, while as he wrote, (to wit, God.)

2 Sam. 8. 13. And David gave him a name when he returned from smiting the Syrians in the valley of salt, eighteene thousand.

The accent *tarcha* in *Aram* or *Syrians* sheweth that it is distinguished from the words following, and that it coheres with the words going before, for the *Syrians* were not killed in the valley of salt but the *Edomites*; for the *Syrians* were farre distant from this valley, for *David* fought two battels in one day, one against the *Edomians* by *Abisai* the brother of *Joab*, where he making the first on-set killed sixe thousand, and *Joab* comming in afterwards killed twelve thousand; and the victory is ascribed to *David* who gave him a name when hee killed eighteene thousand; therefore we should not say that the *Syrians* were killed in the valley of salt, for *Syria* was distant from it, but the *Edomites* were killed there; therefore *1 Chro. 18. 12.* it is said that *Abisai* killed of the *Edomites* eighteene thousand in the valley of salt, and so in *Psal. 60.* in the inscription, when *Joab* returned and smote of *Edom* in the valley of salt twelve thousand, but *Samuel* saith that *David* smote of *Edom* eighteene thousand.

Lewit. 12. 6. But when the dayes of her purification shall be fulfilled, whether for a sonne or a daughter, shee shall bring a Lambe.*

Augustine not observing the Hebrew point *Segolta*,
E 2 which

which is put after *daughter*, thought that she was to offer her offering for her son as well as for her daughter, contrary to the Scripture; for the male childe was to be circumcised the eyght day, and consequently was cleane; and the females were circumcised in the males. The sonnes of *Jacob* say to *Hamor*, *Gen 34. 14. Shall we give our Sister to one that is uncircumcised? But this we will consent unto you, that every male be circumcised among you.*

Deut 25. 2. 3. Forty stripes shalt thou give him, but no more.

6.

e Talmud.

The Jewes had a tradition of giving the guilty thirty nine stripes, but not full forty. *2 Cor 11. 21. I received of the Iewes thrice forty stripes lacking one*: the reason commonly is, why they substracted one was for pitty: but the ground of the substraction was the custome of the Jewes following the *Talmudlike* reading, omitting the distinction which is in the Text; for the Text distinguisheth these two, *Hee shall be beaten before him with a certaine number*, then it subioynes. *Thou shalt beate him with forty stripes*: but the Talmudicke reading ioynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of forty*) that is, that which goes next unto *forty*, or immediately before *forty*; the Text sayes not (say they) *forty in number*: for then full forty must bee understood; but because the Text sayes, *Bammispher in numero*, in number, he would say; Let him be beaten with as many stripes as hee may beare according to his desert.

1 Sam. 4. 4. Before the light of God went out in the Temple, Samuel slept.

The not reading the point made a wrong reading. *Before the light of God went out, * Samuel slept in the Temple.* No man might sit in the Temple, farre lesse sleepe in it. The King sate only in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Cham-

Chamber hard by, and not in the Temple.

*Habac. 2. 4. The iust by faith, shall live; We must be first iust by faith before God, and then live; and not first iust, then live by faith before God: this is the right reading. But some reade it wrong, thus; The iust, *shall live by faith. That the former is the true reading, is proued by the Apostle, Rom. 1. 16. 17. Onely the iust shall live before God: but the iust by faith is onely iust; therefore onely the iust by faith shall onely live before God. The Covenant of the Law sayes, (hoc fac, & viues) Doe this and thou shalt live; here the subiectum of this proposition is, hoc fac; and the attributum of it, is, viues. So this is the new covenant, The iust by faith shall live, here subiectum is, The iust by faith; attributum, shall live.*

8

Mark. 13. They shall deliver you into their meetings and Synagogues, ye shall be beaten, and shall be presented before Rulers and Kings.

9.

The wrong reading, *they shall deliver you to their Indictories, *and in their Synagogues ye shall be beaten: they were not beaten in their Synagogues, but before the civill Iudges in their Indictories.*

*Luk. 3. He began, to be about thirty yeares of age, *being as is supposed the Sonne of Ioseph.*

10

Scol. emend. tempor.

Ἀρχόμενος in cepit, is not construed here with the Genitive case γενικοῦ ἐπὶ τῶν, but is put absolutely here, according to the Hebrew phrase; as in Gen. 9. 20. Tunc coeperat Noe plantare vineam, To plant a Vineyard, and drinke of the wine thereof. The wrong reading is thus; Then he began to be about thirty yeares of age, without any distinction. Dionysius following the wrong pointing, makes him but seven and twenty yeares when hee began his Ministry. Keplerus makes him to begin his Ministry in the beginning of his thirtieth yeare. But he began his Ministry in the beginning of his thirtie one yeare, being full thirty.

Ioh. 17. 3. This is life eternall, to know thee onely to be true God, and whom thou hast sent Christ. This is the true reading.

The Arians pointed the place wrong, thus; *This is life eternall to know thee onely, * to be the true God, and whom thou hast sent Christ.* So they would seclude Christ from being true God. For the exclusive particle *μόνον*, belongs not to the *subiectum*, *life eternall*, but to the attribute, *The true God*. Which particle in the Greeke sheweth clearely, *ὅτι γινώσκασι σε μόνον ἀληθινόν θεόν*: and the sence is this; *That ye may know the Father to be that God, who is onely very God*. If the Comma were put after (only) then it would seclude the attribute, *the true God*, from the Sonne, and the holy Ghost: but when it is rightly placed, it secludes the attribute onely from Creatures. *Solus Pater est Deus, (solus,) secludit attributum, ab alijs personis, sed vera lectio ab omnibus Creaturis.*

2 Thes. 3. 14. If any hearken not to our speech by an Epistle, note such a man.

The wrong pointing is this; *If any man hearken not to our speech, * note him by an Epistle.* For it is not the Thesalonians, but *Paul* that should write the Epistle.

*Revel. 13. 8. whose names are not written in the book of the Lambe slaine, from the beginning of the world.**

Slaine, here is not referred to these words, *from the beginning of the world*, but to the words going before; *written in the Lambes booke from the begining of the world.*

*Act. 19. 5. Then said Paul: Iohn verily baptized with the baptisme of repentance, saying unto the people; That they should beleewe in him which should come after him, (that is) in Christ Iesus: So when they heard him, they were baptized in the Lord Iesus: This is the right pointing. That they should beleewe in him which should come after him, that is, in Christ Iesus, and when they heard him, * &c. taking them for Lukes words: This is the wrong reading.*

The

The right reading makes these to be Pauls words (and hearing them they were baptized) that is, Johns hearers hearing himselfe. The wrong reading makes them Lukes words and so make the twelve men whom John baptized to be rebaptized againe by Paul.

*Esther 2. 5. There was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shemai, the sonne of Kish, * a man of Iemini; which had beene carried away from Ierusalem with the captivity.*

15.

The right pointing is, not to make a Comma after *Kish*, but after *Iemini*: for if it be set after *Kish*, then the relative will have relation to *Mordecai*; then *Mordicai* should have lived from the captivity of *Ieconiah*, till the Persian Monarchy. Therefore *Tarcha* set upon *Kish* is but *semi-incisum*, and hath not the force of a full Comma. For the Hebrewes have their *Semi-incisa*, *incisa*, *membra*, & *puncta*: *membrum*, properly is the point which answers to the Greeke Colon.

Iam. 2. 24. Ye see then how that of workes, a man is iustified, and not of faith onely. This is the right reading.

The wrong pointing is, *That of workes a man is iustified, and not of faith* onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is iustified by workes and not onely iustified by faith*: That is, *That he is both iustified by workes and faith*; but the point is to be placed before *and*, and *monv* is to be referred to *πίστεως*, signifying, *Fidesola vel solitaria*, *The faith that is alone*: It is one thing to say, that *Man is not iustified by faith only*: which *Iames* never saith, and were a contradiction to *Paul*: and another thing to say, *That a man is not iustified by faith alone*, which is most true, and *Paul* never denied it.

That this is the right pointing, and that the place hath this meaning; it is evident thus.

First, by the drift of the place, which is not to shew,

what place faith hath in iustification, for that is *Pauls* drift. *Rom.* 4. 5. But to shew what faith it is, that hath place in iustification against *Solifidians*.

Secondly, By the examples alledged, for *Abraham*, was iustified before God, long before the oblation of *Isaac*, and *Rahabs* words could not iustifie her before God, because she was stained with many imperfections.

Thirdly, by collation of other places of the same Text, verse. 14. where he speaketh of the having of faith with workes: and not of iustifying by workes with faith.

Fourthly, the Syriack translate it *fide sola*, faith alone.

Fiftly, verse 20. *χωρίς ἔργων without workes is dead*, that is, *That faith which hath no workes is dead*: and not, *Faith without workes is dead*, as *Beza* distinguisheth well; as if faith were quickned by workes.

Lastly, when *μόνῳ* signifieth *only*, and not *alone*, it is other wayes placed, & *μόνῳ πιστεῖ*, as the Greekes vse to speake: But placing it after & *πιστεῖ μόνῳ*, it signifies *μόνῳ*, *fide solitaria*. I conclude this then, that we are iustified by faith with workes *associative*, but not by faith and workes *copulative*. I worship Christ with his flesh *associative*, but not Christ and his flesh *copulative*. So, I honour the King with his Crowne *associative*, but, I honour not the King and his Crowne *copulative*.

The commands are pointed after another manner, then any of the rest of the Scriptures; for some of them ye shall see distinguished by a full point, and lightly also ye shall see *Atnach* and *Zakeph kason*, that is, Colon and Comma maior both ioyned, the first as a note of greater distinction, and this of a lesser. So ye shall see *Silluck* and *Atnach*, ioyned together after some of them.

Whence came this divers pointing of the Law?

The reason which the Iewes give is ridiculous, they say the commands are all ioyned together without any full distinction, *Bedibbur echad*, *sermone uno*, at one speech,

A full point, & a colon,
Object.

Answer.

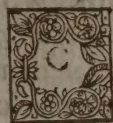
speech, that is, without any rest, because God pronounced them all with one breath. They are distinguished againe, say they, because man cannot without resting pronounce them.

But the truth is, that the commands, as they are distinguished, so there is a full point, to make the distinction; but because there is a great affinity amongst them, therefore it is also that they are lightly distinguished; and it is to be marked, that these commands which are set downe without any conjugation in *Exodus* the 20. *Deut.* 5. 18. are set downe with a copulative, *Thou shalt not murder, and, thou shalt not commit adultery*; to teach us the conjoyning of the commands as into one body, which must also be done in one practise. The Schoolemen say well, *Tota obedientia est copulativa*, the whole law is copulative.

CHAP. IIII.

Of the third Helpe.

Αναλογία, or collation of Scripture with Scripture.



Collation of Scripture with Scripture, is a most profitable helpe to bring us to the sense of the Scripture.

Act. 16. 10. συμβαλόντες ὁ κύριος ἐναγγελίσασθαι αὐτοῖς, being assured that the Lord had called us to preach the Gospel unto them.

As the middle lampe of the Candlestick, being enlightened from the fire of the Altar, one lampe gave light to another; so the Word of God having light from Iesus Christ, one Scripture then gives light to another.

The Iewes usually conferred Scripture with Scripture, *Act. 15.* *Moses is read of old every Sabbath in the Synagogue.*

When^k they read *Moyse's Law*, they read so much of the Prophets answering to the Law. They divided *Moyse's Law* into 53. equall Sections, joyning two short ones: and

Canon.

Confr.

* *Certi facti ex collatione scripturarum.*

Illust.

Canon.

Illust.

k Buxtorf, Tiber.

and ends them all in a yeare, allowing a Section to every Sabbath. These Sections were called *Parascha* in the Law, and *Haphtarab* in the Prophets, as ye would say, divisions, or a distinguished part of the Text.

1 Talmud lib. chagoga.

They were called also *Sydra*, a *Sedar*, *ordine*, in the Chaldie: and the Apostle *Coloss.* 2. 17. 18. hath relation to this manner, *ἐν μέρει τῆς ἑβδομάδος*, *in parte Sabbathi*: it was called ¹ *Pereck*, or *Cheleck*, as ye would say, *In tractatu de festo*, places for their feasts: for they had so much allotted for them to read in their feasts.

These Sections were distinguished by three great *פסוקים* in the Law, and by three great *פסוקים* in the Prophets. But there is one of them, *Gen.* 47. 28. which is not distinguished as the rest, by three great P.P.P. And the Iewes give the reason to be this, because it is the shutting up of the Booke of *Genesis*, yea and of the whole Law and Prophets, to the coming of the Messias: and because the time of his coming was not expressly set downe; therefore they continued this Section with the former.

The occasion why they joynd these parts of the Prophets, with these of the Law, was this; when they were under the persecution of *Antiochus Epiphanes*, 1 *Mach.* 9. 43. He polluted the Temple, tooke away Circumcision, and forbad the reading of *Moyse's* Law under paine of death; therefore they called him *Antiochus haraschi*, *Antiochus the wicked*. Now least they should altogether want the reading of *Moyse's* Law, they made choice of certaine parts of the Prophets, most answerable to the parts of the Law which they read before.

1 Brought. concent.

As for this place, *Gen.* 1. 1. *In the beginning God created heaven and earth*, they made choice of the Prophet *Esay* 42. 5. *So saith the Lord, Creator of the heaven and earth* and they read to the eleventh verse of the fortie three Chapter, which hath this marginall note upon it, *Gnad kan, huc usque, thus farre.*

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The

The second distinction was this; *These were the generations of Noah, Gen. 6.9.* In place of these words, they made choise of the words of the Prophet, *Esay 54.11. Canta sterilis, Sing thou barren*: for as the first place intreats of the naturall generation of *Noah*; so doth this, of the spirituall generation of the Church.

Their third distinction was, *Gen. 12.1. Abi tibi, Goe unto a land*: For this, they made choice of the fortie of *Esay*, from the 25. verse to the sixteenth of the forty one Chapter: for as in this Section of *Genesis*, the departing of *Abraham* out of his owne Contrey to a strange land is handled; so in this Section of the Prophet *Esay*, there is a comfort set downe to the Israelites, in banishment. And so forth to the end of the Law; as ye may see the places paralleld in the end of the Hebrew Bible.

m *Biblia Hebraica.*

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moses* after the old manner, and they read still the places of the Prophets with him. These places of the Prophets they called *Haphtara* from *Patar cessare*, to cease, for they being ended, they went home, and he was called *Naphir cessator*, who read this last part in the Prophets.

When they ended the reading of the Law, they had a feast, which they called *Schimchath tora, letitia legis*, the joy of the Law: this was the 23. of *Tizri*.

These Sections or divisions received in the Liturgie of the Church, were not *Divina institutionis*, by divine appointment: for oftentimes they make a Section, where there should be continuance of the History.

The eleventh of *Genesis*, at the 32. verse, is separate by their Section, from *Genesis* the twelfth, where the History is continued; for God spake these things to *Abraham* when he was in Mesopotamia, before hee came to Charran, *Act. 7.3.*

But it may seeme these Sections were appointed by God,

Obiect.

n Scaliger de emend.
lib. 7.

Ans^r.

God, and that they were kept by the people of God as divine, *Nehem. 9.* For when the mourning of the people for their Moabitish wives, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the moneth of *Tizri*; ⁿ they began not to take up their mourning againe, till the 24. day of the moneth; the 23. day was a day of joy, because they ended the reading of the Law that day.

The latter Iewes appointed many fasts and feasts (as may be seene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow.

When they ended the reading of the Law, the next Sabbath they called it *Sabboth Bereshith*, *requies in principio*: they began their readings in this moneth of *Tizri*, because they held generally that the world was created in September.

Besides the reading upon the Sabbath, they read these Paraschaes or Sections upon the weeke dayes also, but they read not the whole Sections: and these who would seeme to be more devout, fasted these two dayes also: and of this the Pharise boasted, *I fast twice in the Sabbath*, that is, in the weeke. The Iewes in the East began this fast, upon *Djnm*, and ended it in *Djnm*, the fift day of the weeke.

Canon.

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Canon.
1.

This collation of Scripture with Scripture, the Apostles afterward used it.

The two Testaments are Gods two Silver Trumpets, and his two lips, as it were, breathing out one truth.

When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in neede of confirmation (as ours doth, *For all men are lyers, Esay 9. 17.*) But it is for our cause, to let us see the harmony and consent that is betwixt the Old and New Testament.

° The

◦ The Iewes say well, *The Law needs no fortification.*

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words. *Scriptum est in vocibus & scriptum est in rebus:* it is written in the words and the matter.

Zach. 6.12. A branch shall rise, Netzer, Esay 11.1. Matth. 2. (Behold he shall be called a Nazarite.) Netzerit, and not a *Nazarit*: The Evangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite. Therefore these words in *Matthew* should be interpreted, *Matth. 2.23. he shall be called a Flower or a Branch;* the Scripture calls a child a *Branch*, and a branch a *Child*. So the Hebrews calls (*Bath*) a *Daughter*, and the apple of the eye, because his daughter is as deare to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude.

When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration.

Micha. 5.1. But thou Bethlem Ephrata, art the least of the Rulers of Iudah, out of thee shall come forth to me, who shall be Ruler in Israel. But Matth. 2.6. And thou shalt not be the least: That which *Matthew* sayes, *Micah* insinuates, *Out of thee shall come he who shall not be the least:* and *Micah's* words may be read thus, by an interrogation, *Art thou the least of the Rulers? Thou art not:* as *Iob* sayes, *Iob 40.30. Wilt thou draw the Whale with the hooke?* that is, thou canst not.

Esay 22.13. Let us eate, let us drinke, for the morrow wee shall dye: But the Apostle, *1 Cor. 15.32. puts it in the present time: The morrow we dye.* For illustration, to expresse the boldnesse of these Sadduces & Epicures, who would eate and drinke securely, although they were present to die: and the Chaldie Paraphrast addes, (*and not rise againe*)

oTalmud. Hi erofoly-
mitanum.

Canon.

II.

chrylos.

Canon.

III.

I. Example.

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gaine) to shew that these Epicures looked not for the resurrection-

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Psal. 40. 7. *Mine eare hast thou pearced*: but the Apostle, *Hebrewes* 10. 5. hath it thus; *A body hast thou fitted to me* for illustration: Christs obedience began at his eare, but his whole body was obedient when hee offered himselfe upon the Crosse,

4.

Psal. 47. 5. *He ascended up on high and received gifts*: but *Ephes.* 4. 8. *He ascended up on high and gave gifts*. For illustration, all the gifts which Christ received, he received them to this end, that he might bestow them upon his Church.

5.

Psal. 51. 4. *That thou mayest be pure when thou iudgest*: but *Rom.* 3. 4. *That thou mayest overcome when thou iudgest*, for illustration, for they who are pure overcome in iudgement.

Canon.
III.

Sometimes the Apostles adde some things for illustration.

o Answer on Exod.

Exod. 25. *With Hyssop and Scarlet*: but *Hebrewes* 9. 19. hee addes, *Hyssop and Scarlet wooll*, because all the Scarlet about the Sanctuary was of wooll *Xylinum*, which was the wooll of a tree: for there was no Silke in the Tabernacle, ° (as some conjecture) because it comes of the Worme, a creeping thing which was uncleane by the Law, therefore *Byssus* was fine linnen of Egypt, and not Silke.

Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, soule, and strength*: and Christ addes, *μετὰ δυνάμεως*, *Both with the efficacy of the wind and will*. And the scribe addes a fift word, *Mark.* 12. 33. *συνεως*, *Vnderstanding*, by which diversity of words, God would let us see that we should love him unfainedly; *Psal.* 77. 7. and that all the springs or fountaines within our soules, should praise him.

1 Sam. 9. 16. *And God gave them Saul the sonne of Kish, a*

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man of the Tribe of Benjamin: but *Act. 13. 20* He gave them Saul, a man of the Tribe of Benjamin, forty yeares, For illustration, to cleere this part of the Chronologie the better.

Sometimes they omit something for illustration.

Esay. 52. 7. How beautifull are the feete of these who bring the glad tidings of salvation upon the mountaines? Paul, *Rom. 10.* citing this place, leaues out (*upon the mountaines.*) The prophet when he went to prophecy, he went to Iudæa a mountainous Countrey, but the Apostles were to goe into the whole world: all the world is not mountainous, therefore he leaues out pertinently, *upon the mountaines.*

Exod. 20. 12. Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giveth thee: but the Apostle to the Ephesians, *Ephes. 6. 3.* repeating the same, leaues out (*which the Lord thy God giveth thee.*) For the Christians were not to goe to Canaan to dwell againe.

Collation of Scripture with Scripture, is either in the phrase, when we compare the phrase of the Old Testament with the New: or in the type & the thing signified. Thirdly, in the type with the antitype. *1 Pet. 3. 21.* In all these we must take heede that our *παράλληλα* be *ισα* alike.

Of phrases not rightly matched, nothing is concluded.

Exod. 24. 8. *Hic est sanguis Testamenti seu fœderis.* This is the blood of the covenant: *Math. 26. 28.* *Hoc est sanguis meus:* This is my blood.

These two places are not well matched; the one place is proper, the other is tropicall; for when Moses sayes, *This is the blood of the Covenant*, he pointed at the blood of the sacrifice, which was blood indeed: but when Christ sayes, *1 Cor. 11. 24. Luk. 22. 20.* The wine which was in the Cup, was a sacrament of his blood.

1 Cor. 11: *Hoc facite*, the Iesuites expound it *sacrificate* sacrifice So *Iudg. 13. 15.* *Facere bœdum, id est sacrificare,*

to

Canon.

V

Canon.

Canon.

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to kill a Goat. These places are not rightly compared.

Obiect.

Facere hædo, to kill a Goate; *facere vitula*, to kill a Calfe, *est sacrificare*, to sacrifice; *sed facere vitulam*, is onely *maclare*, to slay. *Gen.* 18.7. So *Exod.* 12.17. So *Exod.* 29. and 30. *Facere iuvencam*, is not there to sacrifice, but to slay and prepare it, that it may be a sacrifice.

Answ.

Judges 13.15. *Faciemus coram te hædum caprarum*, signifies, *Let us sacrifice for thee a Kid*; therefore, *facere hædum*, signifies here, *to sacrifice*.

These are the words of *Manoah* and his Wife, to the Angell, whom they knew not to be an Angell. What answers the Angell? *If yee hold me still I will not eate of your meate, and if ye offer a sacrifice, offer it to God*: So *Facere hædum*, is both to prepare the Kid, that it may be eaten, and, to kill it, that it may be ready to be sacrificed: but it never signifies, *to sacrifice*.

παράλληλιστα.
Canon.

II

ο P. Cūm au de cepib.
Ind.

To compare the prophecy and the event, gives great light to the Scriptures, if they be rightly watched.

Gen. 49:10. *The Scepter shall not depart from Iuda till Shilo come.*

Josephus.

When° *Gabinus* the Pro-consull established five Synedrions of equall authority. (the first in Ierusalem; the second, in Gadara; the third in Amathus; the fourth, in Iericho; the fift, in Saphar.) Yet the Scepter was not taken away from *Iuda*, although it was weakned much; and it is to be marked, that there hangs a Scepter still above their heads where they sat in *Synedrion*, to put them in minde, that the Scepter should not depart from them till *Shilo* came; neither did it depart from them till Christ was borne: then *Herod* killed those of the Synedrion, and tooke the governement to himsele.

Ier. 35.18. *And there shall not want one of the posterity of Ionadab, to stand before me for ever.*

q Scatig. in Elench
tribar.

The accomplishment of this Prophecy was, when the

the *Chasidim* repaired the ruines of the Temple, in the time of the *Machabees*, and untill the destruction of the Temple.

Zach. 1.1.1. And the gates of Libanus shall be opened.

The *Iewes* say, that this prophecy was accomplished forty yeares before the destruction of the Temple, which is called: *Domus sylva Libani*. The house of the Forrest of *Libanus*, 1 *King. 7*. This is to be marked, because the veile of the Temple rent in two, iust forty yeares before the destruction of the Temple. In the Syriacke it is, *facies Templi scissa est*, The face of the Temple was rent.

Mich. 3.12. Sion shall be plowed like a field.

The accomplishment, when *Turnus Ruffus* came in with a Plough, and tilled up the very ground of the Temple; for the Romans; when any Cittie rebelled against them, they caused to plough it up with a plough, as it was their custome when they built Citties; first they drew a draught round about them with a plough.

Dan. 12.11. Mat. 24.15. And the abomination of desolation shall be set up.

The accomplishment of the Prophecy when the Romans caused display in the Temple, the spread Eagle, and the abominations, contrary to the Law.

Luk. 19.44. A stone shall not be left upon a stone.

The accomplishment when *Julian* the Apostate hyred the *Iewes* to build the Temple of Ierusalem againe, they began first to raze the old foundation, and not to leave a stone upon a stone in it: here they accomplish the Prophecy, but there comes a fire which scatters them, that they did never build a new Temple againe.

When a wrong accomplishment is applied to a prophecy, they are not right paralleld.

Esay. 7.8. And within threescore and five yeares, Ephraim shall be destroyed from being a people.

F

The

Talmud. lib. 2.oma. cap. 4. Fol. 39.

Scal. canon Esag pag. 104.

Alexander ab Alexandro.

u Tripart. hister lib. 5. cap. 4. 8. de Iuliano.

Canon.

x 502.0175

y Hier con ras. T alm.
en 1. Lachnifin.

z Euseb. in vita Con-
stantini.

A false accomplishment, when Pope *Alexander* set his foot upon the necke of *Fredericke Barbarossa*, and trod upon him. But a true accomplishment, when Christ did tread Sathan under feete.

Malac. 1. 11. And there shall be a cleane offering offered to the Lord in all places.

A false accomplishment, when the Papists apply this to the Masse: for all the faithfull (who are a royall Priesthood to God) offers this spirituall offering to the Lord. The Prophet speaking of the spirituall worship of the Gospel, expresses it often by the ceremonies of the Law: *Esay. 19. 29. Esay. 65. 7. Mal. 3. 4.* they mention the burnt offerings, the sheepe of Kedar, the rammes of Nebaioth, and to goe to Ierusalem.

This sacrifice which the Prophet speakes of, is under the New Testament: but the spirituall sacrifices of prayer, and vertues of charity, were common to the Iewes under the Law.

Object.

The Christian worship, that succeeded the Iewish worship, was not meereley spirituall as ours, for they had carnall sacrifices with their spirituall. 2. Although the worship of God was still spirituall, (and no worship may succeed it) yet the same in substance came forth in divers manner: so the worship of Christians, did succcede the Iewish, that was covered.

Ans.

Many more examples might be set downe, concerning Dittologie, or double reading; Stigmatologie, or right poynting; Analogie, or right Collation: But I study to brevity. For any diligent man, by helpe of the Canons, and examples set downe, may make up a whole Booke of such, the way being made plaine before him.

CHAP. V.

Of the fourth helpe.

*Mistranslations, or the Translation of a Scripture, or * the Translation from one tongue to another.*

* *Μετὰ φράσεως.*

THE Translation of the Scripture out of the Original tongues, into other Languages, is a profitable helpe

Canon.

Confer.

helpe for the understanding of the Scriptures.

There is into a Text *Paraphrasis*, *Metaphrasis*, and *Ecphrasis*.

Metaphrasis, is when we translate out of one language to another, as neere the words as we can.

Paraphrasis, is when we follow not the words so strictly, but by a larger circuite of words, wee expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, having no respect to the words.

A *Metaphrase*, *Dent. 22. 6. Ye shall not kill the dam upon the Egges. Jonathan* Paraphraseth it thus; *As our Father in heaven is mercifull, so be ye mercifull upon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The *Ecphrasis* of it, *Ye shall not be cruell.*

Leuit. 19. 28. The Metaphrase, He who polluteth himselfe with the soule of the dead.

The *Paraphrase*, (*With the bone of the soule*) to let us understand, that by soule there, he means the body.

Ecphrase, He who pollutes himselfe.

Obiect.

If it be said, that which is not authenticke should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Answ.

Aliquid est primario authenticum, primarily authenticke, *aliquid secundario*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the originall.

Quest.

Answ.

How farre are we bound to beleeve a Translation?

Here we must use the distinction of *Necessitas consequentis*, necessity of themselves; and *necessitas consequentie*, the thing that followes on them: *Necessitate consequentis*, wee are bound onely to beleeve the Scriptures for themselves: we beleeve a Translation, *necessitate consequentie*, putting this, or this, (that is) we beleeve a Translation,

lation, in so farre as it is agreeable to the authentick
Scripture.

PARAGRAPH I.

Of the necessity of a Translation.

Without Translation, the Scriptures could not be
understood by ferraïne people.

*I Cor. 14. 11. If I speake in an unknowne tongue, I am but
as a Barbarian.*

When *Ptolomeus Philadelphus* had gotten the Coppy
of the Hebrew Bible out of *Iudæa*, to put it in his Librar-
y in *Alexandria*, he understanding nothing of it, said;
* *What profiteth a sealed up fountaine, or a hidden treasure?*
therefore he sent to *Iudæa* for learned men, to translate
the Bible.

PARAGRAPH II.

Of the Seventies Translation.

THis Translation of the Seventy, was the first Tran-
slation, which ever was of the Bible, and it was by
Gods speciall providence, that it was translated by
them: for by it the Lord made a way to the calling of
the Gentiles; ^b there was no Translation before it in the
daies of *Alexander* the Great, or above: for whatsoever
Plato or *Aristotle* learned of it, it was by Tradition, not
by Translation.

The seventy were not *θεοπνεῦσται*, Inspired immediately by
the holy Ghost, when they translated this Scripture.

Of purpose they studied to change some places, for
feare of giving offence to *Ptolomie*, and his Queene.
*Gal. 1. 10. If we please men, then we are not the servants of
Christ.*

When *Philip* came to the Oracle of *Apollo*, the Priests

Canon.

Confir.

Illust.

a *Epiph. de ponder.*

b *Ioseph. lib 1 antiq.*
saves that they transla-
ted onely the five books
of Moses.

Canon.

i

Illust.

c *Demosth.*

d P. Crin.

caused the Oracle to answer to his humour, and therefore it was said *φίλιππος*. So they would make the Scriptures humour *Ptolomie*, and so *φιλόσοφος*.

1 Example.

These places make their wrong Translations manifest. *Gen. 2. And God ceased from all his labours the sixth day, and rested the seventh day.* Least King *Ptolomie* should have asked them, What? Made God any thing upon the seventh day, and then rested?

2

^c *Chronicon templi secundum annales regum Israel.*

Exod. 4. 20. Moses took his wife and his two sonnes, and set them upon an Asse; but the seventy translates it thus. Moses took his wife, and his two sonnes, and set them upon that which was under the yoke (ὁποζύγιον.) Least King *Ptolomy* should have derided our Master *Moses*, because he rode upon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes: hee would never have done this, if hee had not beene a begger.

3

Levit. 9. 6. Ye shall not eat of a Hare. They translate it not *λεγιον*, a Hare; but *δασυπόδα*, rough foote, because the Kings wife was called *Arnbath*, a hare: they would not translate it a Hare, least the Queene should say, that the Iewes did mocke her.

4

Num. 16. 17. I took of them not an Asse; but the seventy translates it thus: I took of them nothing of value. Least the King should say hee tooke not an Asse, but he hath taken some other reward, therefore they translate it *επιθυμημα*, putting *Chamud desiderabile*, for *Chamor asinus*.

^a *Talmud lib. Meghilab.*

Deut. 32. 8. The sonnes of Israel: But the seventy translates it the Angels of God; least the Heathen should take offence heere, that *Israel* should be matched with the seventy Nations; that is, with all the people of the world. * *The things beneath (say they) signifie mystically things above: the seventy Nations, signifie seventy Angels, who are about Gods glorious Throne; the presidents of the seventy*

Na.

Nations. Doth not the Apostle confute this doctrine, *Col.* 2. 18. and herein the seventy follows the Platonicke error of the Iewes.

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes, that they have not beene immediately directed by the holy Spirit.

The second reason, which proves them not to bee *θεομαρτυροι*, is this: the seventy have added to the number of the yeares of the Fathers, an hundred yeares to each one of them, *Gen.* 5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *Iob.* 13. 9. *They would lye for Gods cause.*

The third reason, which proves them not to be inspired by the holy Spirit, is this; they have added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew.

The seventy washing their hands every day, in token of their sincerity in this worke, seemes not to have beene so sincere in this businesse.

Therefore that which some report, * that they were shut up in severall Cells, which long after were to bee scene in Alexandria, & *Hierome* reiects as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventy dayes perfited the whole worke. *Augustine* leaveeth it doubtfull. This fable is urged by some, to prove that these Translators were guided by a Propheticall Spirit; therefore *Augustine* calls them, *Sapius Prophetas & eodem quo Propheta spiritu incitatos illa scripsisse, etiam in quibus ab Hebræa ratione dissentiant*: oftentimes Prophets, and to be stirred up by the

Talmud, Babylon.

II.

III.

Canon.
Aristeas

* *Ioseph. de antiq. Iud.*
I. Hist.

g *Hieron. in Prologo ad*
Moysis prefatione.

h *August. de doctrina*
Christianæ lib. 2. cap. 25.

same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon.

Although the seventy were not immediately inspired by the holy Ghost in writing, yet the Church hath accounted their Translation next unto the holy Scriptures.

Illust.

Some holy Writ is *Authentica veritas*, of authentick verity: Some is *Ecclesiastica universalis recepta*, received universally in the Church: Some but *Ecclesiastica particularis*, particularly received in some Churches.

Authentica veritas, as the Hebrew Translation of the Old Testament.

Ecclesiastica universalis, the Translation of the seventy received in all Nations.

Ecclesiastica particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greeke of the New Testament, is *Authentica veritas*. The Syriacke is *Ecclesiastica universalis*: but *Hieromes* Translation, is *Authoritatis privata*. The Greeke Text is, *αὐτογενής*: The Latine and Syriacke, is *ἀπογενής*.

Canon.

The Apostles themselves followed the seventies Translation in most things: therefore their authority must be more universall, then any other private mans Translation.

Illust.

Talmud. Babylon.

* These *Angaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

It was great presumption in the orientall Jewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearely fast called * *Angaria*, because the Bible was Translated in Greeke by the seventy: and they say, that there was three dayes universall darkenesse when it was translated, and they call the western Jewes in derision (who follow the seventies Translation) *Kira lemi-phrang*, *lectionem retrorsam*: The backward reading, because they read from the left hand to the right.

They called the other reading, *Hakkore giphtie*, which is, *From the right hand to the left*. The western Jewes were laid,

said, ἀναγινώσκουσιν αἰγυπτίῃσι, *Legere Egyptiace*, that is, *To use the Greeke tongue*: they were called *Helleniste*, because they used the Greeke Translation in their Synagogues.

Vpon this, there arose a great contention betwixt the Iewes and the Græcians, *Act. 6. 1.* That is, the Græcizing Iewes; and the other Iewes who kept the Hebrew Text, the chiefe of these dwelt in Babylon, *1. Peter 5. 15.* This hatred continued afterward when the Græcizing Iewes had their Synagogues distinguished from other Iewes, ^k*Beniamin Tudelensis* saith, that in his time there were two sorts of Iewes in Alexandria, *Babylachim & ikrikin*, id est, *Græcizantium, & non Græcizantium*, *Græcizing Iewes*, and not *Græcizing*: for the Babylonian Iewes followed not the Greeke Text.

Learne to put a difference betwixt these three sorts of Iewes: First, the Hebrewes who dwelt still in Palestina: Secondly, these who were carried away to Babylon, *1 Pet. 5. 15.* Thirdly, *Helleniste*, or *Græcizing Iewes*, *Iohn 7. will he goe to the dispersed Greekes?*

It was a great presumption in the Babylonian Iewes, to hate so greatly the Western Iewes, who followed the seventies Translation, seeing the Apostles themselves followes them in many things.

The seventy differed from the Hebrew Text in many things, because they followed the Syriacke tongue, which was then most in use.

Psal. 1. Raschang in the Hebrew tongue, signifies him who was *condemned*; but in the Syriacke tongue, it signifies him who was *wicked*.

The seventy following the Syriacke, translates *Harsagna* ἁρσῆνις, *wicked*; for none were condemned but those who were wicked.

Psal. 51. 4. That thou may be justified in thy speeches, and pure when thou judgest. But the seventy turnes it, *καὶ νικῶνς & vincas*, and may overcome: which version the Apostle follows

i Scal. in Euseb.

k Beniamin Tudel.

Canon.

1 Fall. Misc.

1 Examp.

2 Example.

followes, *Rom. 3.4.* The seventy following the Syriacke, translates the word, as the Syriacke hath it. For *Zeka* in the Syriacke tongue, signifies to *overcome*, these who are pure overcome in judgement.

3 Example.

2 *Sam. 24. 15.* *Dabar* in the Hebrew, signifies the *Pest*, in the Syriacke it is called *Mothens*, *Death*; and the seventy following the Syriack, and *Iohn 7. Rev. 6.8.* calls it *θάνατος*, *Death*.

This Translation of the seventy perished, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we have now.

PARAGR. II.

Of the Translators that followed after the Seventies.

Canon.
The second translation.

THE next Translation, was the Translation of *Aquila*, borne in *Pontus*: first, he was a Gentile, secondly, a Christian: thirdly, an Apostate Jew. He Translated the Bible both corruptly, and contentiously.

Illustr.
in *Jerome* in *Ezek. 3.*

This *Aquila* had another Translation more accurate then the first; κατ' ἀκριβείαν *ditla*: It was called the edition of the Jewes, because the Græcizing Jewes used it in their Synagogues.

The third translation.

The third Translation, was that of *Theodotion* borne in *Pontus* also: first, he was a Marcionite, after leaving his sect, became a Christian Orthodox in shew: he made defection from the Christians to the Jewes, and translated the Bible.

The fourth translation.

The fourth Translation, was that of *Symmachus*, under *Augustus Severus*, a Samaritane; who because hee could not get a place of dignity amongst them, came to the Jewes, and was circumcised the second time. (For they used to circumcise them anew againe, who made defection to the Samaritanes, or came from them.)

The fifth translation.

The fifth Translation, was found inclosed in a Barrell at *Iericho*, and it is called the fifth Translation.

The

The sixth Translation, was found in the yeere of Christ 230. at Nicomedia.

Origen joyned all these together in one volume; the seventieth, that of *Aquila*, of *Theodosion*, *Symmachus*, two Coppiés of the Originall; one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octupla*.

Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading uncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserve the best Translations.

Tertullian testifies, that in Serapæo, (the Library of *Ptolomie*) the sevenies Translation was put in Hebrew letters, and was used to be read in their Synagogues.

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they use to reade the Hebrew, and the Targum.

In the dayes of *Iustinian* the Emperour, the old contention among the Jewes revived: some seeking that the Hebrew only should be read: some againe, that the Greek onely should be read. The Emperour allowes the Hebrew, and the sevenies Translation to bee read: he discharges altogether *δευτερωσις*, that part of the *Talmud*, called *Mischna*, because it is full of old Wives fables, but he allowes *δευτερωσις*, the second Translation of *Aquila*.

PARAGR. IV.
Faults in a Translation.

WHEN a Text is Translated *καταμύδα*, lightly, (as the Greekes speake) then a Translation is servile.

A Translator is not bound to translate word by word.

When Lo, is translated, Luke 20. having no children. But Math. 22. 25. having no seede.

Alia

The sixth translation.

Nota.

Tertul.

Iustin, in Novellis.

Canon.

I
1. Exemple

Canon.

2

* Μεγαλειος & Μα-
gnos circuitus habens,
having a large Para-
phrase.

* Ierome.

Canon.

3.

Illust.

Canon.

4.

p Hier. ad Pammach.
de optimo genere interpr.

Canon.

5.

* Castalio.

Mincha, The meate offering, *Acts* 7.42. is translated
θυσια, Incense. But *Heb.* 10, 5, *πρόσφορα*, New slain.

A Translation must not be *Luxuriant*: for then the
Paraphrase is in place of Translating.

As men powring Wine out of one vessell into ano-
ther, take heed, that the vent be not too great, for then
the Wine will corrupt. So, if a Translator take too great
liberty to himselfe, he may corrupt the sense.

The Apostles when they cite Scripture, they are not
Translators; and therefore they are not bound to the
words, but may adde or paire: and yet as *Ierome* saith,
* they give the full sense, *pressed downe and running over*.
Luke 6.

A Translation must not be barbarous.

The Iesuite thinketh that the Pope may make a bar-
barous word good; but hee thought otherwaies, who
saith, *Romanum Imperatorem ius hominibus civitatis dare*
posse, non item vocibus. The Romane Emperour may give
Laws to men in City, but he cannot give Laws to words.

He must not be *επιστημον*, or a contentious Translator.

Such was *Aquila*, who as * *Ierome* testifies, *Non sensum*
sed Etymologias verborum interpretatus est: who interpret
not the sense, but the Etymologies of the words. *Thomas*
Aquinas sayes well; *We must not so much respect the origi-*
nall, exact, and precise signification of words, as whereunto
by use and speech they are applyed.

Aquila translates *τρίχινος* *vas*, Satires, because they were
hairie: so for *Hamma*, *sol*, the Sunne, he puts *calorem*; so
for *lebina*, *Luna*, he puts *Album*: so *prognalimah Iuvencia-*
la, a Virgine, he puts *abscondita*; because these were
true Etymologies in derivation.

A Translator must not affect *καινοφανία*, Newnesse of
words.

This was * *Castalio* his fault: as *Sēquester*, a Mid-man,
Pro mediatore; *genius pro Angelo*, an Angell; *obrectare*
pro

pro blasphemare, to blaspheme: so *infundere pro baptizare*, to baptize, and *Respublica* for *Ecclesia*, the Church.

A Translator must not be malicious.

When our Lord hung upon the Crosse, the Thornes but scratched his skinne; but the speare pearced his side: so some translations but raises the skin: but there is another malicious translation which pierceth the side of Christ and his word.

Esay 7. Behold a Virgin shall beare a Sonne. *Aquila* of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a sonne*, *Sonne*. So the Papists of purpose to justifie all their errors, they followed *Ieromes* Translation in all, and so they pierce the truth also.

But what, will yee make *Ierome*, that worthy instrument of God, a piercer of Christs side?

God forbid: But the leventy, when they translated *Prov. 8. 22. * Canani* *ἐκτίσσε, creavit*, and not *ἐκτίσασα, possedis* (God created me) for (God possessed me.)

They did not of malice stab Christ, but indeed they raised his skin. When the Arrians (who denyed Christs Divinity) lighted upon this place, they stabbed Christ by it: So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne: but the Papists justifying all the errors in that Translation that goeth under his name, and preferring it to the Originall, in effect stabs the Lord. Did not *Sixtus Quintus* the Pope, for the justifying of the vulgar Latine, set out a Greeke Bible by Cardinall *Carapha*, Anno 1578. to cause men beleve, that the Latine was according to the ancient Greeke, whereas the Greek was forged according to the Latine.

And this is worst of all, when they would make *Paul* privie to their forgery. There is a place cited out of the foureteene *Psalme*, and out of other places of Scripture, which places, because they are cited together, *Rom. 3.*

They

Canon.

6

Illust.

I Example.

Canani, they thought it no compound of *Canan* and *Ns* the affix, but of *Canan*, and *Iod*, for *Canan*, signifies, misficate or create, or constitute. *Ecclesiasticus 24. fol.* lowes the same error.

קנן

possidere.

קנן

Nadificare.

Object.

Answ.

They dare bee bold to joyne them all together in the foureteene *Psalmes*; affirming that *Paul* read them so in the seventie, and that out of the seventy they were set downe so, *Rom. 3.* And so they reade them still in their Churches, contrary to the Originall.

PARAGR. V.

What things are to bee observed in a Translation.

Canon.

I.

Nota.

Canon.

2

2.

3

4

5.

Words which have beene kept still originally, should not be translated, *Rom. 9.* *Κη̄ιϑ̄ Σαββαο̄.*

So *James 5.* *Ascends into the eares of the Lord of Sabbath.*

Saboth, Haliluiā, Amen, Belial, and such words are received into all languages, therefore needs no Translation.

Words appropriate should not be translated to any other use, but kept for the use they were appropriate to.

Gen. 49. 16. *Super virum separatū, (Natzir) a fratribus suis* Upon the man separate from his brethren. Here we cannot translate it; upon the man & a Nazarite from his Brethren: because *Nazarite*, is a word appropriate to the *Nazarites*.

Ecc. 2. 5. *I planted Orchards:* but in the Hebrew it is, *I planted Paradises:* yet we cannot translate it *Paradises*, because it is appropriate.

2 Sam. 19. *That ye be not to me an adversary: Le Satan,* we cannot translate it here, *That ye be not a Satan to me,* For *Satan* is appropriate to the *Devell* now.

Luke 18. 12. *I fast twice in the weeke:* in the Greeke it is, *In the Sabbath:* yet we cannot translate it so, because *Sabbath* is a word appropriate to the Sabbath day.

Marke 7. 4. *The Pharisees wash the Cups:* in the Greeke it is, *Baptizes them;* yet we cannot translate it *Baptize*, because it is a word appropriate to *Baptisme*.

Mat. 20. *Διδοῡ* cannot be translated *Deacon*, but a *Servant*, because this word *Deacon*, is appropriate through use, to *Church servants*.

Proper

Proper names when they are interpreted in another language; the interpretation should not be translated, as *Thomas* called *Didymus*, we cannot translate it here (*twins*.) so *Talitha*, *Dorcus* we cannot translate it a *Roe*; so *Cephas*, *Peter*, a *stone*. But where it is an appellative, although interpreted, yet we may give the interpretation of it, as *Elimas*, *sciens arabice*; by interpretation *Magus*, we may translate a *Magitian*; so *Abba*, *Pater*, *Father*; *Shilo*, which is by interpretation, *sent*.

Words which have degenerate from the first imposition, should not be used in a Translation.

Hof. 2. 16. Ye shall call me no more *Baal*, *Lord*, but *Ischi*, my husband. So *Idiota*, *1. Cor. 14.* should not be translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a *Foole*. *1 Peter 5. 3.* *καὶ θεοὶ*, should not be translated *Gods Cleargie*, because *Cleargy* is not taken for *Clearks*, but *Gods portion* or *lot*; the people are called *Gods portion*, *Deut. 32. 9.* So the *Wise men* came from the East, *Math. 2. 1.* In the Greeke it is *μαγιστοί*, we cannot translate it *Magicians*, for they are *Sorcerers* now. If one should call a *King* a *Tyrant*, it were treason, or a *wise woman* *Saga*, would be hardly thought of: so among the Latines, *Fur* a *Theefe*, when before it was a *Servant*.

Virg. Quid facient Domini, audent cum talia fures?

When * *Slaves* thus saucy are,
What will their Masters dare?

Words which are institute for prophane things, are not to be applyed in a Translation, to holy things.

Iepes, a Priest, *Heb. 7. 1.* The Syrian translates it *Cumar*, which is never used of the Jewes, but to signifie a Heathen Priest; as *Judges 17. 10.* Come and be a Priest to me. The Chaldy hath it, Come bee a *Cumar* to me: And the Jewes at this day call the Monkes and Fryers *Cumarim*.
So

3
Canon.

*4
Canon.
Confir.

* Theeves.

5.
Kumarim atrati, were the heathen Priests.
Hof. 10. 6.

- So it were a vile thing to translate *Nabi, Propheta, a Diviner*, being now taken in a bad part.
- Words of whose signification wee are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.
- The Psalter which the Church of Antiochia useth, is not translated out of the septuagint Translation, but out of the Hebrew Text.
- Psal. 18.3.* Because they understood not what this word *Cesi*, the new Moone meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they understood not what this word *Cesi*, the new Moone meant, they left a blanke for it.
- Ge. 35. 16.* *Kibrath kaaretz b diata terra, halfe a daies journey of Ground*: because the 70. understood not perfectly these words, they kept still the Hebrew words in the Greeke translation.
- Gen. 36. 24.* *This is Ara, who found out Haiammim, Mules in the desert*: because the Hebrew word was hard to bee interpreted, therefore *Aquila, Symmachus, and Theodosion* retaines still the Hebrew word *raiv*.
- Deut. 14. 5.* The Chaldy and Arabicke, retaine the Hebrew word *Iachmura*, the *Chamois*.
- There are many Beasts and Birds, which the Iewes farre lesse the Christians understands not; and therefore kept still in their owne original.
- Lev. 11. 18.* *Racham*, the Redshanke; the seventy translates it *πορφύρεον*, from the proper colour of it, because they understood not what it was
- So *Levit. 11. Cabath*, the Heron, the 70. translates it *ὄνοκρόταλον*, as they would say, *Asinus crepitans*, *ab ὄν & asinus*, & *κρίταις crepito*, To make a noyse: They gave the Fowle this name, not understanding the proper signification of it, because it brayed like an asse: if the naturall Iewes

Lewes understood not many of these words, farre lesse the Christians: the Translator should doe well then to keepe those doubtfull words in the Text, and put his Translation in the Margent.

Some words in the Scripture, are either *media significationis*, of a middle sense; *contraria significationis*, a contrary sense; or *que vergunt in extremum*, that turne to one of the extreames. A Translator must take heed to these.

Words which are *media significationis*, these the Greeks call *αμφοτερος* may be taken either in a good or bad sense; and they may be knowne easily by the sense.

Gen. 3. And the Serpent was (*Gnarum*) the subtillest beast of the field: here it cannot be translated *the wisest*, (although *Gnarum* be taken oftentimes in a good sense in the Proverbs, *Prou. 19. 15.*) but *subtile. Facere unguis*, To let the nayles grow, *Deut. 21. To pare the nailes*, *2 Sam. 19. So Eleuare caput*, To lift up the head, in *Gen. 40. 11.* is either to preferre a man, or to hang him. So *Transat calix*, Mathew 26. To let the cup passe over. But *Lament. 4. 21. To drinke the cup*: So *Numb. 33. 3. With a high hand*, that is, *presumptuously*: but *Exod. 14. With a high hand*, that is, *conragiously*: *Onkelos*, with an *uncovered head*; that is, not being ashamed, for they that were ashamed covered their heads.

Words which have a contrary sense, may easily bee knowne, as *Blesse God and die*, *Iob 1.* Here it might be easily understood, that the contrary is meant, that is, *Curse God*. So *Deut. 22. 9. Ne forte sanctificetur plenitudo seminis*, *id est, polluat*, Least thou defile the increase of thy seed. So, *1 King. 21. 12. Naboth had blessed God*: that is, *he cursed God*. So *1 Sam. 14. Cedo innocentem*, that is, *the euilty*.

When they tend towards the extreame, then they should be most taken heed unto.

Gaon, signifies first, *Excellency*; and then *Pride*, *Prou. 8. 14.* Heere we must take heed how to translate the word,

G

for

Canon.

u Scal. in Elen. h.

1.

2.

3

In bonum.
In malum.

Canon.

1.

□□□

Pro tehoua, Schem est no-
men Dei.

2.

π Hieron. lib de quaest.
Heb.

Quest.

Ans.

1. Example

γ Drus in Exod.

* Sereptim.

Canon.

for they that are excellent men, fall soone into pride. So *Shatah to drinke*, signifies, to be merry to sobriety, *Gen. 43. 34*, and to be drunken, *Gen. 9*: because men when they are merry, if they take not heed, may fall into drunkenness; therefore the Translator had need to make the difference of these two.

A Translator is not to adde a word to the Text, but where the sense urges it.

Levit. 24. 11. And the Egyptian blasphemed (the Name of) God: they adde this word (*Name*) whereas *Haschem* signifies God, so that nothing should be added.

Gen. 4. 11. And Cain spake to his brother Abel: hee sayes not *by dixit (illa) Cain*. So it was when they were in the field: somethings is understood, but should not be supplied, because the holy Ghost hath not expressed it. * The Latine Interpreter supplies, *Egrediamur for as, Let us go forth*. The Samaritane Coppie supplies, *δεχθαρμεν εις το πεδιον, Let us goe to the field*. But *Targum Ieruf.* supplies a long reference.

Mark 8. 12. If there shall be a signe given to this Nation.

Nothing should be supplied here (as some profanely doe) *Let me not be God*, or such.

How shall such sort of speeches be supplied then?

Some have translated them by simple affirmations, but it is better in a Translation, that the speech be kept still, without any supply, for then the grace of the speech is more perceived.

Exod. 9. 31. And the wheate was hidden (in the ground) and the Barley was in the eare. This supply, hidden (*in the ground*) is contrary to experience, * For, in no Countrey there is such difference betwixt these three; that is, the Flaxe bolled, when the Wheate is hidden in the ground, and the Barley in the eare; therefore it should be translated *And the Wheate was* * not shut out.

In a Translation, wee must shun that which hath the shew

shew of any hyperbole as farre as we can, either in excessu, or defectu.

In excellence; *Esay. 49. 12. And they shall come from China.*

* This Translation is somewhat hyperbolike, therefore *Iunius* Translates it from *Sinai*.

Deut. 3. 11. His bed was of iron: but Haskumi sayes, His castle was of iron. This Translation is hyperbolike, therefore to be avoyded.

So when it is hyperbolike in defect.

And *Gammadin*, *Eze. 27. 11. was upon the walls.* * Some Translate it *Pigmees, homines cubiti, No longer nor acubite:* but because this is an hyperbole in defect, we should shun it.

In Translation, we must take heed, what sort of people the phrase hath relation to.

Πρωτη αυβδη, is the end of the Sabbath, *Math. 28. 1.* This speech hath relation to the forme of the Greeke, and not of the Hebrewes: for the Iewish Sabbath began in *δελ*, in the evening: and the Greeks, in *πρωι*, in the morning. *Mark. 16.* hath relation to the Greeks, and not to the Iewes: therefore *πρωι*, should be translated *Serum Sabbathi*, the last part of the Sabbath, according to the Iewes. When the Sabbath was ended; but according to the Greekes, in the beginning of the Sabbath: for their day began in *πρωι* in the morning, *Act. 28. 23. ενο πρωι εως ησπερας* *h mane ad vesperam*, from the morning to the evening.

In a Translation we must labour to keepe the proper phrase of every language.

Epphata, be thou open, Marke 7. Translates it *διαβοιχοντι* *adaperire, be thou opened:* but the Greeke phrase hath it *διναβλεπων*, *videre, to looke up, Mark. 7. 11.* The Hebrewes say, *Gifts blinds the eyes of the open;* but in our language hee is said to be open, whose eye-lids are not shut, although he see not.

* Scaliger in Emend.

a Haskumi.

* Shindl.
Pentag.

Canon.

Canon.

1 Example.

2. So the Syrian phrase calls a *sinner*, *Hajah*, *Debitor*, and *Sinne is debt*. *Mathew 23. 16.* following the Syriacke calls them *ὑπερλήματα* *Debts*: but *Luke* following the Greeke, calls them *ἀμαρτίας*, *Transgressions*.
3. *Math. 6.* When ye doe *Justice*, in the Syriacke, in the Hebrew, when ye *breake your bread*; in our language, when ye *give your Almes*.
4. According to the Syriacke phrase, *Luk. 1. 66.* All that heard it, laid it up in their hearts, but *Luk. 7. 39.* They thought of it.
5. So, *Luke 2. 28.* He tooke him in his hands: the Syriacke, *In ulnis in his armes*. So the Hebrew wil say, *The whole earth was of one lip*, *Gen. 11:* The Greeke *ῥῆμα*, *One mouth*: and we, *Of one language*.
6. So the Chaldaæans and Assyrians say, *Luk. 15.* I have sinned against the heavens: but the Hebrews & the Greekes, *Against God*. *Viri lingua nequaquam erit stabilis*, *psal. 140:* the Chaldy saies, *A man who speakes with the third tongue*, having a tongue like a Serpent, which stings three at once, to wit, himselfe, him to whom, and him of whom. *Ecclesiasticus 20. 16.* *Lingua tertia commovet multos: A man with the third tongue stirreth up many.*

CHAP. VI.

Of the fifth Helpe.

Ἰσθμὸς ἰουδαϊσμοῦ, *or Customes proper to the Jewes.*

Canon.



THEIR Customes were either Ecclesiastick or Politicke: Ecclesiasticke were these that concerned the time of Gods worship, the place where he was worshipped, the persons who worshipped him, either at Iernsalem, or any other place where the Jewes were resident for the time, and the manner how he would be worshipped.

SECTI.

SECTION. I.

OF their Ecclesiasticall Customes.

Of the time of the day that God appointed for his Worship.

GOD appointed a time for his dayly worship in all Ages.

The times that God appointed for his worship were either dayly, weekly, monthly, or yearely.

Act. 10. 9. Peter went up about the sixth houre to pray.

They had three times appointed for prayer: the morning, the sixth houre, and the evening; borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Passeeover was to be killed betwixt two evenings, then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which came neere to the sixth houre, was called the mid-day sacrifice: and from this they borrowed their Prayer at the sixth houre, *Act. 10. 9.* From the morning sacrifice their morning Prayer, *Acts 2. 15.* From the evening sacrifice, their evening Prayer. *Act. 3. 1.*

PARAGR. I.

Of the Sabbath.

GOD separated the Sabbath from all other daies of the weeke for his worship.

Esa. 58. 13 Call the Sabbath a delight, to consecrate it as glorious to the Lord &c.

They had a preparation to their Sabbath called *παρεσκευη*, *The preparation*. This was called *Gnereb Hassabbath*, *Vespera Sabbathi*, *The evening of the Sabbath*.

G 3

They

Canon.

Conf.
I Hist.

Canon.

Illust.

I
b Sealig in emend. ex
Ioseph.

2.

3
c Ioseph. de antiq.
Iud.

4
d Ioseph. de antiq. Iud.
e In lib. Mos. Drus. l. 1.
answad.

5.

Canon.

They had before this Preparation, Luke 23. 54. ^b their *προπαρασκευη* Their fore preparation, Mat. 27. 62. This began in the morning, and lasted untill the sixth houre.

Secondly, their *παρασκευη*, largely taken, Ioh. 16. 24. This began after the sixth houre.

Thirdly, they had *παρασκευη σαββατου*, The approaching of the Sabbath: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called *παρασκευη*.

Fourthly, *εἰσόδος σαββατου*, *Introitus Sabbathi*, The entrance of the Sabbath, as Iosephus calls it

They ^e had a Tradition, that they might goe no further upon the preparation to the Sabbath, then three *Parasae*, every *Parasae* containing foure miles. This they did, least comming home too late, they might not have leysure enough to prepare things for the Sabbath.

Their Sabbath day naturally began in the morning.

There are two sorts of dayes set downe in the Scripture, naturall and artificiall. A naturall day is the space of twenty foure houres, measured by the presence and absence of the Sunne: the presence of the Sunne is called the day; and the absence of it is called the night.

An artificiall day is from the Sunne rising to the Sun set, and it is distinguished in twelve inequall parts, according to the lengthning or shortning of the day: Christ saith, Iohn 11. 9. *Are there not twelve houres in the day?*

The naturall day began in the morning, because day was created before night was, for the first thing that God created was light, therefore that darkenesse that covered the face of the deepe before light was, it was not the first night, it was but a point of time, and not any part of time, unlesse we will say with the Heathen, that this *Chaos* was from eternal, which is Atheisme to grant. Time is the measure of motion, and the originall of time is light, for it began with the light, and shall end with it.

Re vel

Revel. 10. 6. Vntill there be no more time, that is, motion and light that make time.

But it seemes that the evening beginneth the day,
Gen. 1. And the evening and the morning was the first day.

The evening is the end of the light here, and the morning is the ending of the night; therefore the evening here is called *gnerebb*, from *gnarabh miscere*, because it is mixed partly of the day and partly of the night, & it is as well the end of the day, as the beginning of the night.

The morning began after midnight, as the evening after midday when the Sun was declining. There is a threefold morning; first, when there is more darknesse than light; the second, when there is a like light and darknesse; thirdly, when there is more light than darknesse: the first morning belongeth to the night going before; the second standeth as a midst betwixt day and night, and the third belongeth to the day following. These three are cleare out of the Evangelists as they are speaking of Christs rising, when the women rose to go to the Sepulcher, *Mat. 28. 1. saith, In the evening of the Sabbath while as it began to dawne to the first day of the weeke*, here is the first morning, when there is more darknesse than light: but *Marke 16. 1. saith, Early in the morning the first day of the weeke*, when there was now more light than darknesse.

The Sabbath had many priviledges which no other day had.

First, the antiquity thereof: secondly, it was written with Gods owne finger: thirdly, there was a more exact rest observed in it; therefore it was called a Sabbath of Sabbaths; and *Malcuth, regina Sabbathorum, The Queene of rests*. Vpon other holy-daies they might dresse meate but not upon this, *Exod. 12. 16*, Hence in their Proverbs, *Qui parat in παρασκευη σαββαθη, vescetur in Sabbatho, Hee that prepares his meate before the Sabbath, shall eate on the Sabbath*. Fourthly, Gods owne distinction, rayning,

Obiect.

Ans.

Canon.

Illust.

Duplex ὁ ἥλιος, 1. inclinantis solis qui a meridie incipit, the Greekes call δειλινῆ, 2. solis horiscentem subeuntis, this they call ὀφειδελινῆ.

no Manna that day. Fifthly, other holy-dayes were memorative, or figurative onely; but this was both memorative and figurative (as *Bellarmino* markes.) Sixthly, other feasts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabbath. *Luk. 18. 12. I fast twice in the Sabbath*, that is, in the weeke.

For the excellency of the Sabbath, they compare it to a Queene: * the three great feast, they compare them to the Concubines; the daies betwixt the first and the seventh of the two great feasts, they compare them to the handmaids, because they were but halfe holydaies.

The Sabbath day was instituted for rest.

In the Sabbath there is an internall rest, and an Externall. The internall rest, they called it *Sabbath Ha^{us}da*, *Sabbatum secretum*, *The secret rest*. The Externall rest is, when men rest from bodily labour, but give not themselves to the worship of God: this may be called the Sabbath of the Oxe or of the Ass: but when they neither rest the externall rest nor the internall, it may be called the Sabbath of the golden Calfe: (*The people sate downe to eate and drinke, and rose to play, 1 Cor. 10.*) When they worship God in Spirit, then it is the Sabbath of the true Israelite, to these it was called *Desiderium dierum*, *the desire of daies*. *h Iohanna*, when the Sabbath day approached, put upon him his best apparell, and said, *veni sponsa mea, come my spouse*: he was as glad of it, as the Bride-groome is of the Bride.

The whole Sabbath was spent in holy exercises.

Their weeke day they divided in three sorts of exercise; the first, *At Tephillam*, *orationem*, Prayer: the second, *Ad torah, legem*, the Law: the third, *Ad malacha, artificum*, to handy craft.

The Sabbath had some exceptions from it, for in sundry cases they might worke in it,

g *Shind Pentag.*
* *Rabbi Aquiba.*

Canon.
Illust.

1.

2.

3.

h *Drusus, ex harkuma.*

Canon.
Illust.

Canon.

A Negative precept binds more strictly, then an affirmative; therefore the affirmative of a negative can have no exception: but the negative of an affirmative, bindes not so strictly.

This is a negative, *Exo. 20. Ye shall not bow before an Idol:* the affirmative of it is this, *Ye shall bow before an Idol.* This affirmative (say the Iewes) can have no exception (*Vsq̃ue ad corrigiam calcei;*) that is, if a man were standing before an Idoll, it were not lawfull for him to bow himselfe to tye the latcher of his shoe before it, although it were not his pupose to worship it.

This is an affirmative, *Exo. 20. Ye shall keepe the Sabbath:* the negative of it, is, *Ye shall not keepe the Sabbath.* In many cases it was lawfull for them to break the Sabbath. For God bids the Israelites compasse Iericho seaven dayes, then they must march upon the Sabbath: Here Gods command breaks it. 2. Servile works might bee done for the honor of God that day, as the Priests killed the beasts for sacrifice, and circumcised their children that day. 3. Works of necessity might be done that day, as a man might ease nature, which could not have beene done without a servile work; for they behooved to carry a paddle with them to dig a hole in the ground, and to cover their excrements: *Deu. 23. 13.* which were all servile things.

When they were in the Wildernesse, they might travell no further then 2000. paces upon the Sabbath.

There was two thousand cubits betwixt the Israelites (when they marched) and the Arke, *Ios. 3. 4.* so betwixt their Tents and the Arke when they rested. This was called a Sabbath dayes journey, & afterward so much ground kept still the denomination of a Sabbath dayes journey, *Act. 1. 12.* This was called *Tecchom Sabbath, terminus Sabbathi, The bounds of the Sabbath.* But when they came to Canaan, they might travell upon the Sabbath, as farre

Illust.

*i Scaliber in Eleuch. ex
Talm. Ierns.*

Canon.

Illust.

as was betwixt their houses and their Synagogues.

There were some Ceremonies, which they kept no longer then they were in Egypt, as, *To eat the Paschall Lambe standing, with their loynes girded, and their staves in their hand; Exo. 12. 3.* so to take a Kid, or a Lambe for the Passeover in Egypt: but after they were bound only to take a Lambe; *Therefore He is called the Lambe of God, who takes away the sinnes of the world, Iohn 1. 29.* Secondly, some Ceremonies they used only in the wilderness, as, they might have no steps to goe up to their Altar, but the Altar of the Temple had steps: so this space of ground they did observe only in the Wildernesse.

* *Tosephoth Sabbath.*

They had * *Additamentum Sabbathi*, when they added a part of the week day to the Sabbath: in this time they light a Candle, which they called *Haphdala*, *The candle of separation*, which burnes all the time of the separation.

k *lib. Musar.*

The ^k Iewes of Tyberias, because they dwelt in a low valley, and had not so long a day as these who dwelt in the Mountaines, *Addebant de profano ad sacrum*, they took from the profane, and joyned to the holy: but the Iewes who dwelt in Saphar, which stood upon the hill, and had a longer day; they say of them, *Demebant de sacro, & addebant ad profanum*, they tooke from the holy, and joyned to the profane: but the Iewes of Tyberias were most approved, *Quia satius est addere de profano ad sacrum, quam demere de sacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and joyne to profane. The whole week took denomination from the Sabbath, as the whole moneth was called *Kodesh*, from the *change of the Moone*: they say, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twise in the weeke.* As the Pharise sayd, *I fast twise in the weeke.*

1 *Talmud. lib. Mus.*

The first day of the weeke was called ¹ *Mognale Sabbath, ascensio Sabbathi*, the ascension of the Sabbath: and the

the last day of the weeke, was called *Motzi Sabbath*, *exitus Sabbathi*, the end of the Sabbath: and they say, that the week *ascendit cum dñm & exit in Dñon*. that is begins with the first day of the weeke, and ends with the last.

^m *Dñm* is written thrise, and thrise *Dñon*: because the first day of the weeke is called *Dñm*; the second *Dñon*, &c.

ⁿ The Spanish Iewes kept their fast in *Dñm* and *Dñon*, that is, the first day of the weeke, and fourth: but the Iewes of Germany keepe it in *Dñon*, the second day, and end it in *Dñon* the fourth day of the weeke.

The Iewes were first great breakers of the Sabbath, *Neh. 13. 19.* then they became superstitious in keeping of it; and thirdly, they became ridiculous.

They became superstitious, they would not fight upon the Sabbath to defend themselves from their enemies, *1 Mac. 2. 24.* contrary to their owne Canon, *Periculum anima pellit Sabbathum*: The danger of the soule breakes the Sabbath. Ierusalem was twise taken upon the Sabbath, because they would not defend themselves that day; first by *Ptolomie*, and then by *Pompey*.

They were not so superstitious in the dayes of Christ, *Luke 14. 5.* but that they would have pulled a Beast out of the pit upon the Sabbath, but would not pull the eares of corne. ^p Afterward they made a Canon, that it should not be lawfull to pull a Beast out of the pit upon the Sabbath.

^o Then they became ridiculous, for they held, that there is a flood called *Sambasim*, or *Sambation*, which runs all the weeke, and stands upon the Sabbath; but where it is, they cannot tell.

Every seventh day they rested from their labours; secondly, every seventh yeare the ground rested: this was cald *Sabbathum terra*, the Sabbath of the land. Thirdly, every seven seventh was the Iubilæan Sabbath; then

all

^m *Talmad. tractatu de bagiga.*

ⁿ *Buxtorf. Tiberias.*

Canon.

²
^o *P. Cunam de rep. Iud.*

^p *Buxtorf. Synagoga Iudæica.*

^q *Ioseph. de bel. Iud. l. 7. cap. 24.*

3.

Nota.

all debts were pardoned, prisoners released, lands mortgaged, restored to the right inheritors. Fourthly, the great and eternall Sabbath, *Rev. 14. When we shall rest from our labours*: This Sabbath comprehends all these; we shall rest from our labours, the ground shall rest, being no more subiect to vanity, *Rom. 8. We shall be no more prisoners to sinne nor Satan*: We shall be restored to the heavens which we have mortgaged, and all our debts shall be paid. This is *Sabbatum eternitatis*, An eternall Sabbath, *Esay 66.*

PARAGR. II.

Of their New Moones.

Canon.

AS God appointed a time for his daily and weekly worship; so He appointed generall feasts, for his monethly and yearely worship

For his monethly worship, He instituted the New-Moones, and the first day of each yeare, although after they were corruptly observed.

Canon.

Confir.

Scaliger de emend.
temp. l. 8.

The Iewes before the captivity, kept only the daye of the change: *Blow the trumpet in Case, the new Moone* So *Proverbs 7. My husband will not come home till Case, the new Moone. Psa. 81. 3.* It was called *Case* from *Casab abscondere*, because then it was obscured by the Sunne; by the Atheniās it was called *ἐννεα καὶ νέα Vetus & nova*; the going out of the old, and beginning of the new; the rest of the Greekes called it *τριάκοντα, thirty*, because their moneth had thirty dayes.

Canon.

After the Captivity they were more curious to observe their New Moones, which they had learned in Babel.

Illust.

There are three reckonings of the new Moone; first *In synodo*, in the point of the change: the second, in *ἐξουσίᾳ*, or the time of her waxing: the third, in *ὅλῳ*, which

which we call the prime.¹ The Jewes after the Captivity kept the change & the prime. The day of the change, or the thirty day, was a holy day to them,² Horace calls this *Trigesima Sabbathi*, but they kept the prime in greatest solemnity. Hence Col. 2. 16. *Let no man condemn you in a Sabbath, nor new Moone.*

That they might finde out the ſure time of the change, they fixed a ſure period, (to wit) the *Meridionall*, as (the Astronomers doe in *calculo Astronomico*, in the Astronomicall computation) called *Epilogismus lunaris*, the reckoning after the Moone.

Vpon the day of the change, from the mid-day, they counted eightene houres to the Sunne riſing, becauſe all this time ſhe was in conjunction with the Sun: then till the next evening ſhee was waxing twelve houres, all this time ſhe cannot be ſcene: the ſecond evening ſhee is ſcene, and this time they kept moſt ſolemnly.

* The Hebrews in their *Talmud* have an Apologue for this; that the Moone complained in the day of hir creation, that ſhee was not appointed for ſo good a uſe as the Sunne, to ſhine in the day time, but in the night: becauſe of her grudging (they ſay) that God appointed that ſhee ſhould not ſhine from the day of her creation, till the ſixth day; therefore the firſt and the ſecond daies, were called *אוראין*, becauſe the Moone ſhined not on them.

For the obſervation of their feaſts, * they had a tranſlation of their dayes.

This Tranſlation was either Lunary, Politick, or mixt of both. Lunarie Tranſlation was, when they tranſlated the time from the change of the Moone vntill eightene houres were paſt. * Politicke Tranſlation was that two feaſts ſhould not concurre together: this they did *Propter olera*, & *propter mortuos*, For their meate, and for the dead; becauſe when a great feaſt fell before the Sabbath

¹ *Talm. l. haſſen amuin.*

² *Horac. l. I. Sat. 9.*

Canon.

Illuſt.

Apologue.
u *Buxtorf. Synagoga Iudaica cap. 17.*

When the Moone ſhined not.

Canon.
x *Scalig de emend. temp. l. 3.*

Illuſt.

* The note of the Lunary tranſlation was
□ 18.

both they might neither dresse their meate upon it, nor bury their dead; therefore they translated over the solemnities of that day of the Sabbath. This *Translatio feriarum* began in Babel, which was more Marish then Iudaea, and made things to corrupt sooner.

Canon.

They translated one day to another, for lesser feasts, and to keepe their feasts distinguished: so that two should not fall in one day.

Illust.

A mixt Translation, was, when they had respect both to the Lunary and Politicke Translation; as in *συμβολα*, and *εξαναταξις*.

The Moone changing the third day of the weeke, that day she must not be kept, for the Lanary Translation of eightene houres, therefore she must be translated to the fourth day: that day she cannot bee kept, because of the Politicke Translation, and the *dies reijcula*, whereon a solemne and immoveable feast did fall: therefore it was called *reijcula*, for the beginning of the yeare, and the new Moone, wherefore they translated it over to the fift day.

גטר

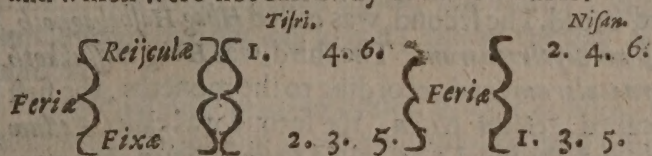
After the eightene houres were past of the Lunarie Translation, the third day they might keepe it at the ninth houre, and 204, scrupules. This they marked with *Gatrad*, signifying the third day, ninth houre, and 204. scrupules: the new moone changing the second day, upon the third day, at this time she might be kept.

ארה

Their *Dies reijcula* were cast out onely in two months: *Nisan*, and *Tisri*: they marke the *Dies reijcula* in *Tisri*, by these three Letters, *ADP*; *A* signifying the first day of the weeke; *D* the fourth; *P* the sixt. They could not keepe the new Moone the first day of the weeke, for the feast of Tabernacles; nor on the fourth day, for *festum Gedalia*; nor on the sixt day, for the Sabbath following and the feast of expiation: The feast of the Tabernacles might fall either upon the feast day of the weeke, the fourth,

fourth, or the ſixt; therefore the begining of the new yeere and the new Moone (two movable feaſts,) might be kept upon none of theſe dayes.

The dayes which were caſt away in *Niſan*, were noted with the letters *B D F*: *B* ſignifying the ſecond day of the weeke; *D* the fourth; and *F* the ſixt: the fourth day they might not keepe *Caput anni*, nor the new moone; be- cauſe of the feaſt of *Purim*, that fell that day. The ſixt day they might not keepe it, becauſe of the Sabbath following. They might keepe it the morrow after the Sabbath, becauſe it was not *dies reiſcula*: they might not keepe it the ſecond day, becauſe it was *dies reiſcula*, on which *Caput anni* might not fall, & becauſe *Pascha* might fall that day. *Pascha* may fall any day of the weeke, except the day before and after the Sabbath. This *Diatriba* ſhewes the dayes that were caſt away, (or moveable) and which were not caſt away or immoveable.



What is the cauſe that the *Pascha* might not fall the morrow after the Sabbath, as well as the feaſt of Tabernacles?

Becauſe in the preparation to the *Pascha*, there was ſome ſervile worke done, which could not be done upon the Sabbath; therefore it was tranſlated to another day: But there was no preparation at the feaſt of Tabernacles, therefore it might fall the morrow after the Sabbath.

Before the captivity, their moneths were thirty dayes; for whether the Moone changed upon the twenty-nine or thirtieth day, they reckoned ever thirty dayes, according to the Sunne.

After

בר

Nota.

Queſt.

Anſw.

Quest.

Answ.

After the captivitie, their moneths were twenty nine, or thirty dayes, following the course of the Moone, that they might keepe the right point of the change.

What is the reason that our moneths now have thirty, and thirty one dayes?

Julius Caesar, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, joyned five dayes to the yeare, and made twelve moneths onely, which will have thirty, and thirty one dayes in our moneths.

PARAGRAPH III.

Of their yearly feasts.

Canon.

They had three great feasts in the yeere: *Pascha*, *Pentecost*, and the feast of the *Tabernacles*.

The first was called *Hbag Hammatsoth*, the feast of unleavened bread. The second, was called *Hbag Hashebagnoth*, or *festum Septimanarum*. The third, was *Hbag Hassukkoth Tabernaculorum*: and according to the moneths, the first was called *Festum Nisan*; the second was called *Festum Tisri*; and the third, was called *Festum Sivan*; they were called *Regalim* by the Iewes; and by the Greekes they were called *μεγάλα ἡμέραι*, *great dayes*.

These two words, *Paragraphe* and *Diatriba* are set downe for distinction of diverse subjects. *Diatriba* signifies the continuation of a matter.

PARAGRAPH IIII.

Of the Pascha. *Diatriba I.*

The Pascha had a preparation before it, called *ἡμέρη τῆς παράσκευῃς*, *Preparation to the Paschever*: *ἀπο τεύρειν*, *a cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile work: for the same cause the Hebrewes called the last day of it, *Gnatzereth dies interdictus*, *a halfe holy day*.

Παρασκευή

Παρασκευή is sometimes taken largely, *Iohn 19. 14. And it was about the sixth houre, and it was the preparation, & strictly: Exod. 12, Inter duas vesp̄as, betwixt two evenings.*

The time betwixt the first day and the seaventh, they called it *Chol. profanum, interfesti dies, minus sacri*; they were not kept fully holy, as the first and the last; for, in these daies they abstained from all servile worke, but the daies betwixt were but halfe holy-daies, and they might doe servile workes in them.

⁊ The last day of the Pascha, and the eight day of the Tabernacles, was called *Gnatzareth, Dies interdictus, and dies retentionis*: and they illustrate the matter by this comparison; As a kind friend who hath intertained his friend seaven dayes, when he is to goe away, he will keepe him still the eight day, that is, the day of retention to him: So the Israelites, after they had feasted the Lord, (as it were) seaven dayes, loath to let him goe, would keepe him one day longer; this is the day of retention.

y Buxtorf. de Synag.
Ind. cap. 16.

Simile.

In this feast they read the booke of the *Canticles*, because it treats specially of their coniunction with Christ, which was sealed in the Pascha.

PARAGR. III. *Diatriba. 2.*

Of the Pentecost.

They reckoned fifty daies betwixt the Pascha and the Pentecost.

Canon.

The morrow after the Pascha was called *δευτέρα*, and the next Sabbath after, was called *δευτέρωπρωτον*, that is, *The first second*. It was called the *first*, because it was the first of the seaven weekes to the Pentecost: it was called the *second*, in respect of the Pascha going before. There were fifty dayes betwixt *δεύτερον τῆ αὐστῆς*, and the Pentecost.

Illust.

H

cost,

* Marke the difference
betwixt

δεύτερα παρ' αὐτὸν, &c
δεύτερον παρ' αὐτὸν.

Canon.

z B. m. of. de Syn. Jude
cap. 15.

Parable.

cost, and fixe weekes betwixt δευτερόπαρτον and the Pentecost.

The Pentecost fell ever upon the same day which δευτέρα fell upon; * δευτέρα is the first day of the Pascha, but δευτερον is the first Sabbath after the Pascha.

They were commanded to reckon fifty daies betwixt the Pascha and the Pentecost. The Iewes illustrate the matter by this Parable. * A certaine prisoner begged of a King, that he would deliver him out of prison: he delivered him, and promised after so many dayes, to bestow his daughter upon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? so the Israelites being in Egypt, God delivered them out of prison, and promised to marry them to his daughter (the Law) within fifty dayes: should not they then diligently reckon the time betwixt their delivery out of Egypt at the Pascha, untill the Pentecost? but here is their misery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

The last of the fifty dayes of the Pentecost, was called συνάξις, and πληρῶμα τῶν ἡμερῶν τῆς πεντηκοστῆς. Act. 2. 1. Cum implerentur dies Pentecostes, When the dayes of the Pentecost were fulfilled. The day before the Pentecost was called συνάξις, it had not seaven dayes after the day of the Pentecost, as the other two feasts had.

Marke the difference betwixt these two, * σαββάτων and σάββατον: for σαββάτων with (ω) signifies properly the Sabbath, comming from the Hebrew word, which is written with *Holem*, but σάββατον it signifies the whole weeke, Levit. 23. 32. It comes from the Syriacke word, *Sabba* contracte Sabbath; from whence the seventy following, the Syriacke makes σαββατον, and τὰ σάββατα.

The Samaritans confounding these two words; they kept seven Pentecosts in one year: they were called for this

* Fuller, Miscei.

this *ἡβδομάδῃ*. *Levit. 23. Ye shall count seaven Sabbathes to you.* They tooke *σαββατον* with (ο) for *σαββατον* with (ω) and kept seaven weekes in stead of Sabbathes, one after another, making up seven Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogy of David King of Israel.

a Epiphani. de Mensur. & ponder.

PARAG. III. DIATR. III.

Of the feast of Tabernacles.

THE first and last dayes were most solemne, in the feast of Tabernacles.

Ioh. 7. 37. The last and great day of the feast: This was called *Hosanna Rabba*.

Canon.

Confir.

In this feast they used to hold up branches, which they called also *Hosanna Mat. 21. 9.* therefore they said, *Neste Hosannam tuam, preparato Hosannam tuam.* Hence is that phrase in the Gospell of Mathew, *Hosanna filio David;* that is, *we hold up these branches called Hosanna to the Son of David.* If it had beene a Prayer, they would have said in the Vocative case; *Save us O Son of David.* The heathen called this feast *ἡρασινοσία*, carrying of branches: and the Levites who played upon Cymbals at this feast, they derived from *Lyceus*, or *Eurio Bacchus*, *Plat. in sympos.*

The dayes betwixt the first and the seventh, were lesse holy-dayes called *Mogned Canon*: these the Latines called *intercesi dies*, being a midst betwixt *fasti* and *nefasti*. In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

A good day, *1 Sam. 25,* was called by them, a day of ioy and feasting, but yet had not such solemnity as the three great feasts, hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis*, that is, *Made them a feast.*

PARAG. IIII.

Of the counting of their Yeare, and intercalations.

THat the full Moone might fall upon the foureteenth day of the moneth, they institute *ὑποτομὴν σελήνης*, *sal-tum luna*, the Moones skip, which if they had not done, it would have fallen either *ἀνω* or *κατω* upon the thirteenth or fifteenth day.

Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impragnatus*, and *embolima-as*; deficient, they called *Annus cavius*.

The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Caslen*, that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshvan*, and added it to *Caslen*: here *Caslen* had a day more then enough, (for none of their months had thirty one dayes.)

Their yeare was ordinary, when *Marcheshvan* had nine and twenty dayes, and *Caslen* thirty, and so through the moneths of the yeare.

That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

The Sunne exceeds the Moone in his course, eleven daies, in the yeare: by this it comes to passe, that every third yeare, there are thirty three dayes odde, of the which they make up a moneth, calling it *Adar prior*, the first *Adar* of thirty dayes, and they reserve the three odde daies till the next yeare, and so forth till the nineteenth yeare. These intercalary moneths with the odde dayes, made up the nineteenth yeare of the golden number, consisting of three hundred fifty foure dayes: so that the Sunne and the Moone met at one iust period, as they did

Canon.

* *Scal, de emend. temp.*

Illust.

Canon.

Illust.

did in the first yeare of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleventh, fourteenth, sixteenth, were intercalar yeares; and the nineteenth yeare, made up the golden number. The eighth yeare was intercalar, because of the fixe odde daies, reserved from the yeares going before.

These intercalar moneths were esteemed as but *momentum temporis*, a point of time: and in their civill computation had no use, neither did their Iudicatories iudge in that time.

The Iewes illustrate this Canon by this case. *Reuben* was borne in the last day of the intercalar month *Adar*: *Simeon* was borne the first day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Ecclesiasticall Computation, the question is, when must they enter to their inheritance? *Simeon* sayes, he must enter a moneth before *Reuben*, because *Reuben* was borne in the intercalar moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* should enter to his possession a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; because he was borne in that moneth: but *Reuben* shall stay nine and twenty daies before he enter, that is, till the first day of the moneth (to wit *Nisan*) before he enter, because the month *Adar* which hee was borne in, was but *momentum temporis*, a point of time; and they iudged no civill matter in that moneth.

Canon.

Scal. in can. Isag. lib. 3.
In digestis Iud. cap. 1.
Megillab.

Illust.

A Programme of the Hebrew Kalender.

Mensis.

Annus.	Lat. Hebrew.	Dies	Tisri.
Mar. 31 30 Nisan	1 21 2 22 Hosanna 3 23 Torah	1 Σκηνωπηγία. vel festum 2 Tabernaculorum. 3 4 Gedaliae Ieiunium. 5 6 Kippurim. 7 ātzereṯh vel ouvaḡis festi.	Tisri. 1 Rejcula. 2 Mobilis. 3 Mobilis. 4 Rejcula. 5 Mobilis. 6 Rejcula. 7 Rejcula.
Apr. 30 29 Iar	4 24 5 25 6 26 7 27 8 28 9 29 10 30		
May. 31 30 Sivan	11 1 12 2 13 3 14 4 Godalia. 15 5 Pentecost.	Dies Nisan 1 πρώτη αἰῶνος. 2 πρώτη τῆς πεντηκστής. 3 πρώτη τῆς πεντηκστής. 4 vel δευτέρα. 5 4 Purim. 6 5 7 6 7 ātzereṯh vel ouvaḡis.	Nisan. 1 Mobilis. 2 Rejcula. 3 Mobilis. 4 Rejcula. 5 Mobilis. 6 Rejcula. 7 Rejcula.
Jun. 30 29 Thamuz	16 6 17 7 18 8 19 9 20 10 Expiati.		
Jul. 31 30 Ab	21 11 22 12 23 13 24 14 Pascha. 25 15 Taberna cles.		
Aug. 31 29 Elul	26 16 27 17 28 18 29 19 30 20		
Sep. 30 30 Tisri			
Oct. 31 29 Marchef.			
Nov. 30 30 Casleu			
Dec. 31 29 Tebbeth			
Jan. 31 30 Shebbat			
Feb. 28 30 Adar			
29 Veadar.			

Programma,
signifieth a table
so written, that it
may be read by all
men.

Looke in the se-
cond Paragraphe
of this Section,
what Rejcula sig-
nifieth.

Section.

SECTION. II.

The places appointed for Gods worship.

THE places of Gods worship, were holy, *Instituto & exemplo, By institution and example. 2. Exemplified non instituto By example, but not institution.*

The Temple of Jerusalem was holy by the commandment of God, and by example; because the Prophets and the Priests worshipped there; and Christ and his Apostles in the second Temple. By example, but not by institution, as their Synagogues; and προσευχή, their place of Prayer.

Canon.

Illust.
Deut. 12-5.

PARAGR. I.

Of the Temple of Jerusalem.

THE Temple was divided in three parts, the Court of Israel, the Court of the Priests, and Gods Court.

Jeremy the Prophet, thrise rehearses these words; *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord; Jer 7.4.* because the Temple was distinguished into three Courts. ^b So the Heathens Temples were divided into three Courts; the holiest was in the midst, called χώριον, or *Cella Dei*, the Court of God; the fore Court of the Temple was called πρόθωμον, or *the Porch*; the last Court was called ὀπισθῶμα, *the inward part of the Church.*

Within the holiest of all stood the Arke; 1 Reg. 8.9. *There was nothing in the Arke, but the Tables of stone.*

Heb. 9.4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and Aaron rod.

ἐν, *in which*, is expounded in the which Tabernacle, and not, *in the which Arke*: Secondly, ἐν is *juxta, neere*, as well as *within*, 2 Cor. 13. as Epiphanius takes it. Thirdly they say, that in *Moses* time, all the three were in the Arke, but in *Salomons* time, onely the Tables were in the Arke: the Apostle there compares *Moses* and Christ together.

Canon.

I

Illust.

^b Turnebus in Varonem.

Object

Ans.

De mensuris et ponderibus.

gether. The Apostle makes mention of one candlestick, but there were ten in the Temple, 1 King. 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moyses placed there: which the History would not have added, unless to note some change; so that in Salomons time there was nothing in the Arke but the two Tables: but in Moyses time, the Tables were there with the Pot, and Rod of Aaron.*

Canon.

I

In the holiest of all, the Lord did shew himselfe in his glory, to the high Priest once in the yeare; this place was called *Χρηματιστήριον*, because it was necessary for him to goe in there, to consult with the Lord for the people.

Canon.

When the high Priest entred into the holiest of all, he carried sundry things with him. First, ^d Blood, secondly, Incense; thirdly, Smoake.

d P. Canons.

Ilust.

He darkned the holiest of all, with the smoake of the Incense when he went in; *Exod. 33. 20. For no man shall see the Lord and live.*

e P. Canons de rep. Ind.

In the corrupt times they tooke an oath of the high Priest, when he entred into the holiest of all, least he should incline to the Sadduees. The forme of the oath was this; *Wee aduise thee by him who caused his name to dwell in this house, that thou shalt not change any thing of that we shall say to thee.* ^e There were two who presumed to enter within the holiest of all, who were not Priests: *Pompey* and *Heliodorus*. *Pompey*, when he came out of the holiest of all, being asked what he saw answered; *That the house was full of a cloud*, and so it was, for, *The Lord dwels in a cloud*, *Psal. 18. 11.* Therefore they slanderously gave out of the Jewes, that they were *Nubicole*, *Worshippers of the clouds*. Before that, *Pompeyes* Souldiers beleaved, that either *Apis* or *Jupiter Hammon*, was worshipped in the holiest of all. The second who entred into the holiest of all, not being high Priest, was *Heliodorus*, *2 Mac. 3. 37.* who was after stricke with madnesse.

In

In the holy place stood the golden Altar, the Table of the Shew-bread, and the Candlestick.

Vpon the golden altar they burnt the sweet perfumes; it was called *altare suffitus*, the altar of incense, *Exo. 37. 25.* to signifie how acceptable in the nostrils of the Lord is Christs intercession, & our prayers (*Rev. 8. 4.*) sweetened by it. Contrary to that, was that idolatrous worship, *Et ipsi mittebant ad nasum meum, fetorem*, *Eze. 8. 17.* they sent a stinke to my nostrils: The Lord accounts all idolatrous worship, but a stinke in his nose, which he abhorres. The Incense altar had hornes, signifying strength, whence answers were made to the prayers of the Saints. *Rev. 6. 11.*

In the holy also stood the Table with the Shew-bread, on which were 12. loaves, representing the 12. Tribes; *Le. 24. 5.* every loafe had a dish of Frankencense upon it, & there lay a paire of Pincers by the, to pinch off the moulded from them, & the golden Candlestick hung hard by.

Here is God stipulating with his people from the Arke; the twelve loaves represents the twelve Tribes standing before them continually; they have the Candlestick *Exo. 25. 29. 30. 31.* for the word to direct them; they have the Incense dishes, signifying Christs intercession, particularly applying to every one of them; the Pincers signifie the censures of the Church.

In this place hung the golden Candlestick, *Exo. 25. 31.* but in the Court of the Priests, were Candlesticks of Silver, *1 Chro. 28. 14.* In the holy place were Candlesticks of Gold, but in the holiest of all, there was no Candlestick: *The word of God is like fined Silver unto his Saints;* but when they have more and more experience of it, it is like *fine Gold to them*, *Psal. 19. 10.* but in heaven there shall bee no teaching of the word there; *For Christ shall give up the kingdom (as Mediator) to the Father*, *1 Cor. 15.*

In the Court of the Priests stood the brazen Altar and the Laver.

Canon.

Canon.
II.

Doctrine.

Psal. 13.

Canon.
III.

The

An Altar and a Pillar differeth: a Pillar was of one stone, but an Altar of more. 2. Vpon a Pillar they powred oyle onely, but on an Altar they sacrificed.

Canon.

Illust.

The brazen Altar was called *Ariel*: *Exo. 38. 1. Esay 29: 1*, that is, *The Lyon of God*; for even as the Lyon devourerth the flesh, so the Altar of God consumed the sacrifices. This Altar was called Gods Table: *Mal. 1. 2*. upon the brazen altar, God had the burnt offering for himselfe, as it were, to dine and sup upon, *Psal. 50. If I be hungry I will not tell thee*: the Chaldie Paraphrast, Paraphrasteth it thus; *My sacrifices and burnt offerings I will not seeke of thee to dine and sup upon*. We see, *Iudges 9*. that the *Wine is said to cheere God in the drinke offering*: so may the sacrifices be said, to bee meate to him.

The fire which burnt the sacrifices upon this Altar, came from heaven, *2 Chro. 7. 1*, both when the Tabernacle was erected, and when the Temple was built: so the fire came downe from heaven upon *Elias* his sacrifice, *1 King 18. 38*.

God looked upon *Abel and his sacrifice*, *Gen. 4. 4. Aquila* translates it, *He set it on fire*. This fire This which was in the Tabernacle, the *Iewes* hold, that it was taken up to the heaven againe, when the second fire came downe into the Temple.

This fire was not in the second temple: wherefore it is but a fable of the *Iewes*, *2 Mac. 1. 19*, that *Jeremie* hid it in the ground, and that after the Captivity it was found againe.

The fire in the first Temple, was *Divino divinus*, altogether holy: the fire in the second Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire; (and came not from heaven) yet the Lord accepted of the sacrifices burnt by it, & it was still kept in, as the fire of the first Tēple was: but the third fire which *Nadab* and *Abihu* offered, was *humanus*, humane. The first fire, the *Hebrewes* call *Gneljona coelestis*, heavenly, but this last fire, they call *Zar*, *alienus*, a strange fire.

They instituted in the daies of *Nehemiah* by lot, *Nehe*.

10.4, a time when the people should goe forth to bring wood for fire to this Altar: This feast, *Iosephus* calls *ξυλαφορία*, the feast of wood carrying: these who offered their sacrifice here, had the wood and the salt for nothing.

Ioseph. de antiq. Ind.

The Heathen were Gods Apes, in keeping in their vestall fire, which they say came from heaven: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glasse, and so kindled it againe, as the Poet testifieth.

*Adde quòd arcana fieri novus ignis in ade
Dicitur, & vires flamma resecta capit.* That is;

Ovid. in lib. Fast.

Adde, How tis said, that in the privie Rômes
New fire is made, and strong the flame becomes.

Doctrine:

When the Kings of Persia died, the holy fire was put out; but when our King, the Lord Iesus Christ dyed, the Sunne in the Firmament was blacke, and put out as it were.

The Priests, after they had offered the sacrifices upon the brazen Altar, then they offered Incense upon the golden Altar; And the people stood without, praying and waiting, in the meane time, when he should come forth.

So Iesus Christ our great high Priest, hath offered himselfe once a sacrifice for us upon the brazen Altar, the Crosse; and is now at the Golden Altar, interceding for us: he cannot then be sacrificed againe (as the Papists would) therefore wee that are standing without let us looke shortly for his comming againe. The faithfull have waited for three sorts of Christ his comming, First, for his comming in the flesh: secondly, for the comming of his Spirit: and thirdly, for his comming in glory.

Dollr.

None might goe to the golded Altar to offer Incense,
but

but he who might goe to the brazen altar to offer sacrifice; therefore none may be a Mediator of intercession, but he who is a Mediator of redēption: if *Vzzia* had been a Priest, hee might have had good shift for himselfe, that he was a mediator of intercession at the golden altar, but not of redemption at the brazen altar.

h P. Canon.

There were foure, who dishonoured this brazen altar most. First, *AhaZ*, 2 King 16. 10, who caused to remove it out of the owne place, and set the altar of *Damascus* in place there of. The second were those who killed *Zachary*, Luk 11. 51, not farre from the altar. The third was *Jannes*, the predeceffor of *Iaddus*, the high Priest, who slew his brother *Iof*, & sprinkled his blood upō the altar. The fourth was *Pilate*, Luk 13. 11, who mingled the blood of the Galilæans, with their sacrifice upon this altar.

In this Court of the Priests stood the brazen Laver, which was made of the womē's brazen Looking-glasse: *Exod. 38. Iohn (Rev. 4. 6.)* alludes to this, when hee sayes; *I saw a Sea of Glasse before the Throne.* When the Priests and the people were multiplied, *Salomon* made ten Lavērs, 1 King 7. 38. 2 *Chro.* 4. 26, to wash the sacrifices, and another great vessell to wash the Priests: so in the Tabernacle, there was but one Candlestick; but in the Temple there were tenne, because it was much more spacious, it behooved to have more lights. In the dayes of *Moses*, the yeares of the Levites, when they entred to their office, were reckoned from twenty five to thirty; but in the days of *David*, 1 *Chro.* 23. 6, the people increasing, the Levites would not have sufficed; therefore *David* changes the time of their entry, into twenty yeares. So there were but two Silver Trumpets in the Tabernacle, but there were an hundred & twenty Priests sounding with Trumpets in the Temple.

Canon.
III.

In the outward Court, (where the women worshipped) stood *Gazophylacium*, or *Corban*, the Treasury, which
Luke

Luke 21.4. is called *סֶפֶר תְּדָוָה*, *The Giftes of God*, because it contained the gifts offered to God. The Iewes called it *Kupha schel tzedaka*, *arca iustitie*, the chest of almes (for they called their almes their iustice. *Math. 6.*)* and the Hebrews say, that it had written about it, this Proverb of Salomon, (*The gift which is given in secret, pacifieth wrath: Prov. 21. 14*) teaching them, that they should not blow a Trumpet as the Pharisees did when they gave their almes, *Math. 6. 2*, but secretly convey it into *Corban*, or the Treasury.

* *Talm. lib. Tehillim.*

The second Temple in outward glory, was farre inferior to the first Temple.

The gift of prophecie, and *Vrim* and *Thummim* were in the first Temple; but in the second Temple, nothing for a lōg time, but *Bath col*, *filia vocis*, an Echo was heard.

In the first Temple they had the holy Oyle, which anointed the high Priest: but in the second Temple they wanted it, and the high Priest was called, *Vir multarum vestium*, *The man with the many cloathes*.

In the first Temple was the holy fire, but not in the second.

The first Temple was but once polluted; but the second Temple was thrise: first, by *Antiochus*; secondly by *Pompey*; thirdly, by *Cassius*; and yet, *The glory of the Second Temple, was greater than the glory of the first. Hagg. 2. 10.*

The first Temple was destroyed for three finnes (i say the Iewes) for Idolatry, Incest, and shedding of Innocent blood. But the second Temple, they say, was destroyed, *Propter shinnath chinnam*, *odium inmeritum*, *undeserved hatred*; and because this sinne is not yet expiate, therefore they say the building of the second Temple is deferred; but they forget the crucifying of our Lord which was the cause why there was, *not a stone left upon a stone in it, Luke 21. 6.*

Canon. 3. 20.

1

2

3

4

i *Buxtorf. de abbrev.*

How

Quest.

How differed the Temple of Ierusalem from other Temples.

Answ.

k Scotus.

Ioh 2.19.

1 King. 8. 48.

Dan. 6. 10.

Locus, a place, is considered two manner of wayes:
 1. *Locus ut Locus*, a place that is only a place, & *locus ut sic*, a place in such a respect, (as the Schoolemen speak.)
 The Temple of Ierusalem was *Locus ut sic*, that is, it was *Medium divini cultus*, A meane of Gods worship: it was a part of their ceremoniall worship, and a type of the body of Christ, as hee sayes himselfe; *Destroy this Temple*; therefore they were bound to set their faces towards it when they prayed. Our Temples are but *Loci ut loci*, they are not a part of the worship of God, nor types of the body of Christ, neither are we bound when we pray to set our faces towards them. They are called places of Prayer onely, because the Saints meete there, and if the Saints meeting were not in them, they were but like other common places. The Temple of Ierusalem sanctified the meeting of the Saints, but the meeting of the Saints sanctifies our Temples; they might not buy nor sell in the Temple of Ierusalem, because it was the house of Prayer: that Morall reason obliges us now, no man may buy nor sel in our Temples, because they are houses of Prayer.

PARAGRAPH II.

Of their Synagogues.

Canon.

Obiect.

Answ.

Their Synagogues were holy places by example, but not by command.

They are called *Mognade El*, *Psal. 74. 8.* which *Aquila* translates *Synagoga potentis*, the Synagogues of God; then it may seeme, that they were commanded by God.

It is generally held, That the Synagogues were not in Ierusalem, till after the Captivity. 2. If the Psalmist speakes there of the Synagogues, then they may be cal-

led

led Gods Synagogues, because the Lord approved them, although he commanded them not.

The Synagogues were ordered in most things, after the manner of the Temple.

In their situation, for, as the Temple stood upon a hill, so they set their Synagogues in the highest place of the Towne: and for this they alledged *Pro. 8. 2. Wisdom hath built her Palaces upon high places.*

In the Temple there was a high Priest, and his *Sagan*, or second high Priest: so in their Synagogues they had *ἀρχισυνάγωγος*, as *Sosthenes*; and sometimes a second Ruler, as *Crispus*, answering to the second Priest, *Sagan*. They had Scribes who taught in their Synagogues, as the Priests taught in the Temple. They had in their Synagogue, *Scheliath tziabor Minister Synagoga*, The Clerke of the Synagogue, *Luk 4*: as he who delivered the Book to Christ; these answered to the Porters in the Temple.

In the Temple, the Court of the Priests was distinguished from the Court of Israel. The Court of Israel was distinguished againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers sat by themselves, the men sat by themselves in rankes, one above another: And *Iames* seemes to allude to this forme; *If there come a rich man, yee bid him sit up higher: if a poore man, yee bid him sit downe lower, Jam. 2. 23*: the women sat by themselves, *Zac. 12. 12.*

As in the Temple, the peoples faces were towardes the Arke, so in the Synagogue they had an Arke, wherein they kepet the booke of God, and the peoples faces were towards it.

As no man might carry through the Temple any vessell or burden, *Mark 11. 16.* So no man might carry through the Synagogue a burden or vessell.

There was great devotion required of them, who entered into the Synagogue to worship.

They

Canon.

Illust.

1.

2

Ioseph. de antiq. Jud.

3

4.

5.

Illustr.

1 Buxtorf. de abbre.

They wrote about the doores of their Synagogues, *Psal. 118. 20. Hec est porta Domini, iusti intrabunt eam, This is the gate of God, the iust shall enter in thereat.* And againe, *Precatio sine intentione, est sicut corpus sine anima: Prayer without intention, is as a body without a soule.*

PARAGR. III.

Of their place of prayer.

They had a place wherein they prayed onely.

Acts 16. 13. It is called *προσευχη*: in the Syriack *Domus orationis, A house of Prayer.*

^m It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly bee called an Oratory.

Their Synagogues were onely within the Citties, but these places of Prayer were without the Citties, *Acts 16. 13.*

The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: ⁿ but in their house of Prayer after the Prayer was ended, they might doe any civill worke. He to whom the *προσευχη*, or house of Prayer belonged, was called *ο Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius ο προσευχη*, the Apple-seller over-seer to the Oratory. The learned thinke, that he was called *Pomarius*, because he sold Apples in it. ^p The Iewes used to give almes, and the poore using to come there to receive their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerated, and

Canon.

3.

Conf.

1.

^m *Epiph. tom. 2. lib. 3. c. 80.*

3

^o *Epiph. tom. 2. l. 3.*

^o *Dros. in pres.*

^p *Adr. Turn. advers. l. c. 19.*

and they thought basely of it. In which sense *Iuvenal* takes it, when he saith, *Satyr 5.*

In qua te peto profencha.

The Oratory where I use to seeke you.

PARAGR. IIII.

Of the Temples built without Ierusalem, neither holy by example nor institution.

GOD expresly commanded, that there should bee no Temple built for his Worship, but in the place which he should chuse.

There were two Temples built without Ierusalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occasion of the building of the Temple of *Samaria*, was this: ¹ *Manasses*, the Sonne in law of *San-Ballat*, affecting to be high Priest in Ierusalem, and being refused, his father in Law built a Temple upon Mount *Garizim*, and made him the high Priest of it: there they erected a false worship, and separated themselves from the Church of the Iewes.

Hence it was that the Iewes so hated them, and they the Iewes. *Syrach. 50.25.* *There be two manner of people that mine heart abhorreth, and the third is no people; they that sit upon the Mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.*

These that sate upon the Mountaine of *Samaria*, were the *Cuttheans*, a people that were brought out of *Assyria* into *Iudæa*, by *Salman-assar*; they worshipped God, and the Idols of the land.

The second, were the *Philistims*, who were meere *Pagans*.

The third, were the *Sichemites*, who fled away with *Manasses*, out of Ierusalem into *Samaria*.

CANON.

q. P. C. n. a. u. s. de rep. Ind.
C. g. Scal. in Euseb.

Ioseph. l. I. c. I.

Ioseph. l. II. cap. 6. 17.

** De bello Iudaico.
(Tomo. I. ad antiquum
Christi, 31.)*

The Samaritans hated the Iewes also: for *Iosephus* testifies of them, when matters went prosperously with the Iewes, they said then, they were come of *Abraham*. But when the Iewes were under the Crosse, then they used to derive their pedegrees from *Babell*, and other Nations.

In the daies of *Ptolomeus Philomater*, *Sabbaus* and *Theodosius*, two Samaritans, kept a disputation at *Alexandria*, against *Andronicus*, and other of the Iewes, for the defence of their Temple, which stood upon Mount *Garizim*, and then for the Temple of God, which stood upon Mount *Moriah*: both parties swearing by God, to bring proofes of their assertion out of the Law.

The Iewes brought for them, first, the Law of God; secondly, the continuall succession of their Priests; thirdly, the Kings of Asia sent gifts to it, and acknowledged it to be the Temple of God.

The Samaritanes could alledge for themselves nothing, (and what marvell; *Iohn 4. For they worshipped they knew not what.*) Therefore the King adjudged them to die, as *Iosephus* testifies.

Baronius laboureth to prove, out of this Story, that succession is the marke of the Church, against Hereticks and Schismatickes; because they proved the Church of *Ierusalem* to bee the true Church by succession onely: but *Iosephus* sets downe the distinct arguments, whereby they proved their Church to be the true Church. Hee leaves out the Principal argument (the Law) and argues onely succession: locall succession without the truth, is nothing.

Christ (*Iohn 4.*) ends this controverfie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ierusalem, men should worship, &c.*

PARAGR. V.

Of the Temple of Heliopolis.

THE occasion of the building of this Temple was this: *Onias* the fourth, being put frō the high Priesthood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, misconstruing the place of the Prophet, *Esa* 19. 17, taking *Cheres* the *Sunne*, for *Heres* *Destruction*.

It was not lawfull for them to build a Temple in Egypt, for God expressly forbad them, to goe backe againe to Egypt, *Exod.* 13.

See before in ΔΙΤΤΟΛΟ-
για.

Of these two Temples, the Samaritane was the worst: for it was hereticall altogether; it acknowledged not Ierusalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the substance of the true worship with the Iewes; they sent gifts to Ierusalem yearely, but they were schismaticall. Ierusalem was holy, *Et materialiter*, materially; & *formaliter*, formally: *Heliopolis* was holy *Materialiter*, *sed non formaliter*: their sacrifice was not acceptable, because it was in the wrong place; but then in was not to a false God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the substance of the worship in it, was idolatrous.

The Church of the Iewes worshipped God intirely, and in vnity. *They worshipped God*; this distinguished them from the Pagans, who are not of the Church. *They worshipped God intirely*: this distinguished them from the Samaritane hereticall Church. *They worshipped God in unity*: this distinguished them from the schismaticall Church of Heliopolis.

SECTION. III.

Of the persons appointed for Gods worship.

Canon.

Confir.

Illust.

GOD would have select times and places appointed for his worship, so would he also have select persons to minister in his worship.

Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine.

The Priests, before they were admitted to Gods service, behooved to be of perfect age, and then were admitted by a solemne ordination.

PARAG. I.

Of the ordination of the Priests.

Canon.

Confir.

Illust.

1

THe ordination of the Priests was instituted by God with solemne and significative ceremonies.

No man takes this honour upon him, but he who is called as Aaron, Heb. 5. So, To fill the hand of the Priest, was to consecrate him.

It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand, *Num. 3. 3.* to signifie, that he had power then to sacrifice: and from that custome it is, when we ordaine a Minister, we give him the booke of God in his hand, to signifie, that now hee hath power to teach the word of God.

2.
The Hebrewes, *Chas-
nuch misiasio.*

This filling of the hand, is usually called consecration: the Greekes translate it *τελειωσις*, *perfection*, because the Priest was then authorized to doe his office. And this word, *Heb. 7. 28.* is applyed by the Apostle to Christ, who was perfited for ever, as our high Priest.

This filling of the hand shewes, that none might minister before the Lord, unlesse these things were put in his

3.

his hand; 1. Kings 13. 13. *Whoſoever filled the hand of Ieroboams Priests, he was a Priest ſufficient enough of the high places.*

This phraſe of filling of the hand, is applyed to the Priests of *Ieroboam*: likewise, this lets us ſee, that there may bee ſome outward forme of calling in the Popiſh Church, and that the firſt reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling.

PARAG. I.

Of the high Priest.

THe high Priest was a type of Chriſt in five things. Firſt, in his perſon; ſecondly, in his anointing, thirdly, in his apparell; fourthly in his marriage; fifthly, in his death.

Canon.
Iluſt.

In his perſon, there muſt be no blemiſh in him, *Lev. 21* *Hegeſip.* teſtifies, how *Antigonus* cut off both *Hircanus* his eares, that he might bee high Priest no more; if the caſe ſhould fall out otherwiſe, and the Iewes ſhould recover their liberty againe.

I.
t *Hegeſip. l. i. c. x. id. Ind.*

They would admit none to be high Priest, who had a blemiſh in his bodie; yet they admitted him to bee a high Priest, who was a Sadduce, and denyed the immortality of the ſoule: this was in corrupt times.

uſcal in l. tribar. 3

Antonius the Anchorite, cut off his owne noſe, that hee ſhould not bee choſen Biſhop: upon this ground. Hence is that queſtion, *Liceat ne ſeiſum admittitare.*

x *Senec. q. declam.*

The Heathen obſerved this alſo in their high Priest. when the Temple of *Veſta* was burning, *Metellus* the high Priest, ranne in to ſave their *Palladium*, hee loſeth his eyes in the fire; hee was not permitted to bee high Priest any more, for that if they would have no blemiſh in their ſacrifice, farre leſſe in their Priest.

In his anointing: When the Priests were firſt ordai-

ned, all were annointed, *Numb. 3. 3.* But when the order of the high Priest was once settled, onely the high Priest was annointed; therefore *Aristobulus* the high Priest is called the annointed of the Lord, *2. Mac. 1. 10.* *Aliter in constituta Ecclesia, aliter in constituenda;* It is one way in a settled Church, and other wayes in a Church not fully settled.

x Rabbi Salomon Lepit.
26.

During the second Temple, the Oyle which annointed the high Priests, was wanting: therefore x the high Priest in the second Temple, was called, *Merubba begadim, multiplicatus vestibus, The man with the many clothes:* They called him not, *The annointed of the Lord;* but, *the man with the many cloathes:* because he had five things peculiar to him, which none of the rest of the Priests had; his Brest-plate, his Ephod, his plate of God, and his *Pallium*, and Cloake.

II L.

In his apparell, he was a type of Christ; his Crowne signified his kingly office; his *Vrim* and *Thummin*, signified his Priestly office; and his Bells, his propheticall office.

So Christ is seene by *Ezekiel, 9.* walking amongst the midst of the Angels as a King; cloathed in white, as a Priest; and an Inke-horne hanging at his girdle, as a Prophet: as a Priest he wore a Myter; amongst the heathen, the Augures had their *Litus*, like a throwne Turbet; The Emperours had their *Paludamentum*; their robe Royall; and the Kings had their Diadem, or Crowne.

Thou art the holy one of God, Mark 1. 24: Here is an allusion to the high Priest who had, *Holinesse to the Lord*, written upon his forehead; therefore he was called, *The holy one of God;* Christ our high Priest, is *that holy one of God.*

This golden plate was called *petra*: none might weare it but the high Priest, in the day of expiation; there-

therefore *Hegefippus* and *Epiphanius* are mistaken, who thinke, that * *Iames* the Apostle wore this ornament, which was proper onely to the high Priest; and so is *Eusebius* mistaken, who holds him to have beene the high Priest, because he wore a linning stole; then every Priest had beene an high Priest: for during the time of their service, they were bound to weare linning; and out of their service, woollen cloathes, *Ezek. 44. 19.*

* *Hegefippus.*

It is to bee marked, that our Lord chose none of the Tribe of *Levi* to be his Disciples; signifying to us, that he was to abrogate the Ceremoniall Law.

The high Priest did two things, *τα ὑπὲρ Θεοῦ, Things which pertained to God: & τα ὑπὲρ ἡμῶν, And things which pertaine to us.* The things which he did from God to us, were represented by his *Vrim* and *Thummim*: the things which he did from us to God, were represented by his breast-plate, carrying the twelve stones upon it.

PARAGR. II. *Diatriba I.*

In what order the stones were set in the Breast-plate of Aaron.

THE twelve Patriarches were set in *Aarons* breast-plate, not according to their generations, but according to their births; that is, the free womens sonnes were preferred to the hand-maides sonnes, although some of them were younger.

y Broughton, in his translation of places of the Scriptures.

Sometimes the Tribes are numbred according to their age, *Gen. 33.* Secondly, sometimes by the Nobility of their birth: as *Exod. 28.* Thirdly, by the order of grace, as *Judah* is first set in the Campe, *Num. 2. 3.* Fourthly, by the order of History, as *Sem* before *Japhet*, *Genesis 10.* Fifthly, the number is onely considered without the order, as *Revel. 21.* For the last is first there, and *Dan* is omitted.

A Programme of Aarons Brest-plate.

Lea.

Exo. 29. 10. The stones
were set upon the brest-
plate of Aaron; accord-
ing to their births.

*Rachel.**Bond women.**Doctr.*

REUBEN.	SIMEON.	LEVI.
Odem.	Pitdah.	Bareketh.
Sardius.	Topazius.	Smaragdus.
IVDA.	ISSACHAR.	ZABVLON.
Nophech.	Saphir.	Jahalom.
Chalcedon.	Saphir.	Sardonyx, vel Iaspis.
IOSEPH.	BENIAMIN.	DAN.
Shobam.	Jaspech.	Leshem.
Beryllus.	Onyx, vel aspis.	Hyacinthus.
NEPHTALIM.	GAD.	ASSER.
Shebo.	Tarshish.	Achlemah.
Achates.	Chrysolite.	Amethyst.

Amongst the six Tribes who blessed upon the Mount Ebal, *Deut. 27. 11.* *Reuben* is not numbred with them. For he lost his priviledge of Dignity, and birth, and is set amongst the six cursers; therefore amongst the cursers he saith, *Cursed is he who lyeth with his Fathers wife, Deut. 21. 20.* hee as a Priest of the family should have blessed, but now hee curses.

Some deprive themselves both of the priority of birth, and of grace, as is seene in *Esau*, and *Reuben*.

PARAG. II. Diatriba II.

How the high Priest wore his girde, and what it signified.

THe high Priest wore his girdle about his paps, and not about his middle.

Ezech.

Ezech. 44. 18. He shall not be girded about the sweating places.

*Iouathan, the Chaldy Paraphrast, paraphrases it thus; * Hee shall not be girded upon his loynes, but upon his heart; therefore we see, Revel. 1. 13. That Christ is said to be Girded about his paps; to signifie the great sincerity and verity which was in his heart: for he was girded with a girdle of verity about his heart. So Revel. 15. 6. The Angels are brought in with their girdles about their paps; to signifie the best estate of their Pastors, comming nearest then in sincerity to Christ: but before in the first age of the Church, they wore their girdle about their middle; the more spiritual that they become, their girdle went the more upward.*

** Chaldie Paraphrast.*

PARAGRAPH II. *Diatriba 3.*

Of the cloathes which the high Priest wore, when he entred into the holiest of all.

VHen the high Priest entred into the holiest of all, he was cloathed, first, with linning breeches next his flesh; secondly, a linning coat, thirdly, a linning girdle; fourthly, a linning myter: These he put upon him, when he made reconciliation for the Church, in the most holy place: and hauing finished his service, he laid those cloathes aside there, and never wore them againe, but left them there, *Levit. 16. 4. 23.* These by the Iewes were called *Bidge labbam, alba vestes*, white cloathes, but the cloathes which he wore in the holy place that day, were called *Bidge zahabb, vestementa aurea*, Golden cloathes, not that they were all of Gold, but because they were finer than the clothes which he wore when he went into the holiest of all.

The high Priest laid aside all those ornaments, when he entred into the holiest of all; which signified his Pro-

Doctrine.

Nota.

pheticall, Kingly, and Priestly office; and to signifie to us, that at the latter day, *1 Cor. 15. Christ shall give up his kingdom to the Father*: he shal no more then teach his Church or intercede for her as Mediator, or rule her as King.

IIII.

He was a type of Christ in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Thou shalt not take a wife that is a Whore, &c. Levit. 21. 7.

I knst.

He might not marry a Widdow because hee got not her first love; *Revel. 2. 4.* The Angell speaking to the Church, seemes to allude to this, when he sayth, *Thou hast left thy first love.*

He might not marry a divorced woman, because hee got not her iust love; for although men were permitted civilly to marry them; yet Christ teacheth, that it was permitted to them, for the hardnesse of their hearts.

He might not marry a Whore, because he got not her onely loue; he might onely marry a Virgin.

Doctr.

Christ will have of his Church her first love, iust love, and onely love: therefore, *Psal. 74.* the Church is called his Turtle-dove; for as the Turtle-dove hath but one Mate, so the Church must have God onely for her love.

V

He was a type of Christ in his death; he who killed a man negligently, fled to the City of Refuge, and stayed there untill the death of the high Priest, and then he was free, *Numb. 35. 25*: Iesus Christ by his death frees us, and sets us at liberty.

Canon.

The high Priest had sundry things common to him, with the rest of the Priests.

I knst.

There behoved to be no blemish in him, so neither in them, *Levit. 21. 7*: when they served in the Temple, it was lawfull for none of them to serve bare-headed: so likewise the Flamines among the Romans, served with their heads covered.

So they served bare-footed in the Temple. The Lord said

said unto *Moses*; *Exod. 3. 5.* Take off thy shoes, because the place where thou standest is holy. ² Hence they gathered, that they were to stand bare-footed in the Temple, because the place was holy. So the Priests of India served bare footed, therefore they were called *γυμνοποδοι*, bare-footed, and not *γυμνοπαides*, naked children, as *Eusebius* reads it.

The high Priest had his second high Priest, who ministered for him, when he could not minister himselfe.

2 King. 18. Serajah the high Priest, and Zephaniah the second Priest.

The second high Priest was called *Sagan*: So he who was next in the Church of Constantinople to the Patriarch, was called *πρωτοσυγκελλος*, the Primore. ^a *Iosephus* testifies, that one *Ioseph*, the sonne of *Ellem*, discharged the high Priests office for him, when as *Mathias* the high Priest was polluted by a Noctual pollution, that he might not serve like a high Priest, then his *Sagan*, *Ioseph* supplied his place. These who had this *Gonorrhoea*, were said by modesty of speech, *σώματινον ἢ παθεῖν*, to have some disease in the body.

How it is said, that *Annas* and *Caiaphas* were high Priests for that yeare, *Luk. 3. 2*?

^b *Annas* was high Priest when Christ was borne, *Caiaphas* was high Priest when Christ was crucified; when *Caiaphas* was the high Priest, *Annas* was his *Sagan*, or second high Priest; for they could not both enter into the holiest of all at once, but they changed by courses. So before under the Greeks, the Priesthood was much altered; as under *Antiochus*, from *Onias* to *Iason*, from *Iason* to *Menelaus* his brother.

But was not the Priesthood changed now, when they indured Priests but for a yeare?

There are in government five things; first, *Potestas*: secondly, *Ordo*: thirdly, *Modus*. fourthly, *Titulus*: fifthly,

² Targ. Jonathan.

Scal. in Euf.

Canon.

Confir.

Illust.

^a *Iosephus de bello. l. i. c. 8.*

Quest.

Ans.

^b *Causab. contra Bar.*

Object.

Ans.

ly, *Vfus, Potestas*, is where there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in government, they being taken away, government cannot stand: *Modus* may be changed (as here, for before the Priesthood continued for the Priests life) time, but now it lasts but for a yeare. The title is changed by the law it was by succession, now it is by the election; of the Romans: the use is changed, first it was well administered, now it is corruptly used.

As the waters of Nilus run so many hundred miles, a pure and cleare water, yet when it comes neere to the Mediterranean Sea, it begins to grow blackish, and somewhat salt, at last it falls into the Sea, and loseth the name: so the glorious Priesthood, which continued so many hundred yeares, begins now to grow blackish and corrupt, and shortly it is quite abolished.

Quest.

How is it said in *Mark. 15. 1. The high Priests consulted*; then it might seeme, that there were noe high Priests at once?

Ans.

We must distinguish betwixt the *high Priest* by way of excellency, and these *high Priests*; for the twenty-foure orders of the Priests, which *David* appointed; every one of these ranks had a chiefe Priest, and of these the Evangelist meaneth.

1 Chron. 24. 10.

PARAGR. II. *Diatriba 4.*

Of the foure and twenty Orders of the Priests.

Canon.
e Scal. Canon Isagog.

DAVID instituted foure and twenty Orders to serve in the Temple by course. *Luk. 1.* calls these *εσαρπίας*, courses; the Hebrewes call them, *Mognadim stationes*, stations. *Iosephus* calls them *επουμπίας*, fellowships: in every course there was five hundred Priests, and their course lasted from Sabbath to Sabbath.

The chiefe of every one of these courses, were called

αρχιερες

apostles, high Priests: and the Hebrews calls them *Roshe aboth*, the chiefe of the Family.

One course might not take the course of another; for they had an auncient Canon, *Every Priest or Levite who shall intrude himselfe in anothers place, let him die the death.*

*d Scal. Can. 1 sag. l. 3.
Talm Ist, Meghillah.*

PARAGRAPH III.

Of their Sacraments, and first of Circumcision.

Having spoken of the times place, and persons that God appointed for his worship, wee come now to the manner how he would be worshipped, and that was in the Sacraments, prayer and discipline of his Church. The Sacraments were two: circumcision, and the Passe-over.

Circumcision was the seale of the Covenant, to the people of God.

Gen. 17. 10. This is my Covenant, which yee shall keepe betweene me and you.

Circumcision was instituted by God the eyght day.

Gen. 17. And every male childe of eight daies olde among you, shall be circumcised.

The Hebrewes understand the *eight day*, not full eight daies, but sixe full daies; hence they say, that *Dies legis non est à tempore ad tempus*, The daies of the Law are not from time to time: that is, *Non est à pleno tempore*, that is, *Not from a full time*: So we say, Christ rose the third day, when he lay not three full dayes in the grave; so we say, one hath a Tertian Ague, when the disease keeps him but one full day.

Luk. 2. 21. But when the eight dayes were fulfilled, they came to circumcise the childe?

This is understood, *De tempore currente, sed non completo*. The currant time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deut. 15. 4. At the end of*

Canon.

Confr.

Canon.

Confr.

Ilust.

Object

Ans.

of the seven yeares: he meanes not when the seven yeares were compleate, for the rest began in the beginning of the seventh yeare; so that it is better translated in the end of seaven yeares, then after the end of seven yeares: (*Min*) is put for (*Beth*) that is, one preposition for another: as *Deut. 3.3. Psal. 62.30.*

Circumcision being the scale of the Covenant, it was a fearefull thing to renounce it.

Antiochus (1 *Mac.*) persecuted the Lewes very hotly, and tried them to be Lewes by their Circumcision; they to conceale their Iudaisme, caused to draw their fore skinne: and the Apostle, 1 *Cor. 7.18.* alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might be done by Art, as *Epiphanius* testifies.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in Egypt, neglected it also; therefore *Iosuah* calls this, *Iosua. 5.9, Opprobrium Egypti*, the shame of Egypt, when hee circumcises them at Gilgall. Secondly, when they denied circumcision; this was called (1 *Mac. 1.16.*) *Opprobrium Antiochi*, the shame of *Antiochus*. Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudai*, shame of the Iew. Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudei*, the praise of the Iew, *Rom. 2.26.27.28.*

Why did the Christian Lewes draw their *Prepuce* in the Apostles daies, (1 *Cor. 7.18.*) seeing there was no danger of persecution, as in the time of *Antiochus*?

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it; they tooke it as a blot to their Christianity: or the meaning of the place may be, that they should not be discontented that they are Lewes; providing, that by faith they imbrace Christ: for,

Epiphanius cont. hares.

Iudaeus εν φανερω, *εγω* *Ιου-*
δαιος εν κρυπτω.

for, *There is no difference betwixt Jew and Gentile with Christ. Col. 3. 11.*

Circumcision to them, was a signe of the mortification of the old man.

Therefore these are not circumcised to the right end, who circumcised themselves, either for feare, as *Ester 8. 17. Many became Jewes.* The seventy translates it, *Many were circumcised*: or for covetousnesse, as the Sichemites, *Gen. 34. 22.* or for credit, as the Egyptians and Edomites. The Prophet *Jeremy* calls these (*Jer. 9. 25.*) *Circumcised in Praputio*, that is, although they be circumcised in the flesh, they are still in their *Prapuce*, and uncircumcised before the Lord.

They were cut off from the people of God, for the contempt of circumcision, and not for the want of it.

Gen. 17. 14. He who circumcises not himselfe, shall be cut off.

Therefore the Jewes who bury their Infants (who die before the eight day) before the doore of their Synagogues, and not with the rest, mistake this place: and so doe the Papists, who thinke all Infants not baptized, to be secluded from the kingdome of God: *Hee who despiseth his circumcision, shall die the death of uncircumcised, Eze. 28.* So he who contemnes his Baptisme. It was a good decree of the Councell of *Brackara* which ordained, that those who despised their Baptisme and dyed; and those who hanged themselves, should be buried together as both guilty of soule murther. Vpon this necessity, there were some who baptized them after they were dead, and put their sacramentall bread in their mouth, as their *viaticum*. When they circumcise their childe, they call him (*Exod. 4. 25.*) *sponsus sanguinum*, a husband of blood: and they apply the words of *Zipporah* to him, *Thou art a bloody husband*: because that day they hold, that the childe is married to the covenant; and they expound, *Tetigit pedes eius*: that is, *She hurt, membrum virile eius*,
as

Canon.

Canon.

Conf.

Concilium secundum
Canon. 34. 35.

as Touch not my annointed, *Psal.* 105. 15. that is, hurt them not: and his feete they take, *Pro membro virili*, a mans yard as *Esay* 7. 20. *Pilus pedum, id est, pudendorum*: so the Chaldy Paraphrast, paraphrases the place.

When they circumcise the child, they set a voyd chaire for *Elias*, misapplying the words of *Malachy*: *Mat.* 4. 5. Behold, *Elias* shall come as a witnesse: and so they call upon *Elias*.

Marke how God in iustice plagues them, calling upon *Elias*, because they mocked our Lord and said; (*Mat.* 26.) He calls upon *Elias*.

They had witnesses in their circumcision.

Esay 7. Take unto thee faithfull witnesses. This witnesse was cald *Sandaka*, *susceptor pueri*, & per *Synecdochen*, *Baalberith*, *Dominus fœderis*, Lord of the Covenant. And they were called *Mecabbalim promissores*, who promised in the childs name also.

Circumcision had sundry periods of time in the Church, which are to be observed.

Scotus markes well the periods of circumcision; the first period was, from the institution of it, to the time that Christ was baptized; all this time it was *Sub precepto*, under the Law: and it was *Necessaria & utilis*, necessary and profitable: the second period of it was, from the baptisme of Christ, untill the promulgation of the Gospell, *Go teach all Nations, baptising them*. In this period it was *Utilis sed non necessaria*, profitable but not necessary: the third period, from the promulgation of the Gospell, to the destruction of the Temple, (which was the Wardrobe of the ceremonies.) In this period, it was *Licita sed non utilis*, lawful but not profitable: the fourth period, was from the destruction of the Temple, or rather from the Council of the Apostles untill now; then it was altogether (*Phi.* 3. 2. 3) *Illicita*, unlawful: then it was concision, and not circumcision.

In

Canon.

Conf.

Canon.

Illust.

Scotus.

Mat. 28.

In the firſt period they might onely circumciſe; in the ſecond period, circumciſe and baptize; (for they had yet more regard to circumciſion than to baptiſme:) in the third period they baptized and circumciſed, (now they had more regard to baptiſme than circumciſion:) in the fourth period, they onely baptized.

Fiſt, as *Scotus* ſpeakes, it was *Sub præcepto, ſed non ſub conſilio*: Vnder the Law, but not under the counſell: then it was *Sub conſilio, ſed non ſub præcepto*, Vnder the counſell, but not under the Law. When it was *Arbitrary*; 1. It was *Neceſſe eſſe*, needfull to be: 2. It was *Non neceſſe eſſe*, not needfull to be: 3. It was *Neceſſe non eſſe*, no waies needfull to be.

PARAG. IIII.

Of the Paſſeover.

TH^a Paſſeover was a Sacrament, ſealing to them their ſpirituall deliverance by Chriſt, and their temporall deliverance out of Egypt.

Exod. 12. 14. And this day ſhall be unto you for a memorie, and ye ſhall keepe it a feaſt to the Lord.

In the preparation of the Paſſeover; firſt, & they had *Inquiſitionem fermenti*, The ſearching out of the Leaven upon the foureteenth day of the moneth, from the ſunne riſing to the fourth houre. Secondly, they had *Exterminationem fermenti*, The rooting out of the Leaven, from the fourth to the ſixt houre; in this time they caſt it out of the houſe, and burnes it from the midday; not onely the uſe of it is diſcharged, but alſo the very looking upon it. Laſt, they had *Exſecrationem fermenti*, the curſing out of the Leaven: and they ſay, *Omne fermentum quodcumque, hic eſt in poteſtate mea, quod neque vidi neque abolevi, nullum eſto, tanquam pulvis terra aſtimator. All the Leaven whatſoever is here in my power, which I neither ſaw*

Canon.

Conſir.

Illuſt.

g ſeal. in Prolog. de emend. temp.

nor have put away, let it be nothing, and let it be esteemed as the dust of the earth.

^h Elias Levita.

All the time of this feast, they name not this word, *Lechem*, Bread, least they should stir up in their children a desire to leavened Bread: (for they used no Bread ordinarily but leavened bread:)^h So when they speake of a Sow, they cal her *Dabar achar*, another thing: the Greeks expresse it better, *πρῶμα ἀλλότοκον*, *An unhappy thing*. This they doe, lest naming the word *Sow*, their children should long after swines flesh.

Doctrine.

As they had a diligent search, to finde the Leaven before the Passeeover, to cast it out, not to looke upon it, and to count it execrable which they had not found, and not to name it once; so we should purge out the old Leaven, when we are to eate our Passeeover, wee should detest it, consume it, and not let it once be named amongst us.

Causab. cons. Baron.

The Heathen, before they were admitted to the mysteries, they did five things to them: the first, was *Purgatio communis*, the common purgation: secondly, *Purgatio reconditior*, more inward: thirdly, *σύστασις*, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fifthly, they were called *ἐκπαιδῆς*; that is, *Perfect in the mysteries of God*.

Dionysius distinguisheth the whole action of the receiver in three parts: first, *καθάρσις* *Purgatio*, a cleansing: secondly, *μυστήριον* *initiatio*, a beginning: thirdly, *τελειώσις* *consummatio*, a perfection. When they first received the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mystery of the Sacrament, it was called *consummatio*.

PARAG.

PARAGR. II. Diatriba 1.

Of the place where they ate the Passeeover.

THE Passeeover was eaten at home in their private houses:

Canon.

Where wilt thou that we prepare to eat the Passeeover? and they went to an upper chamber, Mat. 26. 17.

Confr.

Illus.

When they killed the Passeeover, they sprinkled the blood of it upon the Altar, *Exod. 12*; but they were to eat it at home in their houses: The most holy things were onely to be eaten in the Temple, as the Sinne offering, *Levit. 7. 6.* but the lesse holy things were eaten in their private houses at Ierusalem:

PARAGRAPH III. Diatriba 2.

Of the number which did eat the Passeeover, and how many Suppers concurred together.

THERE were no fewer than twelve who did eat it, as Christ and his twelve. They used also to ioyn twenty together, and then they were called the children of the Society.

Canon.
Chrysost.

At the Passeeover they had three Suppers concurring together; First, their common supper, with which the Passeeover was ioyned, and this was the second Supper: the third, called *δείπνον ἀπολύτικον*, or Dimissory Supper. Christ instituted the Evangelicall Supper after the Dimissory supper, as is proved out of *Mathew*, in the twenty six Chapter.

Talm. lib. baahava.
Drus. in prat. Scaliger in
emend. temp.

The Christians had their *ἀγάπη*, or *Love-feasts*: and at the first they ioyned it with the Lords supper also, in the Primitive Church.

PARAGR. IIII. Diatriba 3.

Of their common Supper, with which the Passeeover is ioyned.

THE Master of the family in the first Supper, takes bread and breakes it; therefore he is called *Borze-*

Canon.
I.

The master of the family, doth 3 things; breakes, blesses, and gives.

Drus. in prater

Talmud. lib. baba b'ra, id est, precum.

Canon.

Conf.

Illust.

** Mēsa προσέσεως. Chrysost.*

August. de Civit. Dei.

Basilium.

1. Cup.

ang. factor, a breaker: and *Bagnal tzeegnuda: Dominus convivij*, The Lord of the Feast: he gives no lesse to every one who sit at Table than an Olive in quantity, and to none greater than the bignesse of an Egge; This was in time of the Passeeover.

Secondly, he blesses it, and sayes: *Blessed art thou, O Lord, God, King of the world, who bring'st bread out of the earth.*

This Sacramentall bread was holy, but onely in the use.

Exod. 12. 10. The Lord commanded, *If any of the unleavened bread were left, it should be burnt*: Which is to be understood, as well of the Leaven as the Lambe.

The ancients drew neere to superstition in this; first, they thought this bread was holier than other bread, before it was consecrated: and they held, that it resembled then the Shew-bread. They called the Table on which it stood, ** Mensa propositiois*; from thence it was removed to the Table of consecration. So, it favoured of corruption, when they kept the bread after the consecration was ended, in the dayes of *Augustine*, and gave it *Ad Catechumēnos*, to those that were turned to Christianity. *Relata extra usum, non sunt relata*, Relations out of use, are not relations.

There are foure sorts of bread, three for this life, and one for the life to come: the first, is *Corporalis ad sustentationem*, corporall for sustentation: the second, *Spiritalis ad informationem*, Spirituall for information: for we eate Christ as well in the preached Word, as in the Sacrament, *Iohn 6.* The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Aeternalis ad fruitionem*, Eternall for injoying.

Thirdly, he blessed the first Cup of Wine, and said; *Blessed art thou, O Lord God, King of the world, who hast made the fruite of the Vines.*

From

From this bleſſing and breaking, our Lord (*Luke 22.*) may ſeeme to have borrowed the bleſſing and breaking of the bread. When the Paſcha was conioyned with the Supper, there were many moe things done: (as may be ſcene in the next *Diatriba*) with which the cup of thankſgiving was ioyned: but with the common Supper, the Dimiſſory ſupper concurred, as may be ſcene hereafter.

Translation of a cū-
ſtome.

PARAGR. II. *Diatriba 4.*

Of the third Supper.

BEfore they ſit downe to this *Secunda menſa*, or Dimiſſory Supper, they waſh their feete: our Lord in this ſecond Supper, *Iohn 13. 4. 5.* waſhes the feete of his Diſciples for humility; whereas the ſervants ſhould have done it: and thoſe who would ſeeme more devoute, would waſh their whole body twice, and *Peter (Ioh. 13. 8. 9.)* meant of this when hee deſired his whole body to be waſhed; which Chriſt denied to him, as favouring of ſuperſtition, and waſhed onely his feete.

Scal. in a mand temp.

The waſhing of the whole body, Anagogically, ſignifieth our Baptiſme: the waſhing of our feete, the purging of our affections, *Iohn 13. 26. 27. 30. 31.*

Translation of a cu-
ſtome.

In this Dimiſſory ſupper, the bitter hearbes are brought in; then the Maſter of the Family dips the herbs in the bitter ſawce, and gives to thoſe who ſit about him.

Doctrine.

The children this night began to aſke their parents, Why is it called the Paſſeover? They anſwere, becauſe the Angell paſſed over and deſtroyed us not. Secondly, Why doe we eate unleavened bread? the Parents anſwer, Becauſe we were forced to make haſte out of Egypt, we had no leaſure to ſowre our Dough. Thirdly, Why eate we ſowre herbs? the Parents anſwere, To put us in

re-

Translation of a cus-
tome.

Doff.

Quest.

Ans.
o Scal. de emend. temp.
Drus. in prater.

Quest.

Ans.

Causab. ex Mos. abita.

remembrance of the affliction which wee suffered in Egypt: this night by them was called *Agada*, *The night of Annunciation*, and our Saviour Christ from thence, uses that speech, 1 Cor. II. κατανύξτε, *Annunciate donec venero, Doe this in remembrance of me.*

The night when we eate the Lords Supper, our meditation and conference should be upon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? what meanes this breaking? &c.

Wherein was it that Christ dipped the Sop which hee gave to *Iudas*? *Ioh. 13. 2.*

• Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, having the colour of Clay, which they used in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

But how would Christ iustifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

It hath beene some common sawce: for they ioyned many moe superstitions and traditions to the chiefe points of the Law; as they used at the first superstitiously, to let a malefactor goe at the Passeeover, and to tythe the Minth and Annise, so they added significative ceremonies of their owne, as this *Charoseth*.

If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, eyther Baptisme or the Lordes Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people the whole Hiltory of Christs life; comprehended under these words, *Corporatio, Nativitas, Circumcisio, Apparitio, Passio, Mors, Resurrectio, Gloria, Regnum:*

By

By the first peece, they signified his Conception; by the second, his Nativity, and so forth. So these who mixed water and wine into the Sacrament, did it of good intention, to put the people in mind of the water and blood which came out of the side of Christ, but the Lord likes not such wil-worship. Some afterward degenerated so farre, called *Hydroparastate*, that they chose onely water in the Sacrament.

This *τρεῦβλιον, πδρφοις*, or platter, wherein Christ dipped, was *Scutellamagna*, a big platter; or *Receptaculum liquidorum*, A vessell for humid things, with a sawce to the meat in which they dipped their sop, and then did eate of the sowre hearbs with it.

Then he blesses for the second Cup, and they all began to sing *Haliluiab*, which is called *Haliluiab magnum*: it begins at the 113. *Psalme*, and ends at the 119. one repeates the *Psalme*, the rest cryes; *Blessed art thou, O Lord our God, the King everlasting, who hast sanctified to us, and commanded us to sing Haliluiab.*

The last Cup, was called *Cos hillel*, *poculum laudis*, for after this Cup, they sang a *Psalme*. Of this Cup, *David* speakes, *Psalme 116.* and so *Luke 22. verse. 17. Mat. 26. 30.*

After the drinking of this Cup, and before the *Psalme* was sung, Christ instituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Matthew* sayes; *They went to an upper Chamber to prepare the Passeeover*; so that this was an extraordinary time, when so many Suppers concurred.

PARAGR. IIII. *Diatriba 5.*

Of the changing of the Passeeover into the Lords Supper.

IN the meane time that this Dimissory Supper, or *Secunda mensa*, was eating, our Lord instituted the Evangelicall

Talm. lib. ha sha va.

2. Cup.

3. Cup.

Cantab.

gelicall Supper; for probatō of this, confer *Math. 26.* with *Ioh. 13.*

C onfir.

And as they did eate, Iesus tooke bread.

This eating hath properly relation to the sop that *Iohn* spake of, and that *Iudas* received, after which he immediately went out,

Canon.

Illust.

Allusion to customes.

After that the master of the family had drunke the last Cup; he sayes, *This night I will drinke no more.* There was a Paschall Canon, that they might drinke no more that night, after they had drunke the last Cup: and our Lord alludes to this when he sayes; *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my Father.*

Quest.

What are we to thinke of this Paschal Cup? whether was it Sacramentall or no?

Ans.

It was not Sacramentall. The first Reason: because there is no word of it in the institution of the Passeover, as there is of the unleavened Bread, and of the Lambe, and the sprinkling of the blood: for these are all commanded, but never a word of the Cup. The second reason: in no Sacrament there are two Sacramentall signes signifying one thing; but the blood signifieth the blood of Christ in the Paschall Lambe: therefore the Wine in the cup, cannot signifie the same here.

Object.

But how could the Cup be used in the Sacrament, being onely a common Cup, and not Sacramentall?

Ans.

There were three Suppers which concurred here together: Their common Supper, their Paschall Supper, and their Dimissory Supper: and there was something occasionall in every one of these Suppers. First, in the common Supper, the unleavened bread was occasionall onely, because they might have no other bread at the Passeover: but in their other common Suppers, they had leavened bread. Secondly, in their Paschall Supper their Cup was occasionall, and not essentiall to the Pascha,

1.

2.

cha,

cha, for they uſed it as common drinke with their meat. Thirdly, the unleavened bread was not occaſionall in the Dimiſſory Supper: becauſe they had no other bread in the Paſchall Supper. And it is to bee marked further, that many things concurred in this Paſcha, which were not Sacramentall, and pledges of the blood of Chriſt; but were onely ſignes to them of their deliverance out of Egypt. Secondly, the great feaſt was joy-
 ned with the Paſcha, *2 Chron. 35.* called by the Jewes *Hagiga*, and in Scripture called the Paſcha: this was not Sacramentall, neither was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall refreshments, and ſpiritual. For if the water which came out of the Rocke, *1 Cor. 10*, they with their beaſts dranke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their naturall refreshment alſo? Wherefore our Saviour Chriſt when hee ſaith; *Hence-forth I will drinke no more of the fruit of the vine*: Hee alludes here onely to the Canon of the Jewes; wherein it was forbidden them that night, after they had drunke in the laſt Cup. Therefore Chriſt transfers not the Cup of the old Teſtament, to the Cup Sacramentall in the new Teſtament, as ſome hold:

One of the Evangelists ſayes; *While Chriſt was Supping, he tooke bread*; the other of the Evangelists ſay, *After Supper he tooke bread*?

Εσθίουσαν, dum comedebant, aut poſt comestionem, in aoristo ſecundo, Mat. 26. 26, Luk. 22. 20. After the eating in the indefinite time; that is, after hee had ended the dimiſſorie ſupper, he inſtituted this Evangelicall Supper.

What ſort of change was this, when Chriſt changed the Paſchall Lambe into the Supper of the Lord?

Obiect.

Anſw.

Answ.

1

2

3

4

Canon.

Illust.

Scalig. de emend. temp.

In religion, there are foure sorts of changes; first, when the essence of Religion is changed; secondly, when the state of religion is changed; thirdly, when the Essence is changed in part; fourthly, when the rites of Religion are changed. When the Essence of Religion is changed, (this is, as when a man is raised from death to life;) as when a Turke becomes a Christian. The second change in religion, is, when the state is changed (this is, as when a Boy becomes a man.) When Christ changed the Paschall Lambe into the Lords Supper, and the Disciples, the Iewish Sabbath into the Lords day: here the Essence is not changed, but the state. The third change is, when the Essence is changed in part; (as when a man who is sicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, hee is converted also in that point; here the Essence is in part changed. The fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paschall Lambe into the Supper of the Lord, the state and rites were changed, but not the Essence, neither in whole, nor in part.

In the observation of the Pascha, there was great contention betwixt the Easterne and Westernne Churches. The Easterne Church observed the yeere of the Iews, and the day upon which Christ was Crucified: but the Westernne Church kept the day of the Resurrection, & the day after the Equinoxe, and the foureteenth day of the month: Therefore the Easterne Church called them *Quarto-decimani*. But Victor Bishop of Rome, condemned them of Heresie in this: for they differed both in the Moneth, and the day. The Councell of Niece settled this Controversy, by appointing, First, for the difference of the Moneth, that it should be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March. Secondly, for the difference

ference of the day; they appointed the Sabbath after the fourteenth day for them both: and so the controversy ceased.

PARAG. V.

Of their gestures in Prayer.

When they prayed, they usually stood.

Abraham stood before the Lord, Gen. 18. 22, that is, Abraham prayed. So, The Publican stood a farre off and prayed, Luk. 18. 13.

The Iewes say, *Sine stationibus non subsisteret mundus*: The world could not endure without standing: And *Gnammuda*, standing, is one of the seaven names which they give to Prayer.

The Æthiopian Christians at this day, have pillars of wood made to rest them upon, when they stand at their prayers, because their Liturgie is long.

When they prayed, they looked with their faces towards the Sanctuarie. If they pray toward the Citie which thou hast chosen, 1 Kings 8. 48.

The Arke was set up in the West end of the Temple, that it might bee opposite to the Heathen worship: For they committed abomination, Ezechiel 8, when they prayed with their faces towards the East; these were called *Samsaiot*, *Sunne-worshippers*, because they looked towards *Shemesb*, the *Sunne*. But the Christians, that they might not seeme to Iudaize, set their faces towards the East when they prayed; or rather because Christ, Luk. 1. 78, is called *ανατολη*, The *Sunne rising from the East*.

When they prayed their head were covered.

They say, that a man ought to cover his head when he cometh before the Lord as ashamed, & the woman alwaies to have her head uncovered, because shee was first in the transgression, although it be otherwise in the Christian

See before in Section 2.
Parag. 3.

Canon.

Confir.

Drus. in Gen.

Illust.

q Scalig. li. 7 de emend.

Canon.

Illust.

r Scalig. in Elencho.

Canon.

Illust.

f Drus. in prag.

1. Cor. II.

Christian Church, 1 Cor. II. 4. 5. Where man is *commā-*
ded to uncover his head, and the woman to cover her head.

PARAGRAPH V. Diatriba I

Of their manner of praying.

They prayed with a low voyce.

They say, that they should pray as *Anna* did, and he who makes his prayer to be heard, is of little faith.

They prayed in a knowne tongue.

When *R. Levi* came to *Cæsaria*, hearing some repeating this Prayer (*Audi Israel*) heare Israel, into Greeke: he would have forbidden him; but *R. Ioseph* said unto him, If they know not the Syryacke tongue, let them pray in the tongue which they understand.

The chiefe fault that is forbidden in prayer, is *Battologia*, too much speaking of one thing.

Mat. 6. 7. When ye pray, use not much Battologia babling.

In Battologia, there is two faults. First, an idle and vaine repetition of the selfe same words. In the Syriack, Christ uses a word *Mephakkek*, which signifies to *Bekke out*, as water doth out of a narrow mouthed vessell, which the Latines call *Bulbire*, fained from the Hebrew word *Bulbuk*. This the Greeks call *βομβολιον*, words fained, *per ονοματοποιαν*. So *Iob 39*. And her yong ones, *Ieg-nalenu, gluglut* in the blood.

Secondly, *Multiloquium*, when they used too much speech as the Pagans used, they wist not what God to pray to; therefore they oftentimes repeated over the selfe-same words.

PARAG. V. Diatriba II.

Of the many helpes they had in Prayer.

They had Phylacteries and Fringes, as helpes for them to pray, and for keeping of the commands.

And ye shall have Fringes, that when ye look upon them &c.

There.

Canon.

Illustr.

Talm. l. haahava.

Canon.

Illustr.

Angelus Camerinus ex
Talmud. in vocemodi
Test.

Canon.

Confir.

Illustr.

Canon.

Confir.

Numb. 15. 38. 39.

Illust.

Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this *Elisha* was called, *Elisha cum alis*, *Elisha with wings*: because he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it. * *Arbham camphab*, *Foure wings*: This garment was called *Talith*, *A winged coate*.

u *E'as in Radi, Talith.*

טלית

x *Talmud in gemara.*

Because hee used still these wings, to put him in mind of Prayer, * these are the golden wings of the Dove (say they) which carries us to heaven.

They had three sorts of Phylacteries: first, the precept of the foot, secondly, the precept of the head: thirdly, the precept of the hand.

I

The precept of the foot, they called *Chalcoth Mezuzah*, *scheda quae postibus inscribitur*: The Phylacteries that were written on the postes. *Deut. 6. 6.* This was written upon it: *Heare O Israel, Iehovah our God is one*: and, *Thou shalt love the Lord with all thy heart and might. Deut. 6. 4.* Our Sauour Christ calls this, *The great command*: so the Iewes call it, *Calal gadol*, *universe magnum*, *Universe all great*.

II

Secondly, they had Fronlets of Parchment, reaching from the one eare to the other, with these words written upon them, *Sanctifica mihi omne primogenitum*: *Sanctifie to me all the first begotten*, *Exo. 13. 2.* This was called the precept of the head.

III.

They had upon their left arme, beneath their shoulder a little, the third Phylactery, which had these words written upon it, *Exo. 13. 5. When he shall bring you into the land, &c. Salomon alludes to this when he sayes; Bind my precepts to thy fingers, Prov. 7. 3.*

They had them betwixt their eyes, and upon their left arme, next their heart; because the eyes, and the heart, are *Proxime peccati*, *Brokers*, to bring sinne to the body, *1 Iob. 2. 19.*

In the corrupt times they inlarged these Phylacteries

ries

ries; then they were called *παραστήματα*, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them, *Math. 23. 5.*

These Phylacteries, *Exod. 13. 9.* are called *Schedæ memoriales*, *Sheets of remembrance*: and in the New Testament *φυλακτήρια ἀπο τοῦ φυλάττειν*, *From keeping*. For as wee bind a thrid about a forgetfull servants finger, so the Lord dealt with them; and they applied that saying of *Ecclesiastes* to these three Phylacteries: *A threefold Cord cannot easily be broken*, *Eccl. 4. 12.* The Physitians have their *Prophylactica*, *præcaveats*, to prevent Diseases.

Doctr.

Most of finnes come of forgetfulnesse, therefore let us fence our hearts with the Phylacteries of Gods Law, and so wee shall not be overtaken with sinne:

Canon.

God would have his people opposite to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust.

The Egyptians wore *Amuleta*, or *ἀλεξιφάρμακα*, *safeguards* about their heads, to defend them from evill; therefore God would have his people contrary to them, and would have the Law written about their heads.

y Scalig. in Elench. &
coniectan. in Varro.

These Phylacteries, *Varro* called *Præbia*, which afterward was called *Brevia*, from thence comes the word *Breefe*, which the Confederates of Sathan use to wear, to guard themselves from the harme of their enemies. In the Councell of Laodicea, Inchantments are called *Excantatricum Phylacteria*, The Charmes of Witches *Phylacteria facere*, to cast Cantrops.

Doctr.

Thus wee see, the Divill is Gods Ape, and hath his *Amuleta*, or counterfeit Phylacteries, to deceive these who trust in him by them.

Canon.

At the ending of their prayers they say, *Amen*.

z Caminius in voces nob.
Teff.

They make sundry sorts of *Amen*; the first, *Jeshima*, *Pupillum*, when one understands not the thing which he answeres; the second, is *Catapha*, *surreptum*, when hee sayes

sayes *Amen* before the Prayer bee ended; the third is, *Ketugna otiosum*, when a man sayes *Aman* idly, thinking upon some other thing: the fourth is, *Tzaddick, iustorum*, of the just: when the mind is set upon the prayer, thinking upon no other thing.

PARAGR. VI.

Of their Musicke.

That the Lord might stirre them up more earnestly to worship him, he ordained that they should have musicke.

Their Musicke, was either Instrumentall, or Vocall.

Their Vocall Musicke had foure parts (answering to our foure parts of musicke) *Sheminith, octava*, *Psal. 6. 1.*: which was the lowest part (answering to our Base:) secondly, *Gnalamoth, Psal. 46. 1.*, *Virginalis vox*, (answering to our *Triplex*;) thirdly, *Labbem, Psal. 9. 1.* *Inter utrumque*, (answering to our Tenour, and Counter-tenor.)

Their Instrumentall Musicke, was first, *Shalishim, 1 Sam. 18. 6.* An Instrument of Musick with three strings; secondly, *Shusan, Psal. 6 1. 1.* *Hexachordon*; An Instrument with sixe strings; thirdly, *Sheminith, Psalme 4.* An Instrument of eight strings; fourthly, *Gnashur, Psal. 92.* *Decachordon*, An Instrument of ten strings.

The Lord blames much their prophane Musicke, *Amos 6. Qui diminitis vel particalarizatis, who quiver and cut your Musicke.*

Vitruvius markes out of *Aristoxenus* the musitian, that there were three sorts of Musicke; first that which the Greekes call *επιμορία*, which was the gravest and the saddest, and settled the affections; such was the Musicke of the Lydians, drawing the Notes long, consisting of *Spondæus* or two long: that Musicke which *Elisba* called for, *1 King 3. 15.* was this sort of Musicke, and

Canon.
Illustr.
Rob. Salomon in Psal.

Canon.
Confir.
Illustr.

I
a Vitruv. de Architect. l. 1.
5. cap. 4.

Aug. l. conf. 10. c. 33.

2.

and *Augustine* commends it most; This was used in the dayes of *Athanasius*, in the Church of Alexandria, and in this sort, they seeme rather to reade than sing.

The second, they call *διὰ τὸν οὐρανόν*, which served to raise up the affections when they were sadde: as the first served to presse down the affections; and it consisted of *Dactylus*, one long, and two short: this sort of Musicke the Dorians used; Of this sort *Salomon* speakes, *Ecclesiastes* 2, 8. *Schidda, fractio, A breaking*; becaule with the temperature of the voices, one of them brake another as it were: this sort of Musicke is not to bee secluded out of the Church neither: of which *Iames* 4, saith, *If any man bee merry, let him sing Psalmes*: This sort of musicke raises the affections.

3.

The third sort, they call it *μεσότης* coloured Musicke, with a subtile kind of breaking & quivering of the Notes which is a light sort of Musicke, tending to stirre up the affections to lasciviousnesse, consisting of *Tribrachyes*, or three short, which was used amondst the Phrygians, wherefore they were infamous, as *Boetius* testifies. This the prophet *Amos* blames, *Amos* 4; and it is not to be admitted in the Church, ° *Cicero* saith, *Mutata Musica, mutantur mores, itaque curandum ut Musica quàm gravissima & sedatissima retineatur: Musicke being changed, manners are changed, therefore we must take heed, that the most settled and grave Musicke bee kept.* If there be such need of settled Musicke in the Common-weale, much more in the Church.

c De Republ. l. 5.

d Iunius in Exod.

° They sang the 22. *Psalm* every morning, when the morning sacrifice was offered: therefore in the inscription of the *Psalm*, it is called *Psalmus matutinus*: it began with the words which *Christ* uttered upon the Crosse; *My God, my God, why hast thou forsaken me?*

When they carryed their first fruits to *Ierusalem*, they sang by the way the 122. *Psalm*. When they came to the

the Sanctuary, with every man his Basket on his Shoulder, they sang the 150. Psalme. When they were in the Court-yard, they sang the 30. Psalme. Vpon the Sabbath, they sang the 91. Psalme. This is Intituled, *A Psalme for the Sabbath.*

At the Pascha, they sang from the 112. to the 119. in token of thanksgiving.

PARAG. VII.

Of their discipline in Excommunication.

GOD would have his people a holy people; therefore he would suffer no vnclane person to dwell amongst them.

For to understand their Excommunication the better, we must marke that the Campe in the Wildernesse was divided in three parts: first, the Campe of Israel: secondly, the Campe of the Priests, and Levites: thirdly, the Campe of the divine Majesty.

The Campe of Israel was from the gates of Ierusalem inward, to the Campe of the Levites; comprehending the Womens Court and the Mens; and these were called *Majora castra*, the greater Tent: the great Porch made the distinction betwixt them and the Priests. Of this Porch Christ speakes, *Mat. 23. Zacharias was killed betwixt the Porch and the Altar.*

The lesser Campes, were either the Priests, or Gods.

The Campe of the Priests, was from the Porch inward, to the holy place, distinguished by the first veile called *Gebbie cohanim*, *terminus sacerdotum*, The limits of Priests; not, but that it was lawfull for the Priests to goe into the holy place also, when they offered Incense, or dressed the Lampes: but their speciall abode was in the Court of the Priests; so the people might come sometimes into the Court of the Priests, but their usall abode

L

was

Canon.

Illustr.

1.

2.

was in their owne Court.

The Campe of the divine Majestie was from the first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

1. He who was defiled of Leprosie, was secluded out of all the three Camps: *Num. 12.* *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

2. He who was defiled of an issue, was removed out of the Campe of God, & out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in child-birth.

3. He who was defiled by the touch of the dead, was removed out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, untill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of uncleannesse.

f *Drusius praed.* They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest.

The lesser, was called *Niddui exclusi*, put out: and in the New Testament they were called ἀποσυνηγοροί, put out of the Synagogue; and they hold, that *Caine* was Excommunicated this way.

The second, was called, *Herem*, or *Anathema*; with this sort of Excommunication, was the incestuous person censured in the *1 Cor. 5. 1.*

The third, *Samatha*, σωματική, they hold that *Enoch* instituted it, *Jude vers. 14.* It was called *Samatha*, from *Sem-atha*, God comes: *Sem*, nomen, *A* name, they put for *Iehova*; *Atha venit*, He comes. The Syrians call it *Ma-*

ran.atha, Dominus venit, The Lord comes. This sort of excommunication, the people of God used against the Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They bruised Amaleck by the fearefull cursing of the Lord.*

PARAGRAPH VII. *Diatriba I.*

Of the manner how they excommunicated the

SAMARITANES.

THe manner how they excommunicated the Samaritanes, was thus;

They brought 300. Priests, and 300. Trumpets, and 300. Bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites singing, accursed the Cutthæans in the Name of Tetragrammaton, or *Iehova*, and with the curses, both of the Superior and inferiour house of Iudgement: and they sayd *Cursed is hee who eats the bread of the Cutthæan*: (Hence is that saying of theirs; *He that eateth the bread of the Cutthæan or Samaritane, is as he who eats Swines flesh*;) And let no Cutthæan be a proselyte in Israel, neither have any part in the Resurrection of the iust: These curses they wrote upon Tables, and sealed them, and sent them through all Israel, who multiplied also this great *Anathema*, or curse upon them

*Drusus ex Sephar tanz
huma qus. Talmედum
etiam dicitur.*

Here we may marke: first why the Samaritanes were so hated of the Iewes: because they were Apostates from the truth, therefore they accursed them with this fearefull curse: they would have nothing to doe with them, *Ioh. 4. 9.* nor to eate with them, nor to be apparelled as they were, nor to write the same Character or Letter, which they writ, and *Iohn 8. 48.* they objected to Christ as an opprobry, that he was a Samaritane, and had a Devill.

Doctrinae.

Secondly, into this terrible Excommunication, it was given both by the curses of the superior, and inferior houses: Christ seemes to allude to this, *Mat. 16. 18. That which is bound in earth, shall be bound in heaven;* Gods superior and inferior houses.

Those who were ἀποσυνηγώροι, put out of the Synagogue, were not simply secluded from the Temple, but suffered to stand in the gate!

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Israelites which came unto the Sabbath, and sate bewixt these doores, sayd; (*He whose Name dwelleth in this house, glad thee with children.*) If any entred at the other doore with his lip covered, they knew that he was a mourner, and they said; *He which dwelleth in this house, reioyce and comfort thee.* If his lip was not covered, they knew that he was *Menudde*, Excommunicated, and they said, (*He which dwelleth in this house, put into thine heart to heare the word of thy fellowes.*)

Those who were excommunicated by the second sort of excommunication, were not permitted to come neere the Temple.

These who were excommunicated after the third sort were secluded out of the society of the people of God altogether.

The Greeke Church afterward had her degrees of excommunication also; first, some were συνημένοι, *Who stood and beheld the Supper of the Lord*, but were not partakers of it; the second ὑποπίπτοντες, *Who were further removed*, falling downe upon their knees; the third, ἀχρονόμενοι, *Who were permitted onely to come to the gates of the Church*; Fourthly ἀποκλεισόντες, *Standing without the doores of the Temple, weeping in the Porch.*

When they excommunicated them, they razed their
names

Talm. b. Mas. f. 95. 1.

8 Bas. Epist.

names out of the booke, *Luke 6.22.* ἀπορίζεσθαι, *absenti estis*, signifying to them, that their names were *razed* out of the Booke of Life.

A Table of the Censures of the Hebrew, Greeke, and Latine Churches.

Legall Pollutions by the	The Censures, Morall, signified by these in the Synagogue, were,	Censures in the Greeke church, were	Censures, in the Latine church were,	
Dead.	God.	Nidui.	Abstenti.	Minor.
		ἀποσυνάγωγαι.	ὑποτίπτοντες.	
Issue.	Priests.	Herem.	Ἀποκομνισμοί.	Major.
		ἀναθηματίζειν.	Excommunicatio.	
Leprosie.	Israel.	Ματαθήματα.	Ἀνάθεμα.	Maxima.
		συματίζειν.	ὑποκρίντες.	

SECTION III.

Of their Ecclesiasticall Politicke customes.

THEIR Politicke customes, were either mixtly politicke, or meerey politicke: Mixtly politicke, were either their Ecclesiasticall politickes, or Scholasticall politickes.

PARAGR. I.

Of their Profelytes.

GOD instituted the common-weale of the Jewes, having alwaies a special relation to Religion: for this respect God had a regard unto particular persons of

the Heathen, who were strangers to this Covenant, that he might make them true Profelytes; as is scene in *Iob, Rahab, Naaman, &c.*

Canon.

Ilust.

1.

נכרי

2.

תישב

There were three sorts of strangers amongst the Iewes. The stranger, who was a stranger by birth, Religion, and affection, he was called *Nochri, alienigena, Altogether a stranger.*

The stranger, who was a stranger by birth and Religion, but not affection, hee was called *Teshib, inquilinus, home bred*: and *Profelytus Porta, The Profelyte of the gate: Deut. 14. 20.* Of him it is meant in the fourth command, (*The stranger that is within thy gates*:) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour upon the Sabbath; although he was not converted, yet they suffered him to dwell amongst them: they were to take no usury of him, that so they might draw him to the truth.

3.
גר צדק

Those who were strangers by birth, but neither in affection or Religion, were cald *Ger, or Gere tzedick, advena iustitia, Strangers of Iustice*: and in the New Testament Profelytes, from the Greeke word *προσέλθων*: as ye would say, *Adscititia, numbred in*; and *Leviti cohesores, adharers, Esay 65. 3, from Leva adharere*: for as the Levites cleaved to the Priests to helpe them, so the Gentiles did cleave to the Iewes to make one body with them. *Psal. 115. O Israel trust in Iehova, O house of Aaron trust in Iehova. ye that feare the Lord, trust in Iehova.* The church is distinguished here in three parts; *Israel* for the body of the common-wealth: *The house of Aaron*, for the Priests and Levites: *Those who feare the Lord*, for the strangers and Profelytes. so *Jethro* a Madianite by nature, is called an Israelite, *2 Chron. 7. 17.*

A stranger, is first, he, who is not an Israelite. 2. A stranger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb. 1.*

51. *The stranger who comes neere it*: (that is) he who is not a Priest. *Lev 3.4.* He is a stranger, who is neither a Priest, nor a Levite; but here stranger is taken for him who is not borne an Israelite.

As the Iewes dealt with the Gentiles, when they were out of the Covenant; so should we deale with them now, when they are out of the Covenant: when we were out of the Covenant, they say, *Cant. 8.8. we have a little sister, what shall we doe for her*: so when they are out of the Covenant we should say: *We have an Elder brother, what shall we do for him, Luke 15.32.*

Those Iewes who are strangers by birth, religion, and affection, who raile against Christ, and hate Christians, are not to be suffered to dwell amongst the Christians. Those Iewes who are strangers by birth and religion, but not in affection, (that is) who would be content to live amongst the Christians; not giving any offence, although they be not converted, yet wee should suffer them for a time, peaceably to dwell amongst us, and lay no hard taxations upon them, that they may be drawne to the Christian faith. But those who are Iewes by birth onely, but neither in affection, nor religion; they should have all the priviledges that any Christian hath, neither should they be counted strangers.

Three things made a Profelyte, first, they were washed; secondly, circumcised; thirdly, they offered their sacrifice. The women were made Profelytes, onely by washing, and sacrificing of two Pigeons: and they say, the Iew is knowne by three things, by circumcision, the Sabbath, and his Phylacterie.

Men Profelytes, were *Naaman* the Syrian, *2 King. 5.* *Araunah* the Iebusite, *Cornelius*, *Act. 10.5.* the Eunuch, and such who were called religious, and many of the Gentiles, who sent gifts to Ierusalem.

Women Profelites, were *Iosephs* wife, *Gen. 43.* *Zippora*,

L 4

Exod.

Doctr.

I

I.

Doctr.

2.

II.

III.

h Talm. b. Masor.

* The children of the Protelytes by abbreviation, were called *Baggers*, *id est*, *Ben ger*, *Ben gera*, *filius extraneus* *id est* *filius extranea*, the sonne of he or shee that is a stranger.

Quest.

Ans.

i Scal. in Esf.

Exod. 4. *Moyse* his wife, the two Mid-wives of Egypt, Exod. 1. *Rahab*, Ruth, Heb. 11. 31. *Iael*, Iudg. 5. 21.

* There were some, whose father was a stranger, and their mother a Jew, or *contra*, Levit. 24. If any of the parents were converted, and themselves not converted, he was called *Gneker*, *radicatus taken roote* (Lev. 25. 47.) amongst the people of God, but not in religion; such was that blasphemous Egyptian, who was not of the Jewish religion. Levit. 24.

Paul sayes of himselfe, that he was *Hebraeus ex Hebraeis*, Phil. 3. 5. that is, *Both of Father and Mother Hebrewes*.

Whether were the children of the Proselytes, Proselytes or no?

No, but Free-men: Amongst the Romanes, those who were *Libertini*, Free-men, their children were not *Libertini*, but *Ingenui*, in-bred; so these who were Proselytes, amongst the Jewes, their children were not Proselytes, but Jewes; *ἐμόφυλοι*, but not *αὐτόφυλοι*, as their Parents.

Those who were of the posterity of *David*; by their father, were called *Eckmalotarche* the chiefe of the Captivity: & those who were of the house of *David* by their Mothers side, were called *Principes*, Chiefe. They were distinguished in Babylon: the first was called *Rabbana*, chiefe on the Mothers side: the second, *Rabban*, chiefe on the Fathers side.

PARAG. II.

Of their first fruites.

Canon

Illust.

IN homage, that they had *Canaan* of the Lord, (therefore *Esay*. 8. it is called *Emmanuel's Land*) they payed their first fruites, and their tythes.

They payed two sorts of first fruites to the Lord: The first sort, were called *Resheth*, *principium*, or *first*; Numb.

18.2. They payed but a little quantity of this at home. Their second sort of first fruites were called *Bikkurim*, first fruits: *Dent.* 18.4. These they were to offer at Ierusalem; and therefore were called *Tereuma Gedola*, their great Tythe. The first fruit which sanctified the whole, was but a handfull of the eares of the corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, *Ecclus.* 37.7. Give the Lord his honour with a good eye, and diminish not his first fruites.^k Here he alludes to their custome, that he who was of a good eye, payed one of fourty: he who was of a middle sort of eye, payed one of fifty: but hee who was of an evill or covetous eye, payed one of sixty. In this Opticke, yee may behold the severall degrees.

1 Oculi	{	Tobh, Bonus, Good.	{	40.	}
		Benonjon, medius,		payed	
		Meane:		one of	
		Rangh, malus, Evill.		50.	
				60.	

1c Hieron. Epist. 126.
nunquam 60, aliquando
40.

Shindl. Pentag.

These, *Dent.* 15. 17. are called, *Manus aperta & clausa*, An open and closed hand.

The ground out of which they determined, that they should give no lesse than one of sixty, was *Ezech.* 45. 13. *Sextabitis Epham ex Hbomer*, Thou shalt take the sixt part of an Ephah out of the Hbomer. The seaventy translates it *Corus*: the severall degrees of their measures, are set downe in this view.

	Epha.	10.	1
Hbomer five Corus	Sata.	30.	
continet: a Homer	Cabus.	180.	
containes:	Logg.	760.	
	Ova.	5260.	

Sextare Epham ex Hbomer, To take the sixt part of an Ephah out of an Hbomer, is to take the sixt part of an Ephah for

for an *Epha* contains three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab: according to our measures, an evill eye would have paid out of a Chaulder, foure pecks almost: a middle eye, five pecks almost: a good eye, almost fixe pecks.

Canon.

They used great solemnitie, when they carried up their first fruits to the Lord.

Confir.

Esay. 30. 29. Ye shall have a song in the night, when an holy Assembly is kept, and gladnesse of heart, as when one cometh up with a Pipe into the Mountaine of the Lord.

Illust.

m Maymon. in Bick-
vino

When they carried up their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Olive Garland upon his head, and a pipe playing before them, untill they came to Ierusalem; *Psal. 122. I reioyced when they say, we will go up to the Mountaine of the Lord.*

PARAGR. III.

Of their Tythes.

Canon.

 Illust.

I

Seal. in Opuscul.

They payed sundry sorts of Tythes to the Lord.

The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnasbar rishon, decima prima, the first Tythe.*

The Levites payed out to the Priests a Tythe, and this was called *Magnasbar minhammagnasbar, decima ex decima, the Tythe of a Tythe.*

Then they payed a second Tythe, which they were not bound to pay in kind, but to carry money with them to Ierusalem, and there to buy more againe; which they offered to the Levites there: this was called *Magnasbar hasheni, the second Tythe*; and *χαριστική, A thanksgiving.*

Then the thing which was left, the Husband-man might use

use as his owne; this the Heathen called *Pollucta, de sacro eximere, & populo exponere*, To exeme from holy things, and give it to the people.

Then they payed the Tythe of the third yeare, called *Magnasbar hasbelisha, decima tertia, The third Tythe*: or *Magnasbar Gnani, τριχόθεναι, The poore folkes Tythes*. This yeare was called *Annus decima, The yeare of the Tythes, Deut. 26. 12, Deut. 14. 28, Amos 4. 4, After three daies bring your sacrifices*, (that is) after three yeares; as *Levit. 25. 29*, These were called, *Decima triennales, the third yeares Tythe*: *Tobia 1. 8. But the third yeares Tythe I gave it to whom it was due*.

When they payed this third yeares Tythe, they paid not the second Tythe: this Tythe they paid at home to the poore; but the second Tythe, they paid it at Ierusalem to the Levites.

The first and second yeare, they paid the first and second Tythe: the third yeare, they paid the first and third Tythe: the fourth and fifth yeare, they paid the first and the second Tythe: the sixth yeare, they paid the first and third Tythe: the seventh yeare the Land rested.

A Table of the Israelites Tithes.

	6000	Bushels in one yeare.
	100	<i>Tercuma Gedola</i> , or heave offering, to be given to the Priests by the Husband-man out of this.
	5900	Rest of the Increase twise to be Tythed.
	590	First Tythe which belonged to the Levites.
A husbandman had growing.	59	The tenth of the Tyths which the Levites payd to the Priests.
	531	The remnant of the first Tythe, after that the Levite had payd to the Priest his Tythe.
	5310	Rests to the Husband-man of his Increase.
	531	Second Tythe taken out of the Husband-mans Increase.
	4779	Remnant to the Husband-man after all is payd.
		They

Scal. Opusc.

Canon.

Conf.

Illust.

They paid Tythe also of their goods to the Lord, &c. *Whatsoever passeth under the Rod, the tenth shall be the Lords, Levit. 27. 32.*

It was the custome, when they tythed their flockes or heards, that they shut up their young within, and set the dammes without; and the Levite stood without, with a rod in his hand, marking the tenth: then he said; *This tenth is the Lords.*

Marke the great liberality of God to the Levites and Priests, where he sayes in *Malachy, 1. 10. Did any kindle fire, or shut the doores of my Temple for nought, saith the Lord:* for as they lived under the law by the Altar, *1 Cor. 9,* so should Preachers now live by the Gospell: but in some places, many hath scarce the allowance of *Michaels Levit, Iudg. 17. 10. Ten shekels of silver, a suit of apparrell, meate and drinke.*

The Levites got one of ten from the Tribes: they considered not the Tribes here, but their Increase; but the Priests got from the Levites one of twelue; here they respected the number of the Tribes: The first was a politicall sort of Tythe, the other Ecclesiasticall.

Quest.

When Christ sayes to the Pharises, *Math. 23. Woe be to you which Tythe:* whether meanes he paying Tythes, or gathering Tythes.

Answ.

This word *Gnasbar, decimare; To Tythe:* sometimes it signifieth to gather Tythes, *Heb. 7.* and sometimes to pay Tythes, as here: for the Pharises thought it a worke of merite to pay Tythes, even of the smallest things which grew, but they passed over the weightier thinges of the Law: what sort of glorying had beene in this, to gather their Tythes?

Quest.

But were there any Pharises, but teaching Pharises?

Answ.

° Yes, there was of both sorts, both teaching and not teaching; they were a Sect. of the which there was some Laicke Pharises (as we call them) therefore p the learned

o *Epiph. tom. 1. l. 1. c. 16*
p *Drus. in prat.*

ned marke well, that they were not called *Porushim*, *do-*
centes, Teaching; but *Parushim*, *ἀπολειμνο*, *separati*, *Sepa-*
rate: a sect of people, who thought themselves separate
by holinesse from others.

SECTION V.

Of their Scholasticall Politickes.

PARAGR. I.

Of their Schooles, and manner of teaching.

They had special places appointed for the education
of their youth.

The places where they taught, were cald *Gebaorh hills*:
so, *The hill of Phineas*, *Iosu. 24.* because the Colledge
stood upon an hill; so *Iudges 7*, *Collis More*, *id est*, *doctōris*
five docentis, of the teacher: so, *1 Sam. 19. Collis Dei*, Gods
hill. 2. Sam. 17. 18. Naioth, pleasant places: *Targum ex-*
pones it, domus doctrina, The house of doctrine: So they had
a place in Ierusalem, called *Mishne*, *2 King. 22. 14. A*
Colledge: In this Colledge, they studied the repeating of
the Law.

After the captivity, Colledges were appointed to re-
ceive strangers, and they were call *Labrothenu*, which is
corruptly read, the Libertines, *Act. 6. 9.* for *Lubar*, signi-
fies *an high place*, such as their Colledges stood upon.

* After the destruction of Ierusalem they had their V-
niversity in Tyberias; and in the time of *Antoninus*, two
hundred and twenty yeares after Christ, they writ the
Hierosolymitan Talmud: after the death of *Rabbi Iuda*
the holy, who was the principall of that Vniversity, lear-
ning decayed by peece and peece there: but in Babylon,
there were three famous Vniversities, *Neharda*, *Sora*,
and *Pambedita*; foure hundred and ninety yeares after
Christ, the Babilonicke Talmud was written by them.

In these Schooles, the Lord gave a special token of his
presence.

Iomas

Canon.

* Buxtorf. Tyberias.

Canon.

Confir.

Jonas fled from the presence of the Lord, Iona 1.3. that is, from the Schoole of the Prophets.

Illust.

The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was cast out from the presence of the Lord, Gen. 4.16.* that is, from the visible Church. For the visible Church & Schooles, are the places where God manifests himselfe most.

Canon.

They had sundry sortes of Teachers.

Confir.

Where is the Scribe, where is the Disputer, and where is the wiseman? 1 Cor. 1.20.

*r Hieron. Epist. ad Galatas. Physicum vult significari.
[Haschmona made this decree.
t Drus. Exod. 26.*

The Apostle alludes here to their sorts of Teachers, which were amongst the Iewes; first the Scribe, who handled the Text; secondly the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physicke, ^r and to search the secrets of nature; therefore *Hircanus* and *Aristobulus* made a Law, ^t *Qui aluerit suam aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learns the wisdom of the Greeks, let him be accursed*: they called Philosophy and Physicke the wisdom of the Greekes.

^r They taught their Schollers two manner of waies, first by continuall speech of the Master, or els by Interrogations and Answers.

Illust.

When Christ taught his Disciples, he taught them on the Mountaine *Mat. 5.1.* by a continued speech, so when he taught the people out of *Peters ship*: sometimes by Questions and Answers: either when they asked Christ, as when the young man said to Christ, *Master, what shall I doe to inherit eternall life? Mat. 16. 16.* or when Christ asked them the peoples opinion of him: *Whom say the people that I am, Math. 16. 13.*

This forme of teaching, was either *ανακρουστικῶς*, for the refutation of errors: or *κατακρουστικῶς*, for establishing they

the truth. When hee refuted the opinion of the people, some holding him to be *Jeremie*, some *Iohn the Baptist*, and some one of the Prophets; this was *ἡ τὴν ἀλήθειαν*, and by the confession of *Peter*. establishing the truth. this was *ἡ τὰς ἀληθείας*.

These teachers, *Ecclesiastes* 12. are called *Bagnale Asaphoth*, *Domini collectionum*; that is, *Who gathered many Disciples into one Schoole*: or who gathered matters into one booke; *Autores Pandectarum*, *The Authors of many subjectes*.

When they taught their Schollers, they were sayd to give, *Prov.* 9. and the Latines following them, said; (*Sed tamen iste Deus qui sis da Tytyre*,) But O Tytyre, tell me what a God is this, da: id est, doce, Teach me: so the Disciples were said, *Accipere*, to take, when they learned of their Masters. *Prov.* 4. *Accipe Disciplinam meam*, id est, disce, Receive my instruction, that is, learne: So *Mar.* 1. 22.

They taught their Shollers according to their capacity and age.

At five yeares old, he is *Ben Mickra the Son of the Law*; they set him then to reade the Law: when he is ten yeares old, they set him *Le-mishna*, (that is) *To the Text* of their unwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva*, *filius praecepti*, the sonne of the precept, then he receives the *Passeover*, and is purified: when he is fifteene yeare old, they set him *Legemata*, which is the accomplishment of these decisions, which are not ended in *Mishna*, that part of the *Talmud*. They reade not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Genesis*, before they were thirty yeares of age: the one containing their *Phylickes*; the other their *Metaphysicks*.

They had a great care, that young Masters should not be set to teach their youth,

Those who learne of young Masters, are like those who

Virg. Eclog.

Canon.

Illust.

u *Pirke abbot* sive *constitutiones patrum*. c. 5.

Origeni

Canon.

Illust.

y *Pirke abbot*.

who eate Grapes before they be ripe, or like those who drinke new Wine : But those who learne of skilfull old Masters, are like those who eate ripe Grapes, or drinke old Wine.

PARAGR. VI.

Of their Masters, and their Title Rabbi.

Canon.

Illustr.

THE Doctors of the Iewes were content at the first with their bare names, *Abraham, Isaac, and Iacob*.

About the birth of our Lord, or not long before, they tooke the Title *Rabbi* : and not content with that, some of them got speciall Titles; one was called *Hagiolam, lux mundi, The light of the world*. *Rabbi Iuda*, his Title was, *Rabbonu Hakkodesh, doctor noster Sanctus, our holy Master*: *Tzaddias* was called *Haggaon, illustris, Noble* : another was called *Abenezra, lapis auxilij, The stone of helpe*. Others were called *Pekachim, aperti, opened*: They reckoned the people but blind, *Rom. 2*. They were *Duces cæcorum, Leaders of the blind*.

They were called Wise-men, *Mat. 11. 19. Wisedome is iustified of her children* : Here he alludes to the Pharises, who were called Wise, and their Schollers were their Children: howsoever, they and their children reiected true wisdom, yet the children of wisdom would iustifie her. When they were about to teach, they say; *οἱ σοφοὶ διευτελοῦν*, that is, *This day the wise-men will teach Traditions*.

Canon.

Confir.

Illustr.

Deus in pro

When they tooke these glorious Titles upon them, they disdained the people.

Ioh. 9. 49. These people who know not the Law.

They called them *Gnam Habaretz, populus terra, People of the earth* : they made no more reckoning of them, than of beasts; and they made a Canon, *Ne discipulus sapientis aucaat filiam terra, Let not the Disciple of a wise-man,*

man, marry a daughter of the earth: and, It is all one to lye with such a one, as to lye with a beast. They had a peculiar sort of apparell, which they used different from the cloathes of the common people, therefore they sayd; *Vestes populi terra conculcatio. Phariseorum, The cloathes of the people of the earth, are the footestool of the Pharises.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, *spoken of before; then they tooke these glorious Titles to them; so when darknesse came in into the Primitive Church, then they tooke glorious Titles to them. They called one *Comestor*, quod *devoraverit scripturam*, *Eater*, because he did eat up the Scripture. *Duns. Scotus*, they called him, *Lumen veritatis*, The light of verity. *Occam* his Title, was *Venerabilis inceptor*, quod *novam formam Philosophandi inceperit*, Reverend beginner, because he had begun a new forme of Philosophie: *Thomas Aquinas*, *Angelicus Doctor*, A teacher like an Angell: and as they disdained the people, counting them beasts, so did the popish Church: If a beast touch the Mountaine, it shall be killed: (that is) sayes *Innocentius* the third; If *Laickes* meddle with the Scripture, they shall be killed.

* In Prolog.

PARAGR. III.

Of the training up of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb. 3. 1. These are the Generations of Aaron and Moyses*. Why are they called generations of *Moyses*? Because *Moyses* taught them: afterward in the Christian Church, they were called Disciples.

When their Schollers were taught, in token of humility they sat at their Masters feete.

As 22. who was brought up at the feete of *Gamaliel*: so *Deut. 33. inferentur pedibus tuis*: (that is) The Gentiles

M

shall

Ps. 33. filius pro discipulo.

Canon.

Illust.

shall be made thy Schollers: So Luk. 8. And they sat at the feet of Christ.

Illust.
a Cod. Iuv. berachish,
fol. 18. 2.

It was for this, that their Schoole was called *Ieshiba*, *Sessio*, A sitting: from *Iashab*, *sedere*, to sit: and they have a saying. *Collocare filios vestros inter genna sapientum, & eorum verba bibite cum siti*: Place your children betwixt the feet of the wise, and drinke in their words with thirst. And againe, *Pulverizate in pulvere pedum eorum*: sit in the dust of their feet.

When they were sent out, they were said to stand before the Lord, 2 Reg. 6. 1. 2.

They spake honourably of those who were their Teachers, after they were dead; *Syracides 45. memoria eius in benedictionibus, & pax Dei super ipsum*; Let his memory be for a blessing and the peace of God upon him.

They ascended by degrees in learning.

Canon.
Illust.
b Sa' El. irishar.

^b All the time that the Scholler sat at his Masters feet, he was called *Talmid Chakam*, *discipulus sapientis*, The scholler of the wise: and *Katon*, minor, young: and this time was called *Katon*, minor it as, in tutorie; then he was onely called *Ben Bethir*, The sonne of Bethir. Secondly, hee was Graduate, his Master laying hands upon him, then hee was called *Bachur Chabhir*, *γρῶμις*, *socius*, A Companion to the Doctour, now he was called *Iosua Ben Bethir*, *Iosua the sonne of Bethir*, his owne name is prepon'd; but he sat still upon the ground. Thirdly, imposition of hands was given him againe, and so he was master of Art: then hee was *Samuch*, *licentiatus*, *Licentiate*, or *Promotus*, promoted, and his Promotor was called *Somech*, *χειροδότης*, *imposer of his hands*: now he is called *Rabbi Iosua Ben Bethir*, master *Iosua* the sonne of *Bethir*.

And Zorba Darbhaman,
genus discipulus, Rabbi
beni sui proximus. He
that is to be made Mas-
ter.

It is true, that Christ being but twelve yeares of age, sat amongst the Doctours for his rare gifts, Luk. 2. 46, but it was not permitted for others to do so.

God instituted degrees of learning in the Levitical Law.

Law. From 20. to 25. they were *κατηχημένοι*, *Catechised*: from 25. to 30. they were as it were Batchelors: at 30. they were Masters of Art as it were; at 50. overseers of others.

So in the Christian Church, they had their degrees in the schooles. First, they were *λύται* *solutores*, *Resolvers of doubts*: Secondly, they were *πρόλυται*, *Prosolutores*, *Resolvers of hard Questions*: Thirdly, *αρχήλυται*, *deciders of Controversies*.

There was great modesty in the Schoollers at those times.

They called onely themselves *Talmid chakam*, *discipulos sapientum*, *Disciples of the wise*, and their greatest title was *Talmid tora* *discipulus legis*, *a Scheller of the law*; The Greeks followed their modesty. At the first, those who went to *Athens* to study the first yeare, they were called *σοφοί* *wise*. The second yeare, *Βοηλοσοφοί*, *lowers of wisdom*. The third yeare, they were called *Rhetores*, *Rhetoricians*. The fourth yeare, they were called *ἰδοται*, *fooles*, the more they knew, the lesse they thought of themselves it is but the shadow of knowledge which puffs up the wise of this world.

They went not out of the Schooles, to undergoe any publique calling, before they were enabled to teach.

They wondred to see *Saul* prophetic upon a suddaine, *I Sam. 10. 11.*

Psal. 84. 8. De virtute in virtutem, from vertue to vertue: *Targum* paraphrases it, *Mibbeth Midrascha, Lebeth Midrascha*, that is *a schola in scholam*, *from degree to degree*. Paul will not have *νεοφύτους*, young plants to be teachers, and *Nazianzen* finds fault, *Cum ante annum inem docent senes*, *when they teach old men before they have haire on their cheeks*.^d It is noted of the whelpes of the *Lyonesse*, that those who have sharpest pawes, they so prick the matrix of the mother, and make haste to be borne, that they ne-

Canon.

Illust.

c Plutarch.

Canon.

Confir.

Illust.

Illust.
d Actianus lib. 10. c. 6.

vercome to their full strength, but are weake all their dayes; whereas those who have not so sharpe pawes, stay till their ordinary time come, and gets full strength. So these Schollers, who through conceite of knowledge, hasten to be out, pricking the matrix in which they are bred, come never to such maturity as others doe, who stayes their ordinary course. When the yong Birds begin to flap with their wings, their feathers not being strong enough, they are said; *ατεροφυλξεν, irritum facere conatum*. To make their enterprise folly: they will be *ταυροπτερεα*. that is, To have their wings ready to flie before they be fledge: and they will seeme to match the Eagle himselte: so leaving their dammes, they become a prey to the Kites. So it fa- reth with young Schollers, who leave their mother the Vniversity too soone, they become a prey to Iesuites and Heretiques, their wings being too weake.

SECTION VI.

Of their meere Politicke customes.

PARAGR. I.

First of their ciuill times.

Canon.

Confir.

Illust.

Canon.

Conf.

Illust.

THE day at the first, was called a naturall day, begin- ning at the sunne-setting, containing 24. houres. In the which day I smote Egypt, Numb. 8. 17. Yet in Exodus it is expresly said, That they were killed in the night, Exod. 11. 4.

This day was called *Gnerebb boker*, *Vespera mane* in Da- niel, the Greekes called it *δύση και ὀρθή* *morning and evening, night and day*.

The artificiall day was from the Sunae rising to the Sunne setting.

Why sit ye here all the day long from morning till night? Exo. 8. 14. so in Ioh. 11. 9. Are there not twelve houres in the day? that is, from the Sunne rising to the Sunne setting.

This was called by the Greekes *πρωί και ὀρθή* *morning*

morning and evening, day and night.

The day naturall was divided into foure quadrants or parts; or *misnayoth, watches*. The first from the Sunne setting till midnight: the second from midnight, to the Sunne rising; the third from the Sunne rising till the midst of the day: when the Sunne is said to be in his strength: the fourth to the Sunne setting.

The artificiall day was divided into foure parts.

The first from the twi-light till the third houre: the second to the sixt houre: the third to the ninth houre: and the fourth till night.

The Hebrews divided their night into three watches, and every watch had foure houres. The first from the beginning of the night till the fourth houre, this was called *caput Vigilantium*, the beginning of the watch, *Lam. 2. 19.* the second *media Vigilia*, the middle watch. *Iudg. 7. 19.* the third, *Vigilia matutina*, the morning watch. *Exod. 14. 14.*

The Romans divided the night into foure watches, and every watch had three houres. This division of the day (by the Iewes) lasted until the captivity, where they learned the division of the day into houres, *Mat. 14. 24.*

• *Nabopolassar*, understanding of *Ezechias* recovery, and how the Sunne went backe in his Diall so many degrees, began to divide the day into houres.

The houres in this Diall, are called un-equall houres; not in this respect, that some houres in one day are longer or shorter than others are: but comparing of one day with another, the houres are longer or shorter, according as the Sunne ascends and descends from the Equinoctiall to the Tropicks.

This in-equality of the houres, and lengthening or shortning of the day, was knowne by the signes in the Zodiacke, and the Sunnes remooving from the one Tropicke to the other, having past the Equinoctiall

Canon.
Illustr.

Canon.
Illustr.

Canon.
Constr.

Scal. de emend. temp.

The patterne of Ahaz Diall, shewing 12 inequall houres every day.

OCCIDENS.

The Hebrewes call these unequall houres, *Shagna gne-kalah*; and the Greekes, *κατοικαι*, *Temporaria*; and the Latines *Hora Planetaria*, *Planetarie* houres.

Ahaz Diall was not distinguished by sixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, wherof there was 24. in one day.

Septentrio.

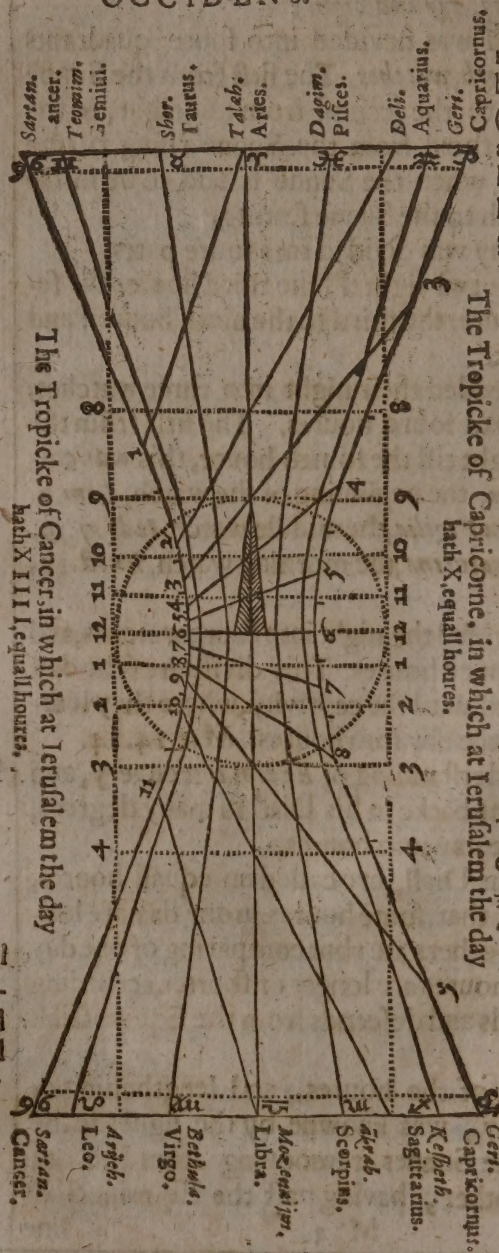
The Tropicke of Cancer, in which at Ierusalem the day hath XIIII equall houres.

The Tropicke of Capricorne, in which at Ierusalem the day hath X equall houres.

Meridies.

The Equinoctiall houres by the Hebrewes, were called *Shagna Ieshara*, and by the Greekes *ισονημεριας*.

This Diall is in the elevation of the 32. degrees, In *solo axis mundi*, In the polar ground. For it can hardly be made upon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.



line; this in-equality of houres, with us here in Scotland would be very great: for our longest day on the South part hath 18. Equinoctiall houres; and our shortest day but sixe Equinoctiall houres; so that if the in-equall houres were set on our Dials; there would be great in-equality; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres. & in Winter the unequall houres would be halfe Equinoctiall houres. But in Iudea when the day is longest, it hath foureteene equall houres, and when it was shortest ten houres: Hence it is that there is but small odds in their in-equall houres.

These degrees upon *Ahaz* Diall, were halfe houres.

The Prophet gives him his choice, whether *Hee will have the Sunne to go ten degrees backward, or ten degrees forward*, 2 *King*. 20. 9. This cannot be meant of full houres, for the Sunne doth not shine twenty full houres upon no Diall unlessse the Diall were under the Pole. When the miracle was wrought, the Sunne was at the fift ful houre. The Sunne is brought backe ten degrees, that is, five whole houres, then it comes forward againe ten degrees; five full houres; then it goes forward two degrees to the sixt houre, that makes fixteene houres, then sixe houres to the Sunne set: so that this day was twenty two houres prolonged.

This miracle seemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, because when it is past the Equinoxe towards *Cancer*, it shewes not twenty-foure full degrees upon that Tropicke; for it gives no shaddow on it till the third houre, and none after the ninth; therefore the King could not chuse to have it goe back or forward tenne degrees upon it.

An houre is either a simple houre, or compound.

A compound, is the fourth part of a natural day, which

M 4

hath

Canon.

Confir.

Iun. in *Esaia*.

Canon.

Ilust.

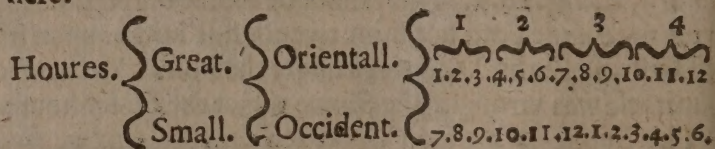
hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

The first quadrant, is from the Sunne rising to the third heure, and it is called the sixt heure.

The third quadrant, from the sixt to the ninth, and it is called the ninth heure.

The last quadrant, from the ninth to the Sunne set, and it is called the last heure.

So *Marke* and *Luke* are to be reconciled. *Marke* 15. 28. *And it was about the third heure when he was crucified.* *Luke*. 23. 44. *And it was about the sixt heure when he was crucified:* that is when the third heure was ended, and the sixt heure beginning and not finished. The distinction of the great houres from the lesse, may be seene here.



PARAGR. II.

Of their Moneths.

Canon.

Illust.

Scal. emend. 1. 1.

THEIR moneths consisted of full thirty dayes at the first.

Before the children of *Israel* came out of *Egypt*, they followed the Egyptians and Chaldeans, reckoning their moneths according to the course of the Sunne, and their moneths were full thirty dayes, as may be gathered out of *Gen*. 8. 4. 4. 6. 13. 14. The Flood began to waxe the seventh day of the second moneth, and it began to decrease upon the seventh day of the seventh month; now from the seventh day of the second month, till the seventh day of the seventh month, are reckoned by the

Scrip.

Scripture, a hundred and fifty dayes, which being divided by thirty, giveth to every moneth thirty dayes, and maketh fixe moneths. So after they came out of Egypt, their months were also thirty dayes, Num. 11. 19. *Ye shall not eat one day, neither five dayes, neither tenne dayes, but even a whole month*: where we may see that he goeth by gradation, from one, five, tenne, and so to twenty, and thirty.

To expresse that the moneth had thirty dayes, Cleobolus propounded this riddle, of a father that had twelve sonnes, and every sonne had thirty children.

Ilust.

Εἰς ὁ πατήρ, πᾶδες δὲ δ' ὅσ' ἔχουσιν,
Παῖδες δὲ τεύκοντα δίδωσιν ἑὸς ἔχουσι:
Αἰὼν λεύκῃ ἔσθ' ἰδέναι, αἱ δὲ αὐτὲ μέλαιναί,
Αἰδαντοὶ δὲ θύσαι ἀποφθινύσιν ἀπ' αὐτοῦ.

f Theodorus Gaza.

That is.

*One Father hath twelve sonnes; and every brother
His thirty children hath, not one like t' other,
They partly blacke, and partly white, are they:
Still deathlesse, and yet dying every day.*

PARAGR. III.

Of the reckoning of their Yeare.

They reckoned their yeare by the Sunne in their civil affaires.

Canon.

^e This yeare was divided in foure tekuphes or quarters.

g Scal. omend temp.

First, *Nisan*. 2. *Elul*. 3. *Tizri*. 4. *Schebath*.

h Buxt. de Synag. Ind.

^h None of these properly was called tekuph except *tizri*, therefore it was called *exitus anni vel revolutio anni*, the end or returning of the yeare. As Exod. 21. *Ye shall keepe the feast of Tabernacles in the end of the yeare*. *Nisan* was called *conversio anni*. 1 King. 20. 26. *When Kings goe forth to battell in the beginning of the yeare*.

First, from *Nisan*, they reckoned their feasts, and the
reigne

raigne of their Kings : for if the King had beene Crow-
ned but a day before *March*, the moneth of *Nisan* or
March, was said to be the second yeare of his raigne : So
his first yeare was not alwayes a compleate yeare. They
reckoned from this time their civill contracts, bonds
and obligations.

Secondly, from *Elul* (answering to our *August*) they
reckoned the age of their young beasts, out of which
they were to pay tythe to the Lord, none of their beasts
were tythed before *Elul*.

Thirdly, from *Tizri* (answering to our *September*)
they reckoned the seventh yeare of the resting of the
land, and their Iubilie; and from this time they rec-
koned how long their trees were circumcised or uncir-
cumcised; if a tree had beene planted in the moneth of
June, or in the end of *August*, it was reckoned for a full
yeare : and *Tizri* began the second yeare of it; so that
the tree was reckoned circumcised, if it had growne
two full yeares : if it had but one month more, it was
three yeares, if it was not planted in *September*.

From *Scevat* (answering to our *January*) they reckon-
ed all their trees which payed fruit : the trees which be-
gan to flourish then, of these onely they payed tythe, but
those which were ripe before that moneth, they payed
not tythe of them; as of the Citron and Date; but
these which began to blossome then, or was soone after
ripe, they payed tythe of them.

SECTION VII.

Of Civill Persons.

PARAGR. I.

Of the honour which they gave to their Kings.

Canon.

They had their Kings in great reverence, and did
sundry things in token of homage and obedience
unto them.

First,

First, they anoynted their king, *Judg. 9. 18. I honour God, and men*, said the Olive Tree : how honoured it God? in anoynting his Kings, who were his anoynted. That they might anoynt Abimelech King, *Judg. 9. 6. Abimelech* was made their King, yet he was not anoynted : but Kings are described by this adjunct, because it was usuall in Iudea to anoynt their Kings. So *Esay 45. 1. The Lord said to his anoynted Cyrus*. Yet we reade not that the Persians anoynted their Kings, but he is said to bee anoynted, because it was usuall in Iudea.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach. 4. These are the two Olive trees standing before the Lord of the whole earth. Targum^k expounds it of Iosua & Zerobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe same oyle: contrary to the position of *Bekanus*, that will have the King anoynted with an inferiour sort of oyle, and set up the high Priest above him.

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred upon his head : then hee was anoynted after the forme of a crowne betwixt his eye-browes : thirdly, the rest of the oyle was powred upon his head againe : but they onely powred it on the Priests head. The Prophets anoynted him, *1 King. 19. 17. And Salomon* was anoynted by *Sadock* in the presence of *Nathan*.

The King was anoynted for himselfe and his posterity, and the first of the family onely, as *Saul, David* : except when there fell a great strife, as *Salomon* for *Adonijah*, *Iosias* for *Athalia*, *Ioachas* for his eldest brother *Ioa-kim*.

The Kings of Iuda were annoynted plentifully with an horne of oyle, to signifie the perpetuity of their kingdome : but *Saul* and *Iehu* were anoynted onely len-

ticula,

Canon.
Confir.

k Targ. onkel.

1 Becan.

ticula, with a cruse of oyle, to signifie the short indurance of their kingdome.

There was *oleum unctionis*, & *oleum opobalsami*, the oyle of anoynting, and the oyle of sweete balme; the posterity of David were anoynted *oleo unctionis*, but others, *opobalsamo*.

Canon.

Confir.

Illust.

* *De osculationem pro
veneratione ponunt
Hebre.*

The Hebrewes put kissing for worshipping.

He who anoynted the King, gave him a kisse of homage. *1 Sam. 10. 1. Then Samuel tooke a viall of oyle, and powred it upon his head and kissed him.* So, *Kisse the Sonne, Psal. 2.* In token of homage that he was anoynted King by God his Father, the Church was to give him the kisse of homage: The Idolaters, *Hosea 13. 2.* gave this kisse of homage to their idols which was due to Christ; and *Iob 31.* purges himselfe of this, that when he saw the Sunne he kissed not his hand: the idolaters because they could not reach to the Sunne to kisse it, they kissed their hand, and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for joy, and kisse their hand to her.

Canon.

When the King was created they sent gifts to him. *1 Sam. 10. 27. The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King *gold, myrrhe, and frankincense.*

*m Petrus Cumanus de
repub. Iudaeorum.*

All sorts of persons did homage to him. ^mIt was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *David*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. *2 Sam. 7. 18. David sat before the Lord. Then the King sat in the gate of Benjamin,* but the high Priest stood. And the Hebrewes say, ⁿthat the Priest both judged and was judged. ^{2.} that he bore witness, and witness was borne against him. ^{3.} that the Priest in the Temple stood barefooted, *A discalceabant eum pro uxore,* that is, if

n Talm. masceah.

if he had married contrary to the Law, they pulled off his shooes from his feet, and he was called *discalceatus* in Israel, according to the Law, *Ruth. 3.* But they say of the King, that he neither bore witnesse, nor witnesse was borne against him. 2. he neither iudged in *Synedrion*, nor was iudged. 3. when he was in the Temple he pulled not off his shooes, neither whom soever he married, might they pull off his shooe for that.

In all things the King was above the Priest, therefore *David* calles himselfe, *1 King. 1. 33. The Lord of Sadoeck the high Priest.*

David the King wore some ornaments belonging to the Priests, *1 Sam. 30. Applicavit amiculum ei David, to David,* that is, he put it upon *David* (not that the Priest put it upon himselfe, *David's causa* for *David's cause*, as *Iunius* translates it) for his kingdome was *regnum Sacerdotale*, a Priestly kingdome, and he wore it because he was a perpetuall type of Christ: he might be called a Priest as *Moses*, *Psal. 90. 6. Moses inter Sacerdotes, Moses amongst the Priests.*

They were subject and obedient unto him. *Pro. 24. 21. Feare God and honour the King, and have nothing to doe with Shonim, rebels:* Those who varied from the commands of God and the King were called *shonim*; hence come *hathonim*, who taught that no King should bee acknowledged upon the earth but onely God: such were the degenerate *Esfians*, who thought it impiety to bee subject to any man. *Indas Galilaus*, who perished in the conspiracie, was the chiefe of these; they were called, *Virga rebellantium: the rodde of rebellion.*

They acknowledged their subjection to their Kings; by admitting his image or name upon their coynes,

When the Church was in a family, they had the print of a lambe upon their coynes, *He bought it with so many lambes:* but *Stephen*, *Acts 7. sayes, with so many peeces*

Canon.

Confir.

Illust.

Ecclesiastica historia,
Lib. 8. c. 11.

Canon.

1
Gen. 33. 19.

Scal. in Parr.

peeces of silver: that is, with so many peeces of silver which had the print of a lambe upon them.

In the first ages they gave themselves to pastorage. Therefore 1. they called the signes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would signifie any excellent thing, they put the name *Bes* before it, as *Βουκελος* a great figge: *bucephalus*, *Βουδης*; 3. they put the figure of the beast upon their money, therefore it was called *pecunia a pecude*.

p Bez. a.

But when Kings reign'd over them, they carried their name or image in their coyne. The sickle had upon the one side *Aarons* rod and upon the other side the pot with *Manna*: and about it the inscription upon the one side (*holy Ierusalem*) and upon the other (*the sickle of Israel*) and above *mem shim, rex Salomon*, King *Salomon* in token of their subiection to him.

When they were under the Persian Kings, they had the image of the Princes upon their coyne; this money was called *Δαρχιον*, *Esdra* 8. 27, and *1 Chron* 29, from *Darius Hystaspis* who reign'd the: taking away *aleph* (which the Chaldeans prepose to names) it sounds almost *Darius*. In the dayes of the Romans, they had the image of *Cesar* upon their coyne: whose image hath it? *Casars*, *Mat.* 22. 21.

In the time of *Hadrian* the Emperour, *Bar Cosbe* gathered an army and laboured to restore the Common-weale to the Iewes againe, for that cause they called him *Ben cokiba*, *filium stella*, and he applyed to himselfe the words of *Baalams* prophecy, *processit stella ex Iacob*, there shall arise a Starre out of *Iacob*, *Num.* 24. 17. The rebels in token of their subiection to him called their coyne by his name *megnoth Cosbeijath, oboli Cosbini, Cosbies farthens*; but when they saw themselves deceived, they called him *Ben cotzca filium mendacij*, the sonne of a lye.

The Christians afterward put not upon their money, the image of their Kings; but sometimes the Crosse, coloured

loured over with redde Lead, to signifie the blood of Christ; and a crowne upon the toppe of it, to signifie his triumph.

Afterwards * they added the mysterie of the Trinitie. 1. a Cloud, and a voyce comming out of it. *Matth. 3. 17. This is my wellbeloved, &c.* 2. a Lambe, and a Dove. 3. the mystery of Baptisme was expressed upon it.

Sometimes the Jewes in token of subjection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

When *Alexander* the Great entred into Ierusalem, and saw the glory of the Temple, he blessed the God of Israel: and desired one thing of *Simeon*, or *Iaddus* then high Priests, that he would set up his image in the Temple; which he refused, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they should begin their accounts and reckonings from that time, that hee entred into Ierusalem: this was called *mim jan setarat*, *numeratio contractuum*, the number of contracts. When *Alexander* was dead, *Seleucus* succeeding to him, they called it *era Seleucidarum Alexandri*. 2. The second thing which hee offered to him was this, that all the Priests sons that yeare should be called *Alexanders*, which accordingly came to passe. 3. The Priests then besought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

In token of their subjection to their Kings, they payed custome and tribute to him, *Esdra 4. 14.* it is called *tributum transeuntium*, the tribute of passing by, because it was given to the Kings, first when they passed by the townes which they conquered: and in the new Testament it was called, *argentum capitacionis*, because they payed it, *virutum*, head by head. Hence among us come these duties called *kane*, *kane* in the Irish tongue is called the head.

SECTION.

* Scaliger, v. p. 10.

q Rabbi, Iuda Barabriel.

r Maymonie.

SECTION VIII.

Of Civill places.

PARA. I.

Of their Judicatories and Judges.

Canon.

Illustr.

THere were three civill Judicatories amongst the Iewes.

The first was the great *Synedrion*, *Judgements seate*, and they were called *סוּדֵּסֵדִים*, *sitters in judgement*. Hence came *Sanedrim* amongst the Rabbins, and the judgement place *Synedrion*; so it was called *beth din*, *domus Iudicij*, *the house of Judgement*: and the Senate it selfe was called *beth din*, *metonymice*.

PARAGR. I. Diatriba 1.

Of the number which sate in this first Indicatorie.

Rotundatio numeri,

THere were 72. who sate in this judgement, sixe for every tribe; but for making round the number, they were called 70. So *Luke 10. 1.* in the Syriacke it is 72. Disciples, yet they are called the 70. Disciples. So the 70. who translated the Bible: When there were ever 72. *propter rotundationem numeri*.

PARAGR. I. Diatriba 2.

The persons who sate in this Indicatorie.

Canon.

Illustr.

Drus. ex Talm.

IN this Indicatorie, there sate Ecclesiasticke and Civill Iudges.

^f The first was *Nashi* or *Rosch Hajeschiba*, *Caput curia*, *the head of the Court*: there was another next unto him, who was called (*abb besh din*) *pater domus iudicij*, *the father of the house of judgement*. He was next unto the Prince, and sate at his right hand; these two sate a little separate from the rest, and the rest in a semi-circle before them.

For

For the Ecclesiasticall matters sate, *Cohen haggadol*, the high Priest: and Sagan the second high Priest, *Ier. 52. 2 King. 23.*

PARAG. I. *Diatriba 3.*

Of the manner of their election.

There were some Ceremonies used in their Election

Canon

Illust.

At the first they were chosen by laying on of hands upon them, called *semucha*, by the Greekes *χειροθεσια*, imposition. So *Moyse* and *Iosuah* layd hands upon the 70. Elders, and then the holy Spirit came upon them. Afterward, the ceremony of laying on of hands was appointed to be given by none but by *Rabbi Hillel*, who was one of the masters of the great *Synedrion*. Lastly, this imposition of hands, went out of use amongst them. And there was a verse onely repeated, as *Maynonie* testifies, when they were admitted, which was this; *Ecce manus tibi imposita est, daturque potestas tibi exercendi etiam criminalia.* Behold, hands are laid upon thee, and power is giuen to thee to exercise criminall things.

PARAGR. I. *Diatriba 4.*

The properties required in them.

Canon.

Conf.

God required sundry properties in them, who should sit in this Iudicatory.

Five of them are set downe, *Exod. 18.* and the rest, *Dent.*

1. 13.

The Iewes adde, that there were two more requisite: 1. that they should be skilfull in the 70. languages, that so they might speake to any stranger, not by an Interpreter, but who had that gift? not *Moyse* himselfe. The second, that they should be skilfull in Magicke, that so they

Talm. phesikta. 45. 3.

N

they

they might be the more able to try the Magicians, but this were impious.

Canon.

Illust.

There was one speciall priviledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1 Sam. 12. 5. Rabbi Salomon testifies; *Quod filia vocis exibat & dixit (vayomer in numero singulari) Scilicet Deus: dicebatque testis; Vos testificamini de eo quod est in aperto, ego de eo quod est in occulto. That an eccho went forth and said; to wit, God, and the witnesse said, You testifie of that which is open, but I testifie of that which is hid. This he did, to let them see, that God sate amongst the midst of the Gods. Psal. 82.*

They sate in Ierusalem, *in atrio templi, in the entry of the Temple, it was called gazith, a paved place.*

PARAGR. I. Diatriba 5.

Of the matters which they iudged.

THIS Iudicatory iudged matters of greatest weight. *O Ierusalem, Ierusalem, which killest the Prophets: So a Prophet must not die out of Ierusalem.*

He alludes here to this great Iudicatory; for a false Prophet was onely iudged at Ierusalem. By the great *Synedrion*, they iudged the Prophets, if they had beene false Prophets.

▪ They iudged in this Iudicatory, *Zeken munara senem rebellem, a rebellious old man*: such a one was *Anan, senex apostata, an old Apostate*, who strengthened the Sadduces. Those who having heard the conclusions of the *synedrion*, and would yet notwithstanding continue obstinate and draw away others, were condemned by this Iudicatory.

They iudged upon a tribe, if it made defection, and when to make warre, and when not.

The way how the *synedrion* tryed the false Prophets, (say the Iewes) was this. If he had threatned a iudgement

Canon.

Confir.

Mat 19. 37.

Illust.

1.

2

in Talm. Ieruf.

3

Deut. 22. 19.

to

to come, although it came not: yet he was not a false Prophet for that: for God (say they) is gracious, as he was to the Ninivites, & Ezekias. But if he promised a good thing and it came not to passe, then hee was a lyer, For every good thing which God promised he performeth: so Ieremie tried Ananias, to be a false prophet, because he promised a good thing to Zedekiah, and it came not to passe.

Jer. 28. 23.

PARAGR. II.

Of the second Iudicatory.

THE second Iudicatory consisted of 23. persons, and they iudged of common criminal causes: they were called *Dine naphshoth*, *Iudices animarum*: because they iudged of life also.

Canon.

The most hold that Christ, *Matth. 5.* alludes to these three Iudicatories, which were amongst the Iewes: but this cannot stand with the text, for Christ was speaking immediately before of murther, and sayes, *He who killeth a man is guilty of iudgement.* In their least Iudicatory, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, *ἐνοχος ἐστὶ τῇ κριταίᾳ*, is worthy of iudgement: So *πῶς τὸ πῦρ ἐστὶν*, of the conncell: but afterward in the accusative, *ἐνοχος ἐστὶν εἰς τὴν γέενναν*, is worthy of hell fire; therefore it is more probable which *Caninius* writes, that there was a fire alwayes burning in *Gehenna* to consume the filth, and the carcases cast out there, and Christ alludes to that fire.

PARAGR. II. *Diatriba I.**The place where they sate.*

THEY sate in the gates of the City.
Matth. 16. 18. The gates of hell shall not prevaile against

Canon.
Illustr.

Amos 5.15.

gainst you. The gates were the places, where both their strength was, and their councill sate: Christs meaning is then, that neither the craft of the Devil, nor his strength shall prevaile against his Church.

PARAGR. II I.

Of the third Indicatory.

Canon.

Illustr.

y See the Chaldie Paraphraſt upon *Genes.*
Gen. 2.

THe third Indicatory consisted of three at the least. The Iewes say. *Quod Deus Sanctus & domus Iudicij eius fecerunt hominem, that is, that God and iustice have made man. Duo qui indicant eorum non est iudicium, When two iudge they have no iudgement. Per domum iudicij eius,* they meane the Trinity of persons, alluding to this Indicatory which consisted of three.

In every village where there were but 120. persons, this Indicatory sate.

They Iudged of inferiour things, as of whipping, and of goods, and therefore they were called *Dine mammonoth indices pecuniarum.*

PARAGRAPH III.

Of the time when they iudged.

Canon.

Confir.

They iudged in most fit times, from the morning till the sixt houre.

Jeremie 21. 12. Iudge ye iudgement in the morning. Salomon pronounces a curse upon the land whose King is a child, and whose Princes. eate in the morning, Eccles. 10. as if hee should say, when they should be iudging the people. It was great iniquity then to condemne our Lord in the night.

Canon.

Illustr.

When they pronounced sentence of condemnation they fasted.

When Naboth was to be stoned to death, they proclaimed a fast; they say, to loose or save an Israelite, is as much

much as to preserve or destroy the frame of the world.

In executing of criminall causes, they did it with great deliberation; in other causes they needed not such deliberation.

* Ther came foure causes before *Moyfes*, in two of them he made haste, in two of them he made delay. The first was of those who were uncleane, that they might not eate the Passeeover: the second was touching the daughters of *Zelophkad*; in these two causes hee made haste: but when the cause of the blasphemers came before him, *Levit. 24.* and of him who gathered the sticks upon the Sabbath, in these two he said (*non audiui, I heard it not*) to teach the Masters of the *synedrion*, to expect what they were to heare of the Lord, before they gave sentence in weighty causes.

When they iudged they fate.

Exod. 18. 14. Why sit ye all the day long? So 2 *Sam. 7. 18. So Psal. 2. He who sits in the heaven laughs them to scorne, that is, who iudges.*

The parties stood before the iudges, *Esay. 50. 3. Let us stand together, that is, pleade together.*

The accuser stood at the right hand of him, who was accused.

Psal. 109. Set an adversary, who may stand at his right hand, to wit, to accuse. Zach. 3. 1. Sathan stood at the right hand of Iosuah, to wit, to accuse.

The deposition of the witnesses must be cleare and evident.

* They deponed after this sort. 1. they must testifie from their owne sight. 2. what day of the moneth such a thing was done. 3. what moneth of the yeare such a thing was done. 4. what seaventh yeare of the Iubilie.

The party accused spake for himselte, he had not an Advocate to speake for him.

Psal. 109. 7. When he shall come to pleade, let him goe forth

Canon.

†
* Targ. Iona^h. in Num.
9. 8.

Canon.

Conf.

Canon.

Conf.

Canon.

Illust.
* Talm Lib. sho^hletim.
id est, Iudicium.

Canon.

Conf.

A comfort.

b Moses Gerundenfis,

c Cicero.

Canon.

Illustr.

condemned. And let his supplications be turned into condemnation. Whatsoever he spake for himselfe, or besought the judges in his favour, it was all turned against him.

Our comfort at the last day, shall be this: that Sathan the accuser shall not stand at the right hand to accuse us: and that we shall have Iesus the iust as our Advocate to speake for us. 1 Ioh. 2. 1. 2.

b There sate two scribes, one at the right hand of the Iudges, who wrote the sentence of absolution: another at their left hand, who wrote the sentence of condemnation.

Christ alludes to this forme, when hee sayes, *Hee shall set the sheepe at his right hand, and at the left hand, the goats.*

After examination, they gave out sentence, the cheife Iudge said, *Thou N. art Tzaddick, iust, but thou R. art Rashang, ὁπὸ δίκαιος, guilty. Numb. 35. 30. wicked to die, that is, guilty. So. Psal. 109. 7. such a one was called Ben dina, filius iudicij, the sonne of Iudgement. (νεμειδης indicare, to iudge: was of him who was iudged, and not of him who iudged, activum, pro passivo. So, Prov. 25. 6. Phil. 1. 23.) That thou may be pure when thou iudgest, that is, when thou stands as it were to be Iudged, which the Apostle translates thus; that thou may overcome when thou iudgest. Why? because those onely who were pure overcame in iudgement.*

He who was absolved, was said to stand in the counsell, but the condemned, was said to fall. *Psal. 1. The wicked shall not stand in iudgement. Targum, they shall not be iustified. The Latines following this phrased, say, c Stetimus in senatu, that is, we prevailed in the Senate.*

The Greekes used other formes in absolution and condemnation.

They gave to those who were absolved a white stone, *ἡ σθεύρα λίθος, servans calculus, the saving stone, the other was called ἀναίθερα λίθος, the condemning or blacke stone.*

Iohn

*John Revel. 2. 12. alludes to this forme. to him who over-
cometh, I will give a white stone. a* The Athenians used
to condemne to banishment, the guilty by an Oyſter-
ſhell, that was called *ὀστρεοπισμός*, and ſometimes by an O-
live leafe, and that was called *πεταλισμός*. Two things be-
long to the Iudge, iuſtice, and iudgement; when theſe
two are ioyned together, *iutice* ſignifies the puniſhing
of the wicked, and by *iudgment* the abſolving of the righ-
teous, *Gen. 18. To doe iuſtice and iudgement.*

d Scal. prolog. in Euseb.

PARAGR. V.

Of their foure capitall puniſhments, which they call deathes.

Canon.

THere were foure capital puniſhments uſual amongſt
them, Stoning, Strangling, Burning, and Behea-
ding.

Illuſt
לפד

Thoſe who denied the foundation or the Articles of
the faith, called *gnickare emuna*, *fundamentum fidei*; *cu-
phaz bagnickar*, *negans fundamentum*, denying the founda-
tion, thoſe were ſtoned to death: ſuch were the idolater,
and the blaſphemer. *Levit. 24. 14.*

The Pharifeſes ſay, *John 8. 5.* that *Moyſes* commanded
the adulterer and the adultreſſe to be ſtoned to death:
but it is not expreſſly commanded in *Moyſes* Law, that
they ſhould be ſtoned; but onely that they ſhould die the
death.

The manner of ſtoning them was, *Deut. 17. 7.* *The hands
of the witneſſe ſhall be firſt upon him.* They went up on an
high place, and the malefactours hands being tyed, one
of the witneſſes ſtrooke him behind upon the loynes: If
he died not with that blow, they tooke a ſtone as great as
men could liſt and caſt upon him. If he dyed not then, all
Iſrael caſt ſtones at him.

Where ever this phraſe is found in the Scripture (ſay
the Iewes) *his blood be upon him*, it is to be underſtood

e Targ. Jonath. in Levii.

גנן

of stoning, but where ever this phrase is found (*let him die the death*) and the punishment not set downe in particular, it is to be understood of strangling.

Their second sort of death, was strangling, *Chanack*, *suffocare, to choake*. It was done by wresting of a cloath about the malefactors necke, one pulling this way and another that way.

Those who were strangled for greater ignominy, hung upon the tree till night, and before the Sunne set, they were buried. *Deut. 21. 22.* this was called *Gnets tabaliyah*, *lignum suspendij, the hanging tree*.

The Romanes afterward changed this strangling into crucifying, and it was called *Zekaph, crucifigere, to crucifie*, and the crosse was called *Zekiph, crux, a Crosse*, and *Gnetz, arbor, a tree*, and *ξύλον διδύμου, lignum geminum, a double tree*.

Vpon the crosse, the malefactor was first hung up, and then killed, *Acts 10. 39.* but those who were strangled, were first killed, and then hung up.

f Scal. Enseb.

This crosse had foure things in it. 1. *Arrecharium, the mayne tree*. 1. *ὀπαπρόδιον, scabellum, the tree which their feete was nailed to*. 3. *Lignum transversum, a crosse tree*, whereunto their armes were fastned with cordes, and their hands nailed. 4. *Vertex, the title, the place above his head where the inscription was put*. It had not a fift part (as some doe thinke) called *πῆγμα*, whereupon they did ride (as it were) neither were they called *crucifali* to leap upon the crosse, or, *ascendens in cruce[m]*, to goe up to the crosse, because they went up to this *πῆγμα*: but because they ascended upon *ὀπαπρόδιον*, the place where their feete stood. *Constantine* the Great, abolished first this kinde of death, for honour of Christ who suffered on the crosse.

Doctr.

Here the great providence of God is to be marked, although the Romans changed the forme of the death,

yet

yet they changed not the tree, because our Lord behoo-
ved to be made a curse for us, hanging upon a tree.

The consequents of sinne, are shame, paine, and the
curse: Christ suffered all these upon the crosse, paine,
for they racked and dis-joynted him, *Psal. 22. 14.* shame,
he suffered (being naked) betwixt two theeves. 3. the
curse, because he hung upon the tree.

Because they were usually crucified upon the crosse,
the Apostle, *Galat. 6. 14.* sayes, *the world is crucified to me;*
that is, the glory of the world which deceived the false
Apostles, is nailed (as it were) to the crosse, and dead in
my judgement: that I account nothing of it.

He who was condemned to this kinde of death, car-
ried the crosse upon his necke, to the place of execution,
from the judgement Hall. It was laid upon Christ, and
he not able to beare it, therefore they compelled *Simon*
of Cyrene to helpe him. He who bore this tree also,
was called *Furcifer, quia ferebat furcam*, because he carri-
ed a tree, onely for ignominy and not for death.

It was from this custome of carrying of the crosse tree
to the place of execution, that the phrase in the Gospell
is borrowed, *Take up your crosse and follow me, Mat. 16. 24.*

It was the custome of the Iewes, when they carried
one to execution, there went one before, speaking these
words: *This man goes forth to be put to this kinde of death,*
for such and such a crime, done in such a place, in such a time,
before such witnesses. If any man have any thing to say for
his defence, let him come and speake now. But the Romanes
changed this forme, and put the cause of his condemna-
tion in a superscription above his head, as in Christs
crosse.

The superscription was in Hebrew, Greeke, and La-
tine: for it was the custome of the Romane Emperours
when they subdued a people, to send their Edicts to
them, in their owne language, and then in Latine.

Pilate

Deut. 21. 23.

Doctr.

g Causab. cont. Bara.

שרפ

Palate being a Roman, puts up the inscription above Christ, in Hebrew, Greeke and Latine.

The third sort of punishment, was called *Sarapha*, burning, *Levit. 21.9.*

Afterward they used another sort of burning, which they called *Combustio anime*, *The burning of the soule*, *Levis 19. Igne comburetur. Let him be burnt with fire.* Jonathan the Chaldy paraphrast paraphases it thus; *Hee shall be burnt, powring in hotte Lead at his month.*

The ground of this punishment they made to be this, because it is said of *Nadab* and *Abihu*, *Combusti sunt in animabus suis, they were burnt in their soules.* They say there was no burning in their bodyes: here wee see upon what ridiculous ground they institute this punishment.

הרג

Their fourth sort, was Beheading.

In all these sorts of punishments, when the malefactor was buried, if he had beene strangled, the cloath which strangled him, was buried with him: so the tree upon the which he was hanged, so the stone which stoned him, and the sword which beheaded him.

Afterward they added a fift sort of punishment, to wit, drowning, *Math. 28.6. It were better that a Mil stone were hung about his necke, and he were cast into the sea. Mola asinaria.* The Mil-stones which they used were of two sorts, the first was *Mola trusatilis*, a light stone turned about with a mans hand: the second was *Mola asinaria*, a heavy stone turned about by an Ass. This they hung about his necke who was to be drowned, to make him sinke the sooner.

He caused the wheele to goe over the wicked, Prov. 20.26. Some hold, that *Salomon* alludes hereto a forme of punishment used among the Iewes; as the husbandman brake some sort of graine with the wheele, so they brake malefactors with the wheele: but *Salomon's* meaning is;
As

As the wheele turnes over, iust in the same place: So, as the wicked hath done, shall be done to them.

PARAGR. V. Diatriba I.

Of the manner of putting malefactors to death.

THe place of execution was publique.

Bring him out, that all the people may see and stand in feare.

It was iniquity then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called *δίκος*, the place of justice.

This place of execution, was called *Golgotha*, the place of dead mens skulls: because the dead sculles were rolled up there, which before was called mount *Gereb*. The hill of skulls, because the lepers and diseased, were put out there: afterwards for detestation it was made the place of execution.

ⁱ The gate by which they were carryed to the place of execution, was called *porta vetus*, vell *porta iudicij*, the old gate, or the gate of iudgement, they went out of it, who were condemned: the Apostle, *Heb. 13.* hath relation to this, *Let us follow him without the gate.*

They were miserable comforters to those whom they executed.

^k At the first they used to give them wine, when they were in the place of execution; *Give wine to him who is of a sadde heart*: but afterwards they used to give him *Vinegar mingled with gall*, to make his head giddie, that he might feele no paine; but Christ refused this. The Persian Kings kept by them sundry sorts of poyson, which they used, either to hasten their death, or to mitigate their paine. They had no proper officer, who executed the guiltie, for sometimes the Captaine of the guard did it, there.

Canon.

Conf.

Illust.

Arias Montanus.
In the description of
Ierusalem,

Canon.

Illust.

*Ik. Elianus, l. 4. de amicis
malis. c. 4. 1. caufub.
cont. Baro.*

therefore he was called *maclator*, Gen. 37. 36. Sometimes the Iudge, as *Samuel* killed *Hagag*, 1 Sam. 15. 33. and sometimes one of the guard, as he sent *Spiculatores* one of his pike-men to behead *Iohn*, Mark. 6. 27. improperly translated a Hang-man.

PARAGR. VI. Diatriba I.

Of their punishments not Capitall.

Canon

Illust.

Canon.

Illust.

Esay. 24. 22.

m Drus praes.

Their punishments not capitall, were three, imprisonment, whipping, and mutilation.

Three things are necessary for the health of mans bodie. 1. motion. 2. quies or rest. 3. integritie. Imprisonment, is contrary to motion; whipping, is contrary to rest; and mutilation, is contrary to integrity of body.

They had two sorts of prisoners, free prisoners, and more straitly kept in prison.

Their free prisoners they suffered to goe out all the day long fettered, to worke, but caused them to come to the prison at night; And they shall be gathered as the captives to the prison: the morrow they were brought againe to their worke. So the Romane prisoners were suffered to goe abroad all the day, therefore *Paul* sayes; He sought me out diligently, 2 Tim. 1. 18. if he had beene kept still in the prison, he might haue found him out easily, but he was suffered to goe abroad all the day. The malefactor was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca*, Eadem catena tam reum quam militem tenet, One chaine holds both the guilty and the souldier.

These freest sort of prisoners, which we call warders, were warded within the City of Refuge: the Greekes called this prison *αἰσμων φυλακη*, a prison without fetters: and the Latines called these prisoners *comperendinati*, suspended, because they were neither yet absolved, nor condemned, lying under some suspicion.

Their

Thein second sort of prisoners, were those who were kept in fetters. *Psal. 105.* Such were the iron fetters which *Ioseph* was put in, *In ferrum venit anima eius*, his soule was in irons, *id est, in nervum ferreum, an iron band.* So *Psal. 107. vinctus afflictione & ferro*, bound with affliction and iron. And *Act. 16. 14.* the Greekes called this *μεμειναι*, the inner prison. When they would starve one in the prison, they say, *Perdamus ligno (pro cibo eius) & tollamus eum e terra viventium*, Let us give him wood for bread, and put him out of the land of the living, *Ier. 11. 19.* By the first part, they meant to starve him, and to cate the wood of the stockes if he would; by the second to kill him by the sword; See the opposition, *vers. 22.* The Chaldie Paraphrast, *Mortifero veneno inficiamus cibum eius*, Let us infect his meate with poyson: this the Greeks called *ἀποφάγειν*, *sublatio*, a killing.

PARAGRAPH VII. Diatriba 2.

Of their whipping.

THe Lord prescribes in the Law, the number of the stripes, which must be given to the malefactor.

Deut. 25. 3. For tie stripes shalt thou give him but no more.

They gave him usually but thirty-nine stripes, not full forty. *2 Cor. 11. 34.* I received thrice forty stripes lacking one of the Jewes. The reason why they gave not full forty, was this; the whip wherewith they whipt them, had three thongs, and they gave him but thirteene stripes with it, which made thirty-nine, if they had given the foureteenth, they had exceeded the number prescribed in the Law, which had beene forty-two stripes. If the Iudge had commanded to give twenty stripes, they were to give them but six blowes (which was three at a blow) if they had given them seaven, they had given twenty-one stripes, and so they should have exceeded the Iudges sentence.

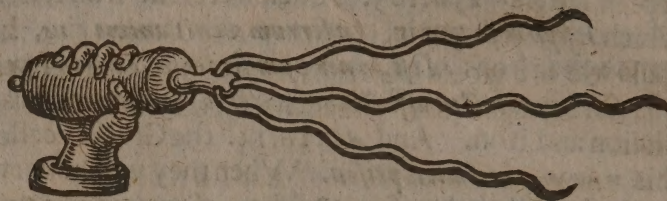
The

Canon.

Illust.

Arbagnim chafidekad,
Forty lacking one.

The forme of the Whippe.



n Buntorf Gram. Chaldeae.

2.

3.

The malefactor, when he was beaten did neither sit nor stand, but was bowed downe. *Dent. 25. The Iudge shall cause him to bow downe.*

His cloathes were pulled off.

He was bound to a stake fixed in the ground.

The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let up or downe, as we let up or downe a Stirrup, and it was fitted according to the bignesse of the malefactors body. If he were a big man, it was let out; if a lesser body, it was made short. Through this thong, went a thong of asse leather doubled, so one was doubled in two, and two in foure.

o Talm. Maccosh. c. 3.
in Misbrab.

He received with this whippe three blows at once; the thong of the Oxe leather whipped him to the belly and the breast, for it was longest; the two thongs of the Asse leather, whipped his backe and the hinder parts; and they say, *Non condemnant eum nisi plagis quae convenientes sunt ad triplicandum. They condemne him not but with whippes agreeable to the number of three.*

1 King. 9. 12.
Ezech. 2. 6.

They had another forme of scourging by Scorpions, *They shall be beaten with Scorpions*: this was a sharpe sort of thornes, of the which they made a whippe, which stung as if they had beene Scorpions: and *Iosuah* alludes to this forme of whipping, *They shall be thornes in your side*: for they whipt them about the sides, and not alongst the backe.

PARAGR.

PARAGR. VI. Diatriba 3.

Of the punishment of Mutilation.

THe Lord would have the same member cut off from the transgressor, which he cut off from his neighbour.

Eye for eye, and tooth for tooth, Exod. 21. 24.

The Greekes from this borrowed their *αὐτὸν ποινὴς*, contrary passion, and the Latines their *legem talionis*, law of equality or proportion.

If he wounded a man (not cutting off any member of the body) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame, thirdly, his healing: fourthly, his resting.

If he hurt him, and he rest not from his laboures, he payes but three things; his paine, shame, and his cure, but not his resting.

If hee wound him in a place not seene, then he payes but for his paine and healing.

If he strike him and wound him not, then he payes onely for his shame,

If he hurt his owne Hebrew servant, so that hee rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master.

If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slave, he payes nothing for his rest, because the labour was his owne, he payes onely for his paine and healing.

He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two partes to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe.

There

Canon.

Confir.

Illust.

1

2

3

4

5

6

7

p Calius.

There is *Talio aequalitatis*, a like in quality, and *Talio similitudinis*, a like in similitude. *Talio similitudinis*, is kept in *correctiva iustitia*, in correcting justice; when one strikes his father, he is not to be stricken that way againe, but to dye the death: *talio aequalitatis est in rebus*, *talio similitudinis*, in *actione & passione*, alike in equality, is in the matter, alike in similitude, is in action and passion.

Quest.

When one smites out the eye of him that hath but one eye, whether should *talio similitudinis* be kept here, or *talio proportionis*? Whether should one of his eyes be puld out, or both his eyes? Answer. *Talio aequalitatis*, should not be kept here, but *talio similitudinis*, he should lose both his eyes, because he deprived his neighbour of his whole sight.

Answ.

The Iewes expounded this law, not *per talionem aequalitatis*, but *per talionem similitudinis*, and they said, how could one eye be pulled out for one eye? therefore they interpreted the Law, *He shall pay the price of an eye*. This their interpretation, *eye for eye*, is like that: It is lawfull for a private man in revenge to pull out his neighbours eye: as false interpreters of the Law humors their hearers, establishing private revenge, which belongeth onely to the Majestrate: so they would pleasure the rich by this interpretation, and benefite themselves: so they sought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the body, but of the integrall parts, as eye, tooth, &c.

q Calius.

The Romans and Greeks, used to marke malefactors with a hot yron; these were called *στυγματοι*, and the Apostle alludes to this: *I carry in my body, stigmata Christi*. When they were marked in the forehead, *Plinie* calles those, *inscriptos vultus*.

r Plin. de nat. Histo.

P A R A.

PARAGR. VI. Diatriba 4.

Of the torments used by thy tyrants against the godly.

THere were two speciall torments used against them. *Ier. 29 26. Navis sugentis, the ship of their sucker:* This the Greekes called *συσπιδναι*, to enclose in a shippe. In this torture, they put the man inclosed betwixt two boards straitly. In the meane while to preserve his life (while he should confesse) they gave him by a Cane, some * liquor to preserve his life therefore it was called, *Navis sugentis*, and anoynted his face, setting it to the Sunne, that the flies might torment him.

Tympanismus, was the * stretching out of the person tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Baltasar* was killed by *Darius*, they beate him with cudgels this way to the death; and so the Christians were thus tormented, *Heb. 11*. In the dayes of *Nero*, they put a pitched coat upon the Christians, to make them burne the better, called *Tunica molesta*, a troublesome coate, and they burnt them in the night, to make them serve as torches to give light.

The Christians were called *Sarmentitij* and *Samaxij* in opprobry, because they were bound to a tree, made in the forme of an axel-tree, and branches set round about them, to burne them to death.

PARAGR. VII.

Of their civill Contrasts and Bargaines.

THe Lord would have his people to deale iustly betwixt man and man.

Levit. 6, 1. Si mentitus fuerit in positione manus, if he lye in clapping the hand.

It was their use, when any thing was given them to

Canon.

Cont.

Serra diffelli, sawen.
Heb. 11. Such a death
the Hebr. wes hold
Esay was put to: inclo-
sing him in a tree, and
sawing it. *Heb. 11*.
* *Mel temperatum*
lalle. Test. Plutar.

* *τυμπανίζειν*.

Suct. in Claud.

u Scal. in Euseb. Calins.

Canon

Confir.

Illust.

Talm seder neskein de damair.

*Canon.
Illust.*

*u Chaldy Paraphrast
upon Ruth, translates a
shoe, a glove.*

x Elias Levit, in Sudar.

y Chald. Paraph.

*z Scalig in Etencho.
1er. 32. 7. 8. 9. 10.*

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it. 2 Tim. 1. 12. *παράβουη, He is able to keepe that which I have committed to him.*

^r He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gave wages to keepe it.

In taking their infestments, they had their owne proper ceremonies, *Psal. 60-4. Over Edom I will cast my shoe:* here is an allusion to the custome of the *Jewes*, when they tooke their possession, they put a shoe upon their foot, or ^u a glove upon their hand. This pulling off was called *Chalitzza*, *detractio*, a drawing, and he was called *discalceatus in Israel*, bare-footed in Israel. But this custome wore out of use amongst them, and for this they tooke their feasting by a peece ^x of cloath, called *Sudar*, *undeemptio*, *sudar*, a buying.

Whether the buyer or seller pulled off their glove or shoe it is not certaine. *Targum Jonathan* expounds it of the buyer, that he pulled off his glove or shoe, *Ruth 4. Et detrahebas chirothecam dextra sua, & emebat ab ipso: y and shee drew off his right glove, and bought it from him.* Other of them referre it to the seller, *as I give to thee this glove or shoe, so I give this land to thee.*

In their contracts and bargaines of mortgaging their Landes, they used not Notars as we have; ^z but hee who was to buy the ground writ two instruments; the one he sealed with his owne finger; the other hee shew'd it unclosed to the witnesses, that they might subscribe and beare witnesse, which they did upon the backe of the unclosed instrument: these two instruments were almost alike in all things, save only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew these

these but the buyer and seller, in case that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day; it was lawful for the next of the kindred to have redeemed it; these two being concealed, there was place for the poore man to redeeme his owne land after the day: therefore they set downe in the inclosed instrument onely the bare disposition without the price, or time of the redemption. So amongst the Romans when they sealed their latter Will and testaments, they concealed the name of the heire, least any wrong should be done to him.

In other affaires they had their Scribes and Writers, *Psal. 45. 2. Ezech. 9. 2. Ester 3. 12.* These, *Judges 5. 14.* by a poetick description are described *trahentes stylo scribe*, drawing the Pen of a Scribe.

PARAG. VIII.

How they measured their ground.

They measured their ground by a line.

Canon.

Hence is the phrase, *Dent. 3. 4. Funiculus Argob*, The line of Argob, So, *Funiculus Domini*, The line of the God of Iacob. So, *2 Cor. 10, I went not into another mans line.*

These were called *Chable midda*, *funes mensurij*, measuring lines.

This measure of the line or cord, in hotte weather it shrinke in, and in wet weather it stretched out; therefore in measuring of the Temple, and all those things which belonged to it, they measured all by a reede. So, *Iohn* sees the Temple, *measured by a golden reede.*

Revel. 21.

The cannon of the Scriptures, is that golden reede which measureth all things belonging to the Temple, it is not that *Lesbia regula*, which will shrink in and reach out.

PARAGR. XI.

How the Auncients reckoned their yeare.

They reckoned their yeares upon their hands.
wisedome comes with length of daies in her right hand,
Prov. 3. 6.

^b They reckoned upon their left hand, till they came to an hundred, and then upon the right hand, they reckoned their hundredths: his meaning is then, that wisdom gives length of dayes, even to an hundred yeares, *Hieronymus.* ^c *Porro centesimus numerus transfertur a sinistra ad dextram, & in eisdem digitis numeratur, sed non in eadem manu: Truely the hundred number is transferred from the left hand to the right hand, and is numbred with these same fingers, but not in the same hand.* *Ambrosius,* ^d *Bonus ratiocinator velut ad centuplum manum porrigens, semper a sinistra transfert aliquid ad dextrum, A good counter, stretching out his hand, as to an hundredth, transferres from the left hand, something to the right hand.* So the Poet writes of Nestor, (^e *Sua dextera computat annos*) he counts his yeares upon his right hand.

Marke the forme of their reckoning upon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the six numbers upon the palme of the hand, then by stretching out of the fingers againe they make other three, which make up all the simple number under ten.

In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as ioyne the toppe of the thumbe with the top of the fore-finger, and these make thirty.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred and so forth, as ye may learne by the programme of the two hands set downe here.

The

Canon.
 Confir.

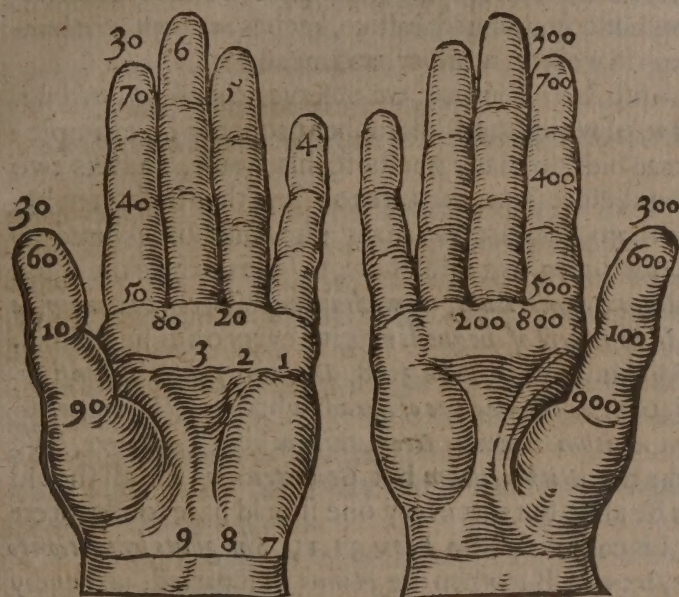
Illeff.

^b Anton. Nebress.

^c Hieron. Iovinian.

^d Ambros.

^e Iuvenal.



The thumbe they called it *holy*, because the high Priests thumbe was consecrated with blood.

The little finger was called the *finger of incense*, because the high Priest measured incense with it.

The second finger, was called the * *infamous finger*, *Esay 58. They point with the finger.* The Grecians called this *κυνδίζων*, id est, *pertentare digito an gallina* or a conceprint.

Calvus.

* *Digitus infamis.*
g Alexander ab Alex.]

PARAGRAPH X.

Of their measures and weights for liquid and dry measures.

GOD appointed weights and measures, that there might be righteous dealing among his people; without which the Common-weale could not stand.

Prov. 20. Ye shall not have a weight and a weight.

There is two sorts of Iustice, distributive and commutative.

Canon.

Conf.
Illust.

*Arithmet. 4. 6. 10.
Geom. 4. 6. 9.*

tative. Distributive iustice, observes *medium Geometricum*, but commutative iustice, keeps *medium Arithmeticum*: in weight, number, and measure.

In distributive iustice, we observe no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are too few; then he sets ten before them, they are too many: he must not take *medium Arithmeticum*, as a midst here, to set six before them, but *medium Geometricum*, or *medium respectu convivarum*, a midst in respect of the guests: to give every one as he needed.

Quest.

When we pray, *Prov. 30. 8. Da nobis panem dimensi nostri*. Give us our measure of Bread, whether seeke we, *medium Arithmeticum* or *Geometricum* here? *Answer*, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that every one should have foode meete for his condition: So *Prov. 31. 15. She gives by portion to her servants*. But when the *Manna* was parted, and every one gat his *Omer*, *Exod. 16. 16.* then it was *Arithmeticum medium*. So, *Deut. 25. 13. 14. He shall not have a stone and a stone*: this observes *Arithmeticum medium*.

Canon.

Commutative iustice is the pillar which upholds all things.

Illust.

The generall grounds of this commutative iustice, are first, *Quod tibi fieri non vis alteri ne feceris*, do not to another, which thou wouldst not have done to thy selfe, *Mat. 7. 12.* secondly, *he who labours not, shall not eat*, *2 Thess. 3.* thirdly, *the workman is worthy of his wages*, *Luke 10. 7.*

The morall ground of Measures.

The particular grounds, are weights and measures, which are necessary in the Church. *2 Chron. 23.* First for mans life, as in Physicke: for without measure and weight, the Physitian might kill where hee should save. *1 Tim. 5.* use a little wine for thy Stomacke: So in husbandrie. *Levit. 17. According to the measure of the seede, the price of the ground shall be valued.* So the Scripture shewes

shewes us the strength of *Goliath*, by the weight of his armour: therefore *wisdom* 11. *God hath made all things in number, weight and measure*, And, 1 *Cor.* 10. *God layes no more upon us, than we are able to beare.*

The ground of dry measures is the Barley corne, and of the wet measures the egge.

Because the Barley corne, is the beginning of dry measures, therefore an account is called *shur*, from *shur*, the barley corne: six barley cornes makes an inch, foure inches make a palme, three palmes make a spanne, three spannes make a cubite.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri*, the cubite of a man. *Deut.* 3. or *cubitus decurtatus*, a lesse cubite.

The cubite of the Sanctuary was an hand breadth more than the common cubite.

The common cubite was from the point of the elbow, to the toppe of the middle finger.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger, *Iud.* 3. 21. *Ehuds* dagger was of this cubite,

Because the cubite was the usuall measure, therefore *Ier.* 51, 13. saith, *Cubitus avaritia tua venit*, the cubite of thy avarice is come, that is, in that same measure, that thou hast done to others, in that same measure, it shall be measured to thee againe.

The cubite was of their greatest measures.

Exech. 27. 11. *And Gammadin were upon thy walles*: that is, tall men, or, men of cubites, because it was one of their largest measures; or, men of cubites, because they measured many things by the cubite, So the Sabæans, (lying betwixt the Persian and red Sea,) *Esay.* 45. 15. are called *men of measures*, because they used much merchandize: or *Gammadin*, those of *Phœnicia* which lay out in the forme of a cubite.

Canon.
The naturall ground of
measures.

Illust.

Canon.

Illust.

The common weight, was called *Lapis Regius*, the Kings stone, 2 Sam. 14. 25. their smaller weight, was the weight of the shekle; this was called *Siclus ponderalis*, the shekle or weight, as the other was called *Siclus nummarius*, the penny shekles. Absolons hayre weighed two hundred shekles, which is foure pounds and two ounces, 2 Sam, 14. 24. David bought of Araunah a peece of ground for fifty shekles, but 1 Chron. 21. 25. he bought it for sixty shekles, keeping the proportion of gold to silver, twelve to one: one of gold, and twelve of silver.

PARAGR. X. Diatriba I.

Of their Shekle.

Canon.

GOD to avoide all sort of false dealing, tooke order for their money, that the Shekle and Gerah should be so much.

Illust.

The Shekle was their most usuall money, therefore sometimes the Shekle is set downe, and not the mettall, as Exod. 30. They shall give halfe a shekle, to wit. of silver. Sometimes the mettall is set downe and not the Shekle. Matth. 26. They gave him thirty peeces of silver: that is, shekles of silver: thirdly, when the number and the mettall is set downe, and not the shekle: Gen. 20. 16. *Dedi mille argenteos fratri tuo, id est: siclos argenti*, I have given 1000. peeces of silver to thy brother, that is, shekles of silver.

Canon.

He would not have them to falsifie their coyne to make their shekle great, Amos 8. 5. or to mixe it with drosse, Esay 1. he would have it *gnobher lasocheh, transiens inter mercatores*, Current money amongst merchants. It is called *nummus a vna*, & est tanquam fideiusor, when it is falsified it brings *generalem in-aqualitatem*.

Ezech 45.

In the dayes of Ezechiel, the price of the money was augmented, the sixt part, as *Mna sacra*, at the first was 100. but in Ezechiels time 120. So the common *Mna*, at the

the first, was but 50. but in his time 60. So that in time of scarcity of money (as in this time of the captivity) the magistrate may augment the value of the money.

PARAGR. XI.
Of their Marriage.

BArrennesse, was a curse amongst the people of God. *Psal. 78. 36. (The Virgines were not praised)* that is, they were not married, this is spoken to their shame.

When they were married, they were said to be praised, and the house of marriage was called by the Hebrewes, *domus billet*, the house of praise, and when they had children, *their reproach was said to be taken from them, Luke 1.*

But *Iephth* vowed his daughter a Virgin. Answer, he vowed her not a Virgin, but sacrificed her, for the Text should be read, *And they went out yearly to lament her*: So the Chaldie paraphrast reads it, and most of the ancient Jewes: and it was long after this ere virginity was professed amongst them, of whom Christ speakes, *Some are Eunuches for the kingdome of God*, ⁱ such were the Esæans, and Origen.

But *Iephth* is commended, *Heb. 11.* for his faith, how could he then have sacrificed his daughter? Answer, There are many of the Saints commended there, who committed other wayes great finnes.

The maides before they were married, used upon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said. *O young men lift up your eyes, and see whom of us all ye will make choyce of, looke not to beauty, because it is deceitfull, nor to riches, because they take their wings and fly away, but praise her who feareth the Lord.* *Jeremy* in his Lamentations hath relation to this, *Lam. 1. 4. Their Virgines mourne: neither dance they.*

Canon.
Conf.

Illust.

Obiect

h Targ. Jonath.

i Ioseph. de Bello, Ind.

Object.

k Talm. tertia seder
Nashim.

PARAGR. XI. Diatriba 1.

The time betwixt the affiancing, and the mariage.

Canon.

Confir.

Illust.

ITarg. Ionath.

Betwixt the affiancing and the mariage, they intervened a long time.

Gen. 24. *Let her stay with us dayes or tenne.*

Dayes, put absolutely, signifie a yeare, Gen. 8. *At the end of dayes, that is, of a yeare.* So Targum paraphrases the place, Gen. 24. *Aut decem menses:* but *ten*, when it is referred to monthes, signifies dayes, Levit. 16. 7. *In the seventh month the tenth,* that is, the tenth day: but referred to yeares, it hath relation to monthes: *Let her stay with us a yeare, or at the least tenne moneths.* What sense were this, or at the least *tenne dayes*? The reason of this accompt was, because they had not the moneths distinguished by names, as after the captivity.

Canon.

Confir.

Illust.

m Elias Levita.

The man gave the dowrie to the woman.

David being but poore, 1 Sam. 18. 24. *Gave so many skinnes of the Philistims.* So, Sechem askes, Gen. 34. 12. *What dowrie they would aske of him.*

m The Bride brought onely to her husband, her cloathes, ornaments, and jewels. *Nedunja*, this was *dos mulieris*; the womans dowrie.

Canon.

Conf.

They were not exorbitant in their dowries.

Exod 22. 17. *Pecuniam pendit oportet est dos virginum, Weigh thy silver according to the dowrie of the virgines;* and this they gathered to have beene fifty shekles, Deut. 22 29. *Then he shall give who hath lyen with her fifty shekles.*

PARAGR. XI. Diatriba 2.

The time of their mariage.

Canon

Confir.

THeir mariages were in the night.
Mat. 25. 1. Luke 12. *And at mid-night the virgins came to waite for the Bridegroomes returne, with lampes in their hands.*

They

They used solemne words in their marriage.

Est mihi in uxorem secundum legem Moyses & Israel:
& ego juxta verbum Dei colam te, honorabo te, alam & re-
gam juxta morem qui colunt, honorant, & regunt uxores suas
fideliter: do autem tibi dotem virginitatis tuae ducentos de-
enarios (id est 50. siclos) quinetiam alimentum tuum, & vesti-
tum atque sufficientem necessitatem tuam, item cognitionem
tui juxta consuetudinem universa terra, that is, Be thou a
wife to me, according to the Law of Moses and Israel, and I
shall worship and honour thee, according to the word of God:
I shall feede and governe thee, according to the custome of
those who worship, honour, and governe their wives faithful-
ly: I give to thee for the dowrie of thy virginity 200. pence,
(that is, 50. shekles) as also thy foode, cloathing, and thy suf-
ficient necessity: Also a knowing of thee according to the cu-
stome of the whole earth.

Here marke first how the Scripture hath relation to this forme of speech, *1 Pet. 3. 7. Honour your wives as the weaker vessels.*

Secondly, he promises to his wife according to the Scriptures, *Num. 30. Victum, amictum, & debitum tempus, Meate, cloathing, and the time of knowing her:* which the Apostle calles, *1 Cor. 7. 3. Due benevolence,* and hereby modesty of speech, it is called, *via omnis terra. Gen. 19. We have none to goe in to us after the way of all flesh.*

The marriage was perfected by three things.

1. *Beke sebh, argento, with silver,* 2. *Vbi shtar, scripto, from satar numerare, which is to write,* 3. *Bebia, hoc est coitu, in knowing her.* Hence is that saying of theirs: *Quid sunt uxores, & quid concubinae, uxores sunt cum instrumento, dote, & sponsalibus; concubinae neque cum hac nec illa.* What are wives, and what are concubines: the instrument, dowrie, and wedding make a wife: but the concubines have none of these.

The Bride in token of her subjection, covered her head with a veile.

There-

Canon.

Illustr.

n Talm. Babylon. Solen-
nis forma consecranda
sibi uxorem. Exemplar
instrumenti dotalis Ju-
daeorum ex Talm. Baby-
lonico transcriptum, ex
Cornelio Bertramo, in
quo haec verba.

Canon.

Illustr.

o Talm. verta sedar
Kiddushim de sponsali-
bus.

Canon.

Conf.

Gen. 24.65. Therefore she took a veile and covered her selfe.

Illustr.

p Hieron.

When she was a maide, she put a veile upon her face. Hieron. *Illa sit tibi amabilis quæ procedens in publicum, vix uno oculo qui via necessarius patente egreditur*, that is, Let her bee amiable to thee, who going in publike, goes scarcely with one eye open, necessary to the way. This veile was taken off her face in the day of marriage, therefore it was called ἀνακαλυπτήριον, *a veile*, by the Greekes, because that day she went with her face uncovered, and the gifts which were sent to her, were called ἀνακαλυπτήρια.

Tertul. de Veland. Virg.

The veile which covered her face in her Virginity, was a token of her modesty; so the veile which covered her head when she was married, was a token of her subjection, Num. 5.18. therefore when her husband was jealous of her, shee is commanded to stand bare-headed before the Priest, untill she be cleared of that suspicion, as not being under the husbands subjection all that time.

Canon.
Conf.

The speciall friends of the wedding were νυμφαγωγός, *the conveyer of the Bride*, and παρανυμφός, *the conveyer of the Bridegroome*.

παρανυμφός, was called the bridegroomes companion, *Socius ejus*, and by the Chaldies, *Shushbehinim*, *secū companions*.

Illustr.

When the Bride was brought to the Bridegroomes chamber, she was brought, *Per νυμφαγωγόν*, and the Bridegroom was conveyed, *Per παρανυμφόν*, him the Latines called *Auspex*, *inde bonum auspiciū*: the rest who were at the marriage, were called the children of the wedding. Mat. 9.13.

Deut. 22.15.

The witnesses who conveyed them, kept the chamber that night, upon the morrow they received the tokens of her virginity and kept them. If afterwards her husband was jealous of her that she had not beene a maide when he married her; the witnesses were to produce the sheete called

called *Suear*, and the father was to show it before the judges. The father himselfe had not the keeping of the sheete.

Their marriages lasted seaven dayes.

Judg. 14. 17. Then Sampsons wife wept seven dayes, whilst the feast lasted.

As their marriages lasted seaven dayes: So they appointed seaven dayes for mourning at their burials: as they called marriage, *Gen. 49. 31. Via omnis carnis, the way of all flesh*: So, death is called, *Ios. 23. 14. Via omnis carnis, I go the way of all flesh*: and they appointed seaven dayes as well for the one, as for the other.

At their marriages, they propounded questions and riddles.

Judg. 14. I will put forth a riddle unto you, and if ye can declare it within seaven dayes of the feast.

The Greekes from them learned their *γυφτοι, hard questions*, and their *δευταροφροσι, questions at meate*.

When they were married, they prayed thus for them, *Ruth 1. 4. Det Deus tibi requiem, God give thee rest*. And the Heathen when they were married said, *Est in portu, He is in the haven*.

The women after they were married, went seldome abroad.

Psal. 68. Habitatio domus dividet spalia, that is, the women, who dwelt at home divided the spoyle. So *Tit. 2. 5. They were called οικουρισ, domiporta*.

The Greekes called them, *οικορυστοι home-setters*, and *οικηριαι, house bearers*, and the Latines *Casariae, dwellers in cottages*: the Heathens painted before the modest womens doores, *Venus sitting upon a snail, Qua domiporta vocatur, called a house-bearer*, to teach the matrones to stay at home, & to carry their houses about with them: So, the Virgines were called by the Hebrewes, *Gnathim abscondite, hid*, and by the Greekes *κατακλεισαι: shut up*.

q Talmud. in tertia sedar Nashim, id est mulierum.

Canon.

Confir.

Illust.

Canon.

Conf.

Illust.

Conf.

Illust.

r Casab. cons. Baron.

up, and the places of their abode ^{ἡ ἀποθήκη} *Celle a virgi-
nales, virgines celles.*

Contrary to these are whores, *Prov. 7. 13.* now she is in this corner, and now in that: therefore the Chaldies call an whoore *egredientem*, *niphath hara*, going abroad, and a whore the daughter of a whore, *'egredientem filiam egredientis*, a goer forth, the daughter of a goer forth. *Gen. 34.* Should he make our sister as a whore? *Targ. an sicut exeuntem foras.*

PARAGRAPH XI. *Diatriba 3.*

Of their Divorce.

THe man gave the bill of divorce to the woman.

In their corrupter times, the woman gave also the Bill of Divorce to the man.

Mar. 10. 12. And if the woman put away her husband.

In the time of Herod the great, his sister *Salome* gave to her husband *Cristobarus*, the first bill of divorce. Amongst the Romans, it was usuall for the women to give their men the bill of divorce.

By the Attick law, they had two distinct names: if the man put away his wife, it was called *ἀποτίμειν*, to send her away: but if the woman went from her husband, it was called *ἀπολείπειν*, to leave him: the reason why the man was said *ἀποτίμειν*, was, because he had the authority to cast her out, for the house was his: she was sayd onely *ἀπολείπειν*, to leave him and go her waies out of the house, & also was said *ἀπορρᾶσθαι ἀπολείπειν*, *Quando mittebant repudium viro*, when she sent the divorcement to the man: and *actio divortij* the act of divorcement, upon the mans part, was called *δίκη ἀποπομπῆς*, the accusation of putting away.

The Bill of divorce, was called *Sepher keritoth*, *sebeda dimissionis*, the Bill of letting goe, and it was written after this

[Targ. Sephar Gualamoth.

Canon.

Conf.

e Scal eger in Euseb.

Illust.

u Aristoph, in Nebasis.

this fort. * Tu N. Esto expulsa a me, & sis libera, & dominatui ipsius, ad abeundum & nubendum omni viro cuivis; & nemo reiciatur propter nomen meum; hic eris libellus repudiij, & epistola dimissionis iuxta legem Moſis. That is, Thou N. goe thy way from me, and be free and Miſtris of thy owne ſelfe, to goe to marry whom thou wilt, and let none be refused for my name; this shall be the bill of divorce, and the Epistle of putting away, according to the Law of Moſes.

Chriſt objects to the Jewes, Mat. 5, 31. how they used to give to their wives the bill of divorce, having relation to their traditions in the *Talmud* (for although the *Talmud* was not all gathered together till long after Chriſts death, yet it was taught in their Schooles long before; in *Sura*, *Neharda*, and *Pumbeditha*, and they had severall Treatiſes of it.

Our Saviour Chriſt ſaith, He who puts away his wife, and marries another, commits adulterie, and if ſhe marry another, ſhe commits adulterie. *Dent. 24, 4. Hittameah*; is ſuch a compoſition, that implyeth both, The defiling of her ſelfe and her husband who put her away.

What are we to thinke of this law of divorce? Anſw. Chriſt ſaith it was permitted to the Jewes for the hardneſſe of their hearts. *Solon* being asked, whether hee had given the Athenians the beſt lawes or not? answered, the beſt that they could ſuffer. The wiſe Law-giver in policie, accommodates his lawes to the conſtitution of the people, as the Shooc-maker makes the ſhooc for the crooked foot. The wiſe men amongſt the Jewes, approved never this divorce. *Ben Sirah* being asked by one, who had a great ſhrew to his wife, if hee might divorce with her for that, answered, *Os quod cecidit in forte tua rode, illude, Be content with her and ſeeke not another.*

It was uſuall for the men among the Jewes to have many wives at once, but not for the woman to have many husbands at once.

* *Talm. tertio ſedar lib. 4. Gittum di divortij.*

2^{neſt.}

Canon.

Object.

1 Tim. 5. 9. *If shee had beene the wife of one husband*; (the Apostle meanes not heere, if a widdow marry againe) then it may seeme that she hath had more husbands at once?

Answ.

There are two sorts of digamic: direct digamic, when one hath two at once, this was never permitted to the woman: indirect digamic, when one being put away, they marry another; and in this sense, the woman may be said to have more husbands: by the Law of God shee might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles, *iure humano, according to the law of men*, she was the wife of the second husband: but *iure divino, according to the Law of God*, of the first husband.

The polygamy of the Fathers seemes not to have bin a mid-sinne, betwixt fornication and adultery, *Hos. 4. 10. They shall commit adultery, and shall not increase.* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children; but the polygamist of purpose, married many wives, that they might multiply children. 2. This word to *commit adultery*, is taken sometimes largely, as in the seaventh commandement: as well for fornication as for adultery; so here it may be taken for polygamy also, although it be not properly adultery: So incest is called fornication, 1 Cor. 5. *When a man lyes with his mother in law*: the lesser for the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as hee is a living creature to beget. 2. he doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this hee doth as a man. 3. hee doth something as a faithfull man: marrying his wife he represents Christ, & she represents the Church. Although polygamy crosse not the two first ends, yet it directly crosse the third end, for as Christ hath but one wife

wife (his Church,) so should the faithfull man have but one wife.

PARAGR. VII.

Of their Feasts.

THe Jewes were more excessive in their feasts, than the Heathen.

For all their tables are full of filth by vomiting, Esay 28.8. no place is cleane. So, Hosea 7. 5.

The Persians were very moderate in their feasts: they dranke in their first service onely water out of the river *Choaspis*; and in their next service wine. *Esth. 1. 10. when Astuerus was in his wine he sent for Vashti:* that is, when he was in his second service, and not when he was drunke as it is commonly taken: for they had there *οἰνοπολῆς ἰν-
spectores vini*, to looke upon the wine. *Esth. 1. 8.* who marked the guests at the feasts, & suffered none to force others to drinke: these were called also *οὐρανῶν, the eyes of the feast.*

The Babylonians in their feasts exceeded more: in their drunken feast *Shaka*, *Ier. 25. 26.* all beastlinesse was committed; the servants were Lords of misrule, all the time of this feast: at this feasts, *Baltasar* was killed.

The Jewes in their feasts, powred oyntment upon their guests and kissed them.

Let not oyntment be wanting to thy head, Eccles. 9. 8. David describinig a flatterer, points at these two; the kisses of a flatterer, *Et oleum peccatorum, and the oyle of sinners.*

They used in their feasts, to give their flatterers a pastie baked with hony, *Subsannationum vstulatae placentae, the baked pasties of scoffings*: So, *Psal. 35. 5.* with the false scoffers at cakes, or banquets.

Gnug, is called a pastie, and *Gnugoth*, flatterers, because in their feasts they threw a pastie to these parasites: hence *Math. 4.* the Devill in the Syriacke is saide, *akal kartha,*

P

come

Canon.

Jewes.

See the Marginall note of the English Bible.

Conf.

Illust.

Persians.

Babylonians.

y Fuller Misc. Scalg. in Engeb.

Canon.

Confir.

Luke 7. 38.
Ezec 23. 41.

Canon.

Illust.

comedere accusationes, to cate accusations, it should not be translated Divulgare accusationes, to proclaime accusations. The Greekes called these φιλοπάκες, lovers of pasties and parasites: They had two sorts of them, the first communis parasitus, the grosse parasite, & συμνοπαροιστες, who did things with a great shew of honestie: The Latines called them, Amici mensales, board friends.

Canon.

At their feasts they burnt Incense for their guests to smell.

Confir.

And satteſt upon a costly bed, and a table prepared before it, wherupon thou hast set mine incense & mine oyle. Ezech. 24. 41.

Illust.

The Church alludes to this forme; My spikenard sendeth forth the smell thereof, Cant. 1. 12.

The times of their feasts were, first at the weyning of their children, as Isaac, and Ismael. 2 at the making of their covenants, as David, and Abner, 2 Sam. 3. thirdly, to shew their glory, as Salomon, 1 Kin. 3. So, Asbuerus, Est, 1. 2. fourthly, upon their birth dayes, as Pharaoh, Gen. 40. 20. and Herod, Marke 6. 5. fiftly in the day of the coronation of their Kings, Hof. 7. 5. This is the day of our King.

Canon.

They dranke their Wine in a trientall cup, containing halfe an English pint.

Conf.

I will take the cup of salvation, and call upon the name of the Lord, Psal. 116. 13.

Illust.

2 Buxtorf ex Betz a
Rabbino fol. 252, Gram.
Chald.

2 Therefore they say he who drinks all the cup at one draught, Gulosus est, he is a glutton: hee who drinks it at two, Vivit secundum viam terre, that is, as a civill man: but he who drinks it at three. Est elato spiritu, he is proud.

The Wine which they drunke (when it excelled) was described by two properties: first, Cant. 6. 9. Loquitur in labijs dormientium, it speakes in the lippes of the sleepers. 2. Prov. 23. Itat per rectitudines, that is, agreeable for man. So, Cant. 6. Vinum ambulans in rectitudinibus, id est, conveniens homini; wine going upright, that is, agreeable to man.

a This

* This Wine which they drunke when it was not mixed it was called *Chamra chayā*, ἀκρατος *vinum virum*, quicke wine, *Prov.* 9. 5. when it was mixed, it was called *Chamre marta*, *vinum dilutum*, seiled wine: when it was mixed with spices, it was *Mishah*, μιστὸν, mixt, *Isay* 5. 22.

They used to coole their wine with snow out of Libanus.

As the cold of snow in the time of harvest, *Prov.* 25. 13.

They had their taster, who tasted their Wine, the Greekes called him τροχιδης, the taster; and ἀρχιτροχιδης the chiefe of the feast: in the Arabicke, he is called *Caput discubitus*, principall for the sitting: & the Latines called them, *Modiperatores*, who set downe lames for their drinking: the Hebrewes say, **Vinum est domini, sed bonitas est pincer-na*, the wine is the masters, but the goodnesse the drawers.

Their common suppers were of hearbes.

Better is a Supper of hearbes, *Prov.* 17. 15.

This *Plautus* called *Cœnam terrestrem*, an earthly supper.

They were not great eaters of flesh: therefore he was counted a glutton amongst them, who eate, *tarthemar carnis*, a pound of flesh, *Deut.* 21. 18. and dranke *logum vini* a quart of wine; the Latines called this common fare, *mensa necessaria*, a necessary board: * The Fathers before the flood, lived upon hearbes, but after, they will have garlick, lecke, fish, cucumbers: nature is content with little, but grace with lesse.

They had but two meales in the day, their dinner and their supper: their dinner was short, but their supper continued longer time, and then they made their greatest cheere.

Hence it is called a supper & a great supper in the Scripture, *Luk.* 14. 16. The Greekes exceeded more: first, they had their ἀκρασμα, or breake-fast. 2. their ἀριστον, or dinner. 3. they had their ἐσπερισμα or beaver. 4. δειπνον, their supper 5. δειπνον απολυτικον, their dimissorie supper.

a Avenn. Lexicon. Hebraic.

Canon.

Conf.

* Talm. lib. Chag.

Canon.

Confir.

Illust.

b Vide Munsteri Lexicon Chaldaicum.

c Parr. de re Rust.

Canon.

PARAGRAPH XII. Diatriba I.

Of the forme of their Tables, and sitting.

Canon.

Confir.

Canon.

Conf.

Illust.

d Calias.

e Horat. lib. Epist.

Canon.

THeir Tables were round, like the forme of an halfe Moone.

Cant. 1. 12. In discubitu suo circulari, at his round table. So, Thy children shall be like Olive plants round about thy Table, Psal. 128. 3.

They sate in beds round about the table, three in a bed, and sometimes foure.

Thou satest gloriously upon a bed, and the Table was covered before it. Exec. 23. 41.

They had three sorts of beds. 1. their sleeping beds. 2. Their dining beds, in which after meate, they used to rest themselves, 2 Sam. 4. 5. *Et ipse cubabat cubitum meridiei, who slept on a bed at noone*, the Greeks called them *ἐμβρίμια* resting beds, *παρά το βρίζειν, somnum leuē capere, to take a soft sleepe: βρίζεν μετὰ τὴν βορὰν ἰζειν, post cibum sumptum recidere*, this we call a *nappe*: sometimes they call this rest *ἐνδωρίζειν, a prandio interquiescere, to rest after dinner*, therefore *prandium, a dinner*, was called *ἐνδωριον, tempus meridianum, the noone time*. 3. Their sicke beds, called *γραββάτα, ἀπὸ τῶν κρεμῶν βασεῖς*, because their feete hung downe when they were carried in those beds.

^a Their Chambers were called *τρικλίνια*, because there were three beds in one house, sometimes *τετρακλίνια*, because foure beds were in the house, sometimes *ἐπτακλίνια*, seauen beds, sometimes *ἑικοκλίνια*, twenty beds.

Their beds were likewise called *τρικλίνια*, because they used to sit three in a bed, and sometimes foure, as Horat:

^c *Sape tribus lectis videas cenare quaternos.*

That is,

Foure on three beds you oft shall feasted see.

They washed their feete before they entred into their beds, least they should defile them.

The

The woman stood behind him, and began to wash his feete.

The Hebrewes have a saying, *Præparate in vestibulo, ut possis ingredi triclinium*, prepare thy selfe in the entry, that thou mayest goe into the bed: and the Greekes had their *ποδωγιστρος*, their fceee washers. All the time that they sate in the beds at dinner or supper, they sate bare-footed, and he who rose from the table, called for his shooes *Ἐξ ὧν ποσὶν ποσὶν*, he asked his sandals.

After they had washed their feete, they used to anoynt them, *Luk. 7. 36.* this was physicall for the stopping of the pores which were open then,

When they did sit at meate, he who was best beloved, leaned in the bosome of the master of the feast.

John the beloved Disciple, who leaned in the bosome of Christ.

From this custome, is that speech borrowed, to be in *Abrahams bosome*, to signifie the familiarity and society which the Saints of God, shall have with the Father of the faithfull in heaven: as also to signifie the unity of essence, betwixt the Father and the Sonne. The Apostle saith, *He came out of the bosome of the Father.*

This kinde of sitting, is called by the Chaldy Paraphrast, *Hasbibboth shemol*, *discubitus sinister*, because they leaned upon their left elbow: then their right arme was under their beloveds necke, when they did not eate: but when they leaned upon their right elbow, it was called *discubitus dexter*, the leaning on the right elbow: then their left arme was under their beloveds necke.

At the first, they sate straite up at meate as we do, *Gen. 27. 19.* but in *Salomons* daies, and *Amos* time, they lay in beds: *3 Homer* describes the Greekes sitting, and not leaning at their banquets.

Marke the difference betwixt these three: *Portari in sinu*, *recumbere sinu*, *cubare in sinu*: To be borne in the bosome, to leane in the bosome, to lye in the bosome. *Portari in sinu* is of Infants. *Numb. 11. 12.* Can I carry all these as In-

Confir.

Luke 7. 38.

Illust.

Ἐξ ὧν ποσὶν ποσὶν

Canon.

Conf.

John. 13.

Illust.

Luke 16. 22

Cant. 2.

3 Homer Iliad.

Canon.

fants in my bosome? Cubare in sinu, est uxoris, Mich. 7. 5. From her that lyes in thy bosome. Recumbere in sinu, est dilecti, John 13. The beloved Disciple, who leaned in the bosome of Christ.

When they sate at meate, their feete lay out behind them.

Conf.

When Christ was at Table, Mary stood at his feete: Luk. 7. because his feete lay out when he sate at Tables.

PARAGR. XIII.

Of their Apparell.

Canon.

THe fashion of their apparell changed as necessity urged.

Illust.

When they were in Egypt their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird up your loynes, Exod. 12.*

When they travailed in the wilderness, their cloathes reached to their mid-legge: therefore the Priests when they went up upon the Alter, they are bid put linnen breeches upon them, least their nakednes should be scene because then their cloathes were short, fit for their travelling in the wilderness. The Greekes called this short coate fit for travelling *εὐμαχικὴν viatoria vestis*, cloathes meete for going.

When they came to Canaan, their cloathes reached to their feete againe. *Revel. 1. 13. I saw him with modest, cloathes reaching to his feete:* Such were the Persians stateliest garments, *Esther. 6. 10. Festina cape κρησιν ποδῶν, take thy mantle, id est, κρησιν ποδῶν eius τὸν ποδῶν, dependens ad pedes, Thy mantle hanging downe to thy feete.*

God instituted apparell for necessity, to cover nakednesse. 2. for commodity, short or long to further them in their iourney. 3. to distinguish sexes, *A man must not put upon him womans apparell. Deut. 22. 5.* 4 to distinguish callings,

lings, as the noble from the baser: but the diuel hath found out a fift sort, to be an inticement to filchinesse and uncleannesse, *Prov. 7, 10. And she came forth in a whores apparell.* There is some sort of apparell, which becomes not any honest woman, therefore the Heathen had, *h γυναικισμους mulierum inspectores, qui mulierum cultui praeerant*, the beholders of women, that were over-seers of womens arrayments

Their cloathes had a wide bosome.

It shall be rendred into thy bosome abundantly, Esay 65. 7.

They had divers sortes of apparell.

He who hath two coats, let him part with him that hath none.

At the first, man had but one coate, but afterward they used two: their upper coate, and their inward: their upper coate the Hebrewes called *Megnil*, superior, the upper coate, Greekes *ἱματιον*, a cloake; and the Latines, *toga*, vel *pallium*, a gowne or a cloake, the inward they called *χiton* or *tunica* a coate, *Math. 27. 35.* Christ had these two sorts of coates, his inward coate was woven; upon which the souldiers cast the lots; and his upper coate was made of foure parts, which the souldiers parted.

The colours of their cloathes were diverse.

The cloathes of the nobler sort were white. *Eccles. 9. 17. Let thy cloathes be white. 1 am. 2. 2.* Therefore Churchmen were forbidden to weare white, as fit onely for the nobles: for this cause it was, that the nobles were called *Chorim candidi*, white, *1 King. 21. 8.* and the Greekes from them *ἱεροὶ* noble, and the Dutch *Here, Lord*; these cloathes they used to scoure often: hence, so often ye shall reade, mention made of the Fuller in the Scripture: *Whiter than the Fuller could make, Marke 9. 3.*

Marke the sparingnesse of the ancient Nobility, who used to show the selfe same cloathes often, and to weare them: but now every day they must change a sute. *Luke 16. 19.* *ἱερὸς δὲ ἀνὴρ, frequentativum*, whereby is signified

h Sigenius, lib. 4.

Canon.

Conf.

Canon.

Luke 3. 11.

Conf.

i Causab. cont. Baron.

Illust.

Canon.

Illust.

h Hieron. ad Iovinianum.

Note.

the pride of the rich glutton, who was daily richly apparelled, *Luk. 16.*

Canon.

Lam. 4.

Conf.

Illust.

Sometimes they wore scarlet: and sometimes purple. The Kings children were cloathed in coates of divers colours. *2 Sam. 13. 18.*

The Babylonians exceeded in pride; they wore garments of divers coloures, who were not the Kings children. *Iosuah 7. 21.* *Addereth Siner*, a Babilonish garment, the 70. translates it a garment of divers colours. So, they of Tyre *Ezech. 28. 12.* commonly wore Crownes, which belongs only to Kings,

Canon.

Confir.

Prov. 22.

Canon.

Conf.

Math. 3. 4.

The baser sort of cloathes were soyled blacke.

Non stabit cum obscuris, He shall not stand with the base.

The Prophets wore a hayry Gowne.

For this, *Elias* is called a hayry man *2 King. 1.* and *Iohn* the Baptist following him, was cloathed in Camels hayre.

The false Prophets, when they would deceive the people, put upon them a hairry gowne. *Zach. 13.* And Christ bids, beware of those, who come cloathed in sheepe skinnies; but inwardly they are ravening wolves, *Math. 7. 15.*

They had broad girdles, in which they carryed their money, called *Zona*. Hence *Perdere Zonam*, amongst the Latines, is to loose credit, as *Solvere Zonam*, was to loose their chastity, *Quia nuptiarum die solvebatur Zona*: because the day of marriage, their girdles was loosed.

Canon.

1 Alex. ab Alex.

PARAGRAPH XIII.

Of their Warres.

Canon.

Illust.

They had Gods commandement or approbation for their warres.

They had two sorts of warres, *Milchamoth mitzba*, bella precepti, Warres by command, God out of his owne mouth, commanded to make warre against them, *Exod. 24.* Their other warres were *Milchamoth charasoth*, bella spontanea volunt ary

voluntary warres, they had an approbation of God to these warres, when they had just cause: as for defence, for correction, for recovery; not for cruelty, or desire of revenge. Last, when they used moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicina modum*, the Physicke exceeded measure.

Before they were to besiege any citie, they were to offer them conditions of peace.

This was to be understood, as well of the seaven Nations, as of other people: *Iosu. 11.* none of the Nations tooke peace with Israel, but the Chivæans, and the Gibeonites: the rest were all slaine, because the Lord hardened their hearts, else they had received the conditions of peace.

What was the reason then, why the Gibeonites by craft sought peace, faining themselves to bee people come from a farre countrey? *Maymonides* answers, that the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they understanding that this sentence was given out against them, sought by craft now to enter in league with the people of God.

The seaven nations, if they refused peace; men, wife, and children were to be destroyed, but other nations who refused, the males onely were to be killed. When they went to warre, they had *Mesiah milchamah, unctum belli*, who stirred up the souldiers to courage, *Deut. 20.*

The souldiers were armed, when they went to warre.

They had a broad girdle, wherewith they girded their upper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob 39. 3.* he saith, *Gird up thy loynes like a man.* speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. Amongst the

Canon.

Illust.

Quest.

m. *Maymoni.*

Deut. 7

Canon.

Illust.

2 *Sam. 20,*

Eph. 6, 14,

the Macedonians, they who had not killed an enemy, were not girded with a souldiers girdle, but in disgrace with an halter, and they were called *discincti*.

Their arrowes were dipped in the poyson of Serpents, which burnt the flesh of those in whom the were shot: the Apostle alludes to this, *Ephe. 6. 16. The fierse darts of the wicked*: because they burnt those whom hee shoots them at, as fire. Their arrowes were of reedes, *Psal. 68. frange turbam arundineam*. So the Latines, *perque illa venit arundo*: The dart came thorow my entrails.

They had a short sword or cutlesse, called *Segur*, *acinaciu*, *Psal. 35. 3. Bring forth the speare. Reserger, the sword*: it should not be translated, and stop up the way.

When they fought, they fought sometimes on horse-backe, the Greekes called him *Monippos*, *Pro. 6. Povertie comes like an armed man, vir elipei*. So they called their horse-men, *μολιπποι*, who were sent armed with a target and a speare swifter than a footman: these the Latines called *Veredarius*.

Sometimes they fought in Chariots. *1 King. 20. 14. Quis nectet currus ad bellum, who shall order the battell*. So, *Ierem 46. 4 Exod. 14. 6*. These chariots were called by the Greekes *δυόρογοι*, because it held two; the wagoner *auriga*; and he who fought, called *πορπαβανης*.

PARAGR. XIII. Diatriba I.

Of the forme of their encamping in the Warres.

Canon:
Illustr.

They had two sorts of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round: *Esay 23. Sedes Rex in pilata acie, the King sits in his round campe*. So, *Iob 1. 24*. And they set their baggage round about the campe, to save them from the incursion

incurſion of the enemy, and the King ſate in the miſt,
1 Sam. 17. 20. becauſe the campe was round, therefore
 it was called *Pilata acies*.

When they pitched about the Arke, their campe was
 foure ſquare: three tribes before, three tribes behinde,
 three upon the South, and three upon the North.

John in the *Revel. 21. 12.* makes an alluſion to ſundry
 things in the Tabernacle, and the tents about it: firſt it
 was called the Lords campe, ſo is Ieruſalem. 2. it was
 foure ſquare, ſo is the City of God. 3. there are three
 tribes upon every quarter, *Num. 2.* ſo Ieruſalem hath
 three gates upon the Eaſt, Weſt, South, and North. 4. As
 betwixt the ſanctuarie and the tribes, there came foure
 companies, *Moyſes* and *Aaron*, and the Priests upon the
 Eaſt, the *Cohathites* upon the South, the *Gershonites*
 upon the Weſt, and the *Merarites* upon the North, to
 watch the holy place: ſo betwixt Gods throne, and the
 24. elders compaſſing it, there were foure living crea-
 tures full of eyes. *Revel. 4. 6. 10.* Laſt, as no uncleane
 thing might come within the campe, *Num. 12. 3.* nor
 within the Temple, therefore the gates of it are called
 the gates of juſtice, *Pſal. 118. 19.* So no uncleane thing
 may enter within the campe of God, *Revel. 21.*

God was a ſpeciall protector of them in their mar-
 ching.

Eſay 51. 11. I will goe before you, and gather you in. This is
 a ſpeech borrowed from Gods ſaving of them, when
 they marched. When they marched, the cloud went be-
 fore them, and *Dan* called the gathering Hoſt, came be-
 hind, to ſave the weake, and the taile of the Hoſt: God
 is that good ſhepherd, who will looſe none of his
 ſheepe.

*Stirre up thy ſtrength before Benjamin, Ephraim, and
 Manaſſes:* when the Arke marched, Benjamin was be-
 hind the Arke with theſe two tribes; the Arke was cal-
 led

Pſal. 50.

led the strength of God, *2 Chron. 6. 41.* hee meanes then, that God would shew his strength when the Arke remooved.

So long as *Moses* lived, the cloud went before in the wilderness, and two of the tribes went before the Arke; but when *Moses* was dead, the cloud vanished, and *Josua* got the conducting of the people, and the Arke went before them into Canaan.

Doctr.

When *Moses* and the cloud of the ceremonies vanished, then *Iesus* takes the leading, who is our Arke, and brings his people to Canaan.

Canon.
Confir.
Illust.

They used stratagems in their warre.

Gedeon used pitchers with lampes in them, *Iudg. 7. 16.*

2 Cor. 4. 7. The Apostle seemes to allude to this place, where he saith, *We have this treasure (or light) in earthen vessels.*

PARAGR. XIII. Diatriba 2.

Of their Colours or Ensignes.

Canon.

Illust.
u Drusin Pensat.

They carried in their Colours, some significative signe.

1 *Judah* carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, & they say, *Reuben* carried the picture of a Man, because he found out the Mandrakes (which *Columella* calles *semi-hominem*) which are not unlike to a man. These were to represent *Jacobs* blessings to his children.

So the Angels, *Ezech. 1.* appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likenesse of a man, because of all visible creatures, he is the most understanding: in the likenesse of a Lyon, because of all visible creatures, hee is most couragious; in the likenesse of an Eagle, because hee is most swift; in the likenesse of an Oxe, *propter obsequium*,

for

for obedience, because he is most obedient.

An Angell then, is a most understanding, strong, swift, and obedient creature, pitching about the Saints to defend them.

In the Host of Israel, one carries the likenesse of a man, another of a lyon, another of an ox, another of a serpent, another of an asse, another of a wolfe: here are some excellent creatures, as the man, and the Lyon; but some are bad, as the Serpent, Asse, Wolfe. The Angels carrie in their colours onely, the most excellent creatures: but, *Dan. 7. 6. 7.* when he describes the colours of the persecutors of the Church, the beasts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard, which had foure heads; another fearefull and terrible, which had great yron teeth, unlike unto the Beasts before.

The visible Church is a midd'le betwixt the triumphant, and the wicked world persecuting the Church, they are neyther the best nor the worst, but a middle sort betwixt the two.

The Assyrians gave in their colours a Dove.

Ierem. 50. 16. Fly from the face of the Dove; that is, from the Assyrians.

The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nourished by the Doves; therefore shee proving a worthy Princeesse, they gave the Dove in their colours, and they called the Dove *Semiramis*: her proper name was first *Atossa*, then she was called *Semiramis*.

When the Scriptures make mention of these Poeticall fictions, it allowes not the fable, but speaks of it as of a thing received among the Heathen.

The Poets faine, when *Neptunes* sonne was cutting vine-branches, that *Venus* came and tooke his Axe from him;

Doctr.

Canon.
Confir.

Illust.
o Scalig. in Euseb.

p See Ovid. Metamorph.
4.

Canon.

Illust.

him; and hanging it up upon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* sonne; upon this, there fell out a great strife, betwixt *Venus* & *Neptune*. They went to Athens to *Mars*, there to be judged: *Mars* sitting upon a Rocke judged them.

Therefore it was called, ἀπὸ μαρδός, from *A'pawr*, *Mars*, and *μαρδός*, a Rocke, *Act. 17. 19*. When the Apostle makes mention of this streete, he justifies not this fable, but speakes of the name received in use. So *Dorceta* changed into a fish, the *Syrians* worshipped her as a God, and the *Philistims* their *Dagon*, *1 Sam. 5. 2*, here the Scripture approves not the fable. So concerning the *Pytho-nisse*, *Act. 16. 16*. the Scripture approves not the fable, that *Apollo* killed the Serpent, and therefore was called *Pythius*. So *Act. 28. 11*. *Castor* and *Pollux*; *Orion*, *Iob 9. 9*. and *Tartarus*, *2 Pet. 2. 4*.

The Romans had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horse, and a Boare; but *Caius Marius* rejected them all, but the Eagle; and *Constantine* the Great, caused to put in his colours the signe of the Crosse, or rather the two first letters of Christs name, *χ* and *ρ*.

The Israelites trusting too much to the Arke, the Trojans to their *Palladium*, the Asiatickes to their *Pess-nuntium*, The Romans to their *Ancilia*, and the Christians to the Crosse, were often over-throwne.

The Iewes carried this Motto or Diton in their Armes, *Mi camocha Iehova been Elohim, quis sicut tu inter Deos, who is like thee amongst the Gods? Exod. 15. 11*. and they writ it, per notoricon, or abbreviation, the first letter of every word onely, which they called *mackbe*, and afterward *macabe*.

g Scalag. in Euseb.

Doctrinē.

מכ"כ

Tessera Iuda de familia
basimonaeorum.

PARG.

PARAG. XV.

Of their Burialls.

IN their Burialls they used sundry ceremonies of *Come-
lineffe.*

1. They shut the eyes and the mouth of the dead.
2. they stopt the nostrils, and all the passages, out of
the which there came any excrements. 3. they embal-
med the bodies of the nobler sort. 4. they winded them
in some cloath of linnen; but expressly forbad to wind
them in filke. 5. they covered their face with a Napkin.

1 Cor. 15. *The bodie is sowne a naturall bodie*: therefore
they stopped the passages of breath, & the nostrils, then
they remembred that saying of *Esay*, *Cease from man,*
whose breath is in his nostrils, *Esa. 2. 22.*

2. *It is sowne a weake bodie*: therefore the uncircum-
cised (who bury their armour with them in the grave,
Ezek. 32. 27. as though they would carry their strength
to the grave with them) did foolishly, for there is no
more strength in the bodie.

3. *It is sowne a corruptible bodie*: therefore they stop
all the passages out of the which corruption comes.

Against this corruption, they used *embalming*, to
strengthen themselves in hope of the resurrection; The
Hebrewes call this *chanat*, and the Greekes *εὐρυπία*:
it differeth from the putting of the corps in the grave;
for it was a preparative to it, and great men who wan-
ted it, were said to be unburied. This was called the bu-
riall of an Asse, to be put into the ground without any
honour, *Ier. 22. 19.* So *Iehozakim* was buried.

Marke the difference betwixt *condere* and *condire*, the
Greekes called *condire*, *ταφίζειν*, properly of great men.

The Heathen had their *Novendinalia*, when the
corpes lay above the ground the space of nine dayes.
2. Where the bodie was imbalmed, it was called *fumus*.

3. where

Canon.

Illust.

1 *Maymonides Praefat.*
in de Luthm. cap. 4.

Doctr.

1 *Conjectan. Scaligeri*
in y. 177.

Josephus de bello Iudai-
co lib. 3. 15.

Doctr.

3. when it was burnt, it was called *Vstrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *Sepulchrum*, or *tymbus*.

Gen. 50. The Egyptians spent forty dayes in enbalming *Ioseph*, and thirtie dayes in mourning, which being joyned together make up seaventie dayes: private persons, they lamented them but 7 dayes, *Syracides* 22. 23. but publike persons they lamented them thirty dayes. *Dent.* 34. 8. they lamented *Moyse* thirty dayes.

They burnt sweet odors at the buriall of great men. *Ier.* 34. 5.

The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should be used in buriall; they onely washed the body of *Tabitha*, and laide it in an upper Chamber, *Act.* 9. 36. 38. and the Apostle seemes to allude to this sort of washing, when hee sayes, *What shall they doe then, who are baptized for the dead.* 1 Cor. 15

4. The body is sowne a shamefull body, therefore they ordaine that it shall be covered with linnen onely, that the poorer sort may reach to it; and not in silke: *Christ* was buried in linnen onely.

Doctrine.

They covered the face with a Napkin, *Jon.* 11. 44, as ye may see in *Christ* and *Lazarus*, *Luke* 24. 12.

Man after his fall, his body was covered, but because there remained some sparkles of the image of *God* in his face, the face is uncovered: but after death they cover the face also; to let us see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6. 10. See, 2 *Sam.* the last.

PARAGR.

PARAGR. XV. Diatriba I.

The place of their Burials,

They buried them without the Citties.

The widdow of *Naim* her sonne, was carried out of the City to be buried, *Luke 7. 12.* So the *Levites* buried without in all their fieldes, and the possessed remained alwayes amongst the tombes, *Luke 8.*

The faithfull were buried by themselves.

Hence came this phrase, *to be gathered to their Fathers.* *Gen. 25. 8.* Therefore *Kiriath-arbang*, *Gen. 23. 2.* was called the City of foure, because foure were buried there, *Abraham, Isaac, Jacob, and Joseph.*

Psal. 26. 9 Gather me not with the wicked; as the bodies of the faithfull were laid together, so are their soules gathered together, this is called *ligatura viventium*, the bond of the living: The soule of my Lord shall be knit in the bundle of life. *1 Sam. 25.* But the soule of my Lords enemies shall be in a sling: the first is called *Apotheca viventium*, the chest of the living: the other is a sling in the which the soules of the wicked never take rest, but are tossed about continually, whereas the soules of the faithfull rest under the throne of God.

u This was the chiefe reason why the rich men in Rome refused *legem agrariam*, the parting of Lands, because they thought it a godlesse thing, that the Monuments of their forefathers should be sold to others: And those who sold their lands amongst them, reserved alwayes this privilege, that they might have place to be buried with their fathers; and although they sold their inheritances, yet they sold never their place of buriall. The Greekes called those who were not buried with their fathers, *αποταφός*, out-buried.

They wrote upon their buriall, this *Diton: Sit anima eius in fasciculo vitæ, cum cæteris iustis, Amen, Amen, Selah.*

Q

Let

Canon.

Confir.

Canon.

Conf.

Illust.

u Appian.

Pompon.

Let his life be in the bundle of life, with the rest of the iust, So be it, so be it, I wish.

Canon.

Their strangers they buried apart by themselves, in the common field.

Confir.

Act. 1. 18. This man purchased a field with the reward of iniquity.

Illust.

They might not make a league offensive and defensive with the Heathen: secondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Resurrection: they waited for *techağa*, the rising to life, the wicked onely for *tekuma*, a simple rising; they for *αναβίωσιν*, a life againe, the wicked onely for *ἀνδραστήν*. an up standing. The Syriacke calls the resurrection *nuchamah*, dies consolationis; the day of consolation.

After they buried the corpses, they spake something of the justice of God, and of mans sinne which merites death, and they prayed God in justice to remember mercy: then they gave a cup of consolation to the sad hearted.

They used in their Burials to have mourning women, *Amos, 5. 16. Peritos lamentis Siticines, skilfull in mourning, Qui apud Sitos, (id est, sepulchro conditos) canere solebant, that used to sing beside the tombes: x they were called Praefica, also.*

x *Varro de Ling. L. 11. in.*

They used in the buriall of children, to play upon smal Whistles, but in the Buriall of elders of age, to sound Trumpets.

y *Perseus.*

*y Tibia cui teneros suetum deducere manes,
Lege Phrygum mæsta.*

That is,

*Whose use it was with musicke to convey,
The tender soules, the Phrygian mornefull way.*

z Iubet,

* *tubet, inquit, religio, ut maioribus mortuis tuba, minoribus tibia caneretur*: that is, Religion commands, our elders being dead, that we should blow a Trumpet, but when the younger are dead, only a Whistle.

Hence, *Math. 9. 23.* When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

x *Anton. Nebress. de Voc. Nev. Test.*

PARAGR. XV. *Diatriba 3.*

How they called the place of Buriall.

They called their Buriall, for the indurance of it, *Domus seculi sui*, *Ecclesiastes 12. 5.*

The body is *Domus pernoctationis*, a lodging house: the grave is, *Domus seculi*, the house of age, because we rest long in it: the heaven is, *Domus aternitatis*, the house of eternity. Therefore the Egyptians built their graves very stately, and sumptuously: they called them *Domus aternas*, eternall houses: their houses they built them but slightly, and were called *diversoria*, *Innes*.

Psal. 146. 4. They call the grave *mans owne earth*.

He hath little right to any thing which hee hath here, because he is but a stranger. *Iudas went to his owne place*, *Act. 1. 25*, *Hel* is a proper place of the wicked, as the Heaven is the proper place of the children of God.

Thirdly, they call it, *Beth Chaïm*, *Domus viventium*, the house of the living, because they are given to the Lord there, and their bodies are resting in their chambers, *Esa 26. 20.* Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sowne there, *1 Cor. 15.* to be raised againe.

Thus farre have we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

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THE SECOND BOOKE.

CHAP. I.

Of the sense of the Scriptures.



Aving now attained the meanes to come by the Sense of the *Scripture*: Wee come to the Sense of the *Scripture* it selfe, which is either *simple* or *compound*.

Compound, is not taken here to make two Senses out of one scripture (for that were contradictory:) but onely it shewes the diverse wayes how the severall parts of a *Scripture* have beene fulfilled, either literally or figuratively.

Some hold, that in a simple speech there cannot be two senses: but these distinguish onely betwixt the signification of the words, and the signification of the matter.

A Simple sense, is the sense, which agrees to one onely, and hath but one part (to wit, the literall sense) to make up one sense.

Canon.

1. Thou wilt not leave my soule in grave; neither suffer thy body one to see corruption, *Psal. 16. 10.* this Scripture hath but one simple sense, for it agrees only to Christ, and no waies to David, *Act 2. 27.*

2. I will establish his Throne for ever: *Heb. 1. 8.* this can no wayes be applyed to David or Salomon, therefore it is a simple sense.

3. Sacrifices and Oblations thou wouldest not have, *Heb. 10. 5.* this no wayes can agree to David: *Psal 40. 6. 7.* for he was bound to sacrifice; therefore onely to Christ.

Canon.

A compound sense, is that whereof there are two parts, literall and figurative, to make up one sense, which is fulfilled two manner of wayes, *Historic* and *Prophetic* in the type, and literally in the thing signified.

1. I called my Sonne out of Egypt *Hos. 11. 1.* *Math. 2. 15.* this Scripture is true both of the Iewes and Christ, and it was fulfilled literally in them both.

2. Here am I and the Children whom thou hast given me, *Esay 8. 18.* in the *Hebrewes*, *Chap. 2. 13.* it is applyed to Christ and his Children; but first to *Esay* and his Schollers.

3. A bone of it shall not be broken, *Exod. 12. 46.* it was literally fulfilled in the Paschall Lambe, and also in Christ, *Iohn 19. 36.*

Canon.

Sometimes the compound sense is typically fulfilled in the Type, and literally in the thing signified.

1.

They cast lots upon my garments: *Psal. 22. 18.* *Mat. 17. 35.* it was literally fulfilled in Christ; but typically in David, (that is) they parted his honour and dignity, as if they were casting lots upon them.

2.

They gave me gall in my drinke, *Psal. 69. 22.* *Math. 27. 34.* it was literally fulfilled in Christ, but figuratively in David: (that is) they vexed him, as if they had put gall in his drinke.

Canon.

Sometimes it is literally fulfilled in the Type, and figuratively in the thing signified,

Thou

Thou wilt bruise them with a Scepter of Iron, Psal. 2. 9. it was figuratively fulfilled by Christ, and literally by David, 2. Sam. 12. 31. who brused the Ammonites with hailes of Iron.

Sometimes it is figuratively fulfilled in both.

He who eats bread with me, lifts his heele against me : this is meant of Achitophel and Judas.

A sense againe, is either Historicall or Allegoricall.

An Historicall sense, is that sense which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra.

Behold Elias shall first come, Mal. 4. 5. The Iewes expound the words properly of *Elias Tisbites*, Mat. 17. 12. when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*.

Beware of the Leaven of the Pharisees : Mat. 16. 6. The Disciples tooke it properly, when Christ meant figuratively of their Doctrine.

Vnlesse a man be borne againe, hee cannot enter into the Kingdome of God : that which Christ meant figuratively of Regeneration, *Nicodemus* takes it literally.

Vnlesse a man be baptized with fire and the holy Ghost, he cannot enter into the Kingdome of God; Mat. 3. 11. that which *Iohn* meanes figuratively, the *Abysseni* take literally; when they Baptize their children, they powre water upon them, and marke them with an hot Iron, as we doe our Lambs.

Some have gelded themselves for the Kingdome of God: Mat. 19. 12. which words *Origen* taking literally, gelded himsele : whereas hee expounded almost all the rest of the Scripture figuratively.

This is my body : The Papiſts take the words literally, when they should be figuratively taken.

The literall sense is then to be left, when it is contrary

1 Canon.

Canon.

Canon.

I
Iewes.

2
Disciples.

3.
Naturall.

4
Abysseni.

5
Origen.

Canon.
Papiſts.

to modesty, piety, or good manners.

1.

Contrary to modesty. *Esay* is bidden *goe naked*: *Esay* 20. 2. these words we cannot expound them literally, because it were contrary to modesty for him to goe naked: then he went *naked*, that is, hee wanted his Prophticall garment: So *Saule* 1 *Sam.* 19. was naked, (that is) he wanted his Military coate: so the young man fled naked, *Mar.* 15, (that is) wanting his upper garment, *Esay* was but naked in this sense.

Contrary to Piety. To cut off the right hand, and pull out the right eye: *Math.* 5. 29. 30. these words cannot be expounded literally, because it is forbidden in the sixt Commandement.

If thine enemy thirst, give him drinke, *Prov.* 25. 21. 22; these words are literally to be expounded; because this duty is commanded in the sixt Commandement: but *heape coales upon his head*, *Rom.* 12. 20. *Prov.* 25. 21, we cannot expound these words literally; for that were contrary to the sixt Commandement.

3.

Contrary to good manners. When the Prophet *Ezechiel* was commanded to *eate his Bread bakt with mans dung*, *Ezech.* 4. 12: this literally was not fulfilled, because it was contrary to good manners, but onely in vision.

So when the Prophet *Hosea*, 1. 2. is bidden marry a whore, this was onely in vision, and not literally; for it had beene contrary to piety, and his calling.

Canon.

An Allegoricall sense is that sense which the words meane not at the first, but that which the Author intends either in words or matter.

It differs from a Parable, an History, an example, an Apologue, a Proverbe, and a Riddle.

1.
Parable.

In an Allegory wee consider both the literall sense and the mysticall, but in a Parable there is but one sense signifying some other thing.

God hath so tempered the Scriptures, that hee hath not

not onely expressed his will in words, but also in matter, in types, and figures.

There is an Allegory in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent signifies the thing consequent; & the literall sense is fulfilled before the mysticall sense.

It differs from an *History*, for an History is the commemoration of a thing already done, and in it we consider onely, *Quid in facto dicitur* what is to be done.

It differs from an *Example*, for an Example is a part of a History, setting out one thing by similitude of another, taken onely from reasonable Creatures, 1 Cor. 10. *These are examples to us.*

It differs from an *Apologue*: because in it, examples are fained: in which we ascribe the actions of men, to brute beasts, or things without life: as, the Trees of the field went out to choose a King, *Judg. 9.* The Cedar of *Lebanon* married with the Thistle of *Lebanon*, 2 King. 14. and something is drawne out of this, which wee make use of, and it is called *ὑποπόδειγμα*. In this wee consider not, *Quid in facto dicitur*, sed *quid in sensu*, what is said to be done, but what in sense.

It differs from a *Proverbe*: for a Proverbe is a short saying much in use, somewhat obscure, for the most part expressing by Metaphoricall words something untous, & alluding to something, not distinctly expressed.

It differs from a *Riddle* which is an obscure Allegory, as, *Out of the eater comes meate*, *Judg. 14. 12.*

Whether is the historicall sense, or the spirituall sense more noble?

The spirituall sense is more noble, as in this, *Thou shalt not muzzle the mouth of the Oxe which treadeth out the Corne*, *Deut. 25. 4.* The Apostle gives a more noble sence: *Thou shalt not muzzle the mouth of the Minister who labours in the Gospel*, 1 Cor. 9. 9. When Jonathan shot

two

2.
History.

3.
Example.

4.
Apologue.

5.
Proverbe.

6.
Riddle.

Quest.

Answ.

two arrowes, and sayd to his Boy, *Bring these two arrowes*, 1 Sam. 20. he meant two things, *Propius & remotius*; *propius* was the taking up of the arrowes, *remotius* was the flight or abiding of David: *propius* was the baser sense, but *David's* flight was the nobles sense.

Canon.

The mysticall sense of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

These are not properly divers senses, but divers applications of one sense to our instruction, faith, and manners.

Canon.
Allegoricall.

The Allegoricall application is, when the things in the old Testament, shadowe out some things in the estate of the new Testament; as, Gal. 4. 22. *Abrahams two sonnes, the one by a handmaide, the other by a free-woman, which (Paul saith) signifie the two Covenants, the Law and the Gospell.*

Canon.
Tropologicall.

The Tropologicall, is, when the thing delivered, signifies some other thing to expresse manners; as, *Thou shalt not muzzle the mouth of the Oxe*, (that is) *thou shalt not defraud the Preacher of his maintenance.*

Canon.
Anagogicall.

The Anagogicall application, is, when things literally expresse, doe signifie something in heavens blisse.

Psal. 95. 8. God swore in his wrath, that they should not enter into his rest: but *Heb. 4.* the Apostle concludes from this, *That unbelievers shall not enter into the eternall rest.*

a Chrysost. Homilia 17.

b Vinctus Lyranus de
Bernardo.

Ipse conteret caput Serpentis, that is, 1. *the seede (Christ) shall tread downe the head of the Serpent*, Gen. 3. this is the literall sense. 2. *The Church shall tread downe the head of the Serpent*, that is, the Anagogicke sense; Chrysostome and Ambrose follow this. 3. *Reason shall tread downe Appetite*: that is, the Allegoricall sense; Augustine and Lyra follow this. 4. *The Virgin Mary shall tread downe the head of the Serpent*: this is the blasphemous sense, Bernard and sundry of the Papists follow this. Beware to fall from the literall sense to the Allegoricall, and the Anagogicall sense,

sense, least thou fall at last to the blasphemous sense.

Every Scripture cannot have their divers applications: *Non ex legentis voluntate, sed ex scribentis auctoritate intelligenda est Scriptura*, The Scripture is not to be understood, according to the will of the Reader; but according to the authority of the Writer, and they should not be sought out, but when the Spirit of God hath applied them.

Philo-Iudæus was a great affecter of these Allegories; as *Paradise* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Sense*, the *Serpent* to be *Delight*, the *Tree* of knowledge of good and evill, to bee *Wisdom*, the *rest of the Trees* to bee the *vertues of the minde*.

The Fathers have beene too great followers of this Allegoricall exposition, making the Scriptures like *materiam primam*, (as we call it in the Schooles) capable of all formes, or like unto that *πανομεριαν* which *Anaxagoras* dreamed of, making *quidlibet ex quolibet*.

The Jewes divide the interpretation of the Scriptures three manner of wayes.

Græc *derech happoreth, per viam lectionis*, by reading, they call this the Grammaticall or literall sense; those who followed this were called *Carraim, lectores, Lectio-narj, ἀναγνοσκαι, Readers*; so they were called, *Bagnale pe-sukim, domini versum, the masters of verses*: this Interpretation they compared to a Candle, by the light of which a man may finde a shining peale, but the mysticall sense, they called it, *the shining Pearle*.

Mat. 5. *You have heard of old*, a Christ alludes here to their formes of teaching: First, they had *ἀκρόασις, auditio-nem*, when they heard the Law read and literally expounded unto them: Secondly, they had *Ἀγασθαι, extentionem*, the Interpretation of the thing they heard: when they gave the mysticall sense, Allegoricall or Anagogi-call.

Canon.

Confir.

c Hieron. cont. Appion.

Illust.

Philo Iud.

Canon.

Illust.

d Ant. Rab. in voces
αὐτ. Τεβ.

call. Christ would say, in none of these expositions have they taught you the right meaning of the Commandments.

Gnal derech hamidreth: per viam interpretationis. By interpretation, this was not according to the literall sense; but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was my-
sticall and symbolical, they beganne to follow this kind of teaching. The Pharisees (teaching traditions) followed this Allegoricall kind of teaching, and they were called *tannaim*, and their traditions *deutegethes*. The Sadduces followed the literall sense throughout *Moses* Law.

The third way of Interpretation, was *Gnal derech Hacabala, per viam cabala*, by obscure writing: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their posterity; this sense was like the Anagogicall sense.

Secondary lawes or traditions of men.

3.

Hillel who taught traditions, he was called *Profanus*, *Samma* his opposite, was called *Dissipator*, for the rent which he made in the Church.

CHAP. II.

Of the manner how to observe Doctrine out of the Scriptures.

Canon.

Illust.

* *Talm. lib. Iom.*

IN a speech wee consider first the veritie or falshood of it; secondly, the propriety of it; thirdly, the spiritualitie of it.

The veritie and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes* speake) upon the which all things are turned:

Of the gathering of Doctrine from affirmations in a Text.

Canon.

WHEN the Scripture affirms a thing earnestly, they use a double affirmation.

1 Kings

1 Kings 10.21. So they say, Amen, Amen; Matthew hath *ἀληθῶς*, verely, Math. 5.26. and the other Evangelist *val*, indeede, Mark 9.1. Luk 9.27. this they did that they might be beleaved the more, they were so sparing of heir Oath.

Confr.

An affirmation must be distinguished from an Hypotheticall or conditionall Proposition.

Canon.

A conditionall Proposition doth not simply affirme; therefore conclusions gathered from it, as it were, affirmative, hold not: as in this, *If he finde some uncleannes in her, let him write her a bill of divorcement, and put it in her hand, and send her out of his house*, Deut. 24.1. The Iewes gathered from this, that it was lawfull for them to put away their wives, as if the Lord had commanded it, when the speech is onely Hypotheticall.

Canon.

If he tarry till I come, what is that to you? Ioh. 21.22. The Disciples gathered from this, that Iohn should not dye till Christ came againe.

If Daniel, Noah, and Iob were among them, Ezech. 14.14. The Papists gather hence, that the Saints departed intercede for the Saints living.

An hypotheticall Proposition presupposes not any veritie of the simple proposition; but considers onely the connexion, therefore those who reason, *If the Miracles which were wrought in thee, had beene done in Tyre and Sydon, they had repented long agoe*, Math. 11.21.22. that there was some inclination in Tyre and Sidon to repentance, are mistaken.

Canon.

If these hold their peace, the stones would speake, Luke. 19.37. It will not follow hence, that there is any inclination in the stones to speake.

An hypotheticall Proposition, the truth or falshood of it, depends upon a simple enunciation in which it is resolved: therefore those who hold that there is an *hypotheticall Proposition contingent*, which may bee either true or false, are deceived.

Canon.

If

If a speech be affirmative, the exception is negative; if the speech be negative, the exception is affirmative.

David was a man according to Gods heart: but in the matter of Vriah, 1 King. 15.5. Here the speech is affirmative, therefore the exception must be negative, in the matter of Vriah, he was not a man according to the heart of God.

Christ was like to us in all things, except sinne, Heb. 4. 15. therefore in sinne he was not like to us.

I would ye were like to me in all things, except these bands, Act. 26.29. therefore, in these bands I would yee were not like unto me.

Of the gathering of Doctrine from Negations
in a Text.

Canon.

THE Negatives in Scriptures denie not, sometimes, simply, but onely the comparison.

Gen. 32.28. Ye shall not be called Iacob, but Israel; that is, Ye shall be rather called Israel than Iacob.

Matth. 9:13. I will have mercy, and not sacrifice; that is, I will have rather mercy than sacrifice.

Prov. 8.10. Buy wisdom, and not gold, that is, rather wisdom than gold.

Luk. 14.12.13. When you make a Feast, bid not your Brethren, but the poore, that is, rather the poore than your Brethren.

1 Cor. 1.17. He sent me not to baptize, but to preach; that is, rather to preach than to baptize.

Doctrine.

This teacheth us, that the chiefe part of a Pastors dutie is Preaching.

Canon.

Their Negatives denie not, sometimes, simpliciter, but onely modum.

Iob. 16.24. Hitherto ye have asked nothing in my name; that is, ye have not directly asked in my name: they asked implicite, and indirectly, when they looked to the Arke, and when they sought for his servant Davids sake; but they asked not by the name of Iesus Christ explicite.

Those

Those who conclude hence, that the Iewes under the Law knew not Christ, are deceived.

A man shall not teach his neighbour, but he shall be taught of God: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely, by Ceremonies, Types, and Figures, Heb. 8. 11.*

Their Proverbiall speeches deny a thing commonly; but not alwayes.

Who Planteth a Vineyard, and eates not of the fruit of it? and yet God threatens in his Law, that *they shall plant a Vineyard, and not eat of the fruit of it, Deut. 28. 39.*

The Disciple is not above the master, Matth. 10. 24. that is, usually he excels not; yet *David. Psa. 119* excelled all his teachers. If these Proverbs hold usually, it is sufficient.

Sometime they set down the affirmatiō of a thing, with the denyall of the contrary, to shew their earnestnesse.

Esa. 37. Set thy house in order, for thou must die and not live; that is, *certainly dye.*

Deut. 33. 6. Let Reuben live & not dye, that is, *certainly live,*

Prov. 30. 11. He who curseth his Father and his Mother, and bleffeth them not; that is, *certainly curseth.*

Be not faithlesse but faithfull; that is, *certainly faithfull.*

1 Sam. 1. 11. If thou remember me, and forget me not; that is, *if thou certainly remember me.*

This teacheth us, how earnest *Anna* hath beene in her Prayer, & how earnest the Lords Prophets have beene with his servants.

Some of their Negatives denie onely, according to the conceit and opinion of the hearers.

Mat. 22. 33. God is not the God of the dead, but of the living; (that is) of such dead, whom the Sadduces thought dead, who should never rise againe.

It is not my Doctrine, but his who sent me: (that is) *It is not mine as ye take me to be a meere man.*

Doctr.

Joel 2. 28.

Canon.

1 Cor. 9. 7.

Canon.

1.

2.

3.

Iohn 20. 27.

4.

5.

Doctr.

Canon.

2.

Ier.

Jer. 7. I commanded you nothing touching sacrifice, (that is) Cum opinione cultus, ut vos putatis, with opinion of worship, as you thinke. They thought the very sacrificing pleased God.

Canon.

Sometimes the negative is onely understood in such a cause.

Psal. 7. There is no iniquity in my hands (that is) touching Saul.

Gen. 31. Speake neither good nor bad to him (that is) touching his returne to thee.

Canon.

When the note of denyall is put with the Verbe, it denies wholly.

1

Non est qui facit bonum usque ad unum, id est, nullus.

2

Psal. 14. 3. There is not one that doth good (that is) none.

Non justificabitur in conspectu tuo omnis vivens, id est, nullus. Psal. 143. 2. All men shall not be justified before thee (that is) none. So Dan. 11. 37.

4

Non est impossibile apud Deum omne verbum, id est, nullum: Luk. 1. 37. Every word is not impossible, (that is) no word.

Nisi abbreviarentur dies illi, non servaretur omnis caro, id est, nulla: Matth. 24. 22. All flesh should not be saved, (that is) no flesh. Therefore Bellarmine (who holds that there is no difference whether the note of deniall be set before the Verbe or after) erres: Reading, Ei qui operatur, merces imputatur, non secundum gratiam, sed secundum debitum, to make the better for his purpose, in establishing some merit in man, before righteousness be imputed to him by grace. Rom. 4. 4. the true reading, is, Merces non imputatur.

Canon.

When the Negative is joyned with the Particle, then, it denies not universally.

Non omnis qui dicit Domine Domine, intrabit regnum caelorum: Math. 7. 21. id est, aliquis intrabit, aliquis non: Not every one that sayes unto me, Lord, Lord, shall enter into the

the Kingdome of heaven, (that is) some shall enter, and some shall not enter.

The Negative denies (sometimes) but in comparison. *Ephes. 6. we wrestle not against flesh and blood, (that is) in comparison, Not so much against flesh and blood.*

Non sic] non negat modum, sed negat simpliciter; this Negation (not so) denies not the manner, but it denies simplicie.

2 Sam. 2. Ye should not have taken away the prey so: (that is) Ye should no wayes have parted the prey.

Psal. 147. He did not so to any Nation: (that is) He did it not at all to any Nation. So Math. 9. 33. and 18. 14. οὐτως, rem ipsam notat, non modum.

When the note of deniall is set betwixt the finite and the infinite Verbe, then it certainly denies. *Gen. 3. comedendo, non comedatis.* So where it is placed before the finite and infinite, *Gen. 3. Non comedendo comedetis.* So *Psal. 49. Non redimendo redimet fratrem suum.* Therefore those who gather, *When the negative is placed before the finite and infinite, then it denies but doubtfully, seeme to be mistaken.*

Of a double Negative there will follow a double affirmative; and of a double Affirmative, a double Negative, but not an Affirmative, and a negative.

Melchisedek had neither beginning nor end of his dayes, Heb. 7. 3. therefore other Priests have both a beginning and an end of their dayes: but it will not follow Affirmatively, and Negatively: Other Priests have a beginning of their dayes, but not an end.

The unjust Iudge feareth neither God nor man, Luk. 18. the Affirmative, The just Iudge feares both God and Man; but it will not follow affirmatively and negatively, The just Iudge feares God, but not man.

Some sinnes are neither remitted in this life, nor in the life to come, Matth. 12. 32. the affirmative, Some sins are re-

R mitted

Canon.

Confr.

Canon.

1

2

Canon.

Canon.

1.

2

3.

mitted both in this life, and in the life to come: but it will not follow affirmatively and negatively, *some finnes are not pardoned in this life, which are pardoned in the life to come*, as the Papists conclude, in Purgatory.

℥ Bellar. de Purgat. 110.

To confirme this, we may use Bellarmine's owne comparison: *℥ Philip King of Spaine, pardons some finnes both in Spaine and Bruxels; other finnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, some finnes he pardons not in Spaine, which he pardons in Bruxels.*

Canon.

If a negative be true, the affirmative must be false, & contra, by the rule of contradiction.

Thou wilt not leave my soule in grave, or hell, neither suffer thy holy One to see corruption, Psal. 16. This negative is false of David, for Peter sayes of him, *Act. 2.* That he saw corruption; and that his buriall was there to this day: then the affirmative must be true of Christ, that he saw no corruption, neither was his soule left in the grave, or hell. Here by the rule of contradiction, is proved that Christ went not downe to hell, (contrary to the Papists) for *Sheol* signifies that same of Christ, that it signifies of David, to wit, the grave.

Canon.

If a speech be negative, the exception is affirmative.

No man takes this honour upon him, but he that is called as Aaron was, Heb. 5.4. therefore, he that is called as Aaron was, takes this honour upon him.

CHAP. III.

Of the gathering of Doctrine from the proprietic or manner of speech in the Scripture.

Canon.



He proprietic and phrase of the speech in Scripture, is a profitable helpe for to gather Doctrine by:

Illustr.

1. When a speech is spoken *μεταφορικώς*, borrowing a word

word from one thing to another. 2. When it speakes ἐμφατικῶς, by way of excellency. 3. When it speakes ἐλλειπτικῶς, luppessing some thing. 4. When it speakes εὐσχημονῶς when in modest tearmes it utters uncomely things. 5. σκληρασμαῶς, *ioculariter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it speakes a thing *per εὐρητισμὸν*, by a comly sort of speech. 7. When it utters a thing *per μετασχηματισμὸν*, by representation of a thing. 8. When it speakes παθητικῶς, in passion. 9. When it speakes ὑπερβολικῶς, excessively. 10. *Per εὐτελισμὸν*, abjectly of a thing.

The Scripture speakes of God, *humanitus*, borrowing from man sundry things.

1. Hands, feet, eyes, are attribute to God, *per ἀνθρώπου μορφῆς*. 2. Passions, as joy, anger, repentance, *per ἀνθρώπου πάθους*. 3. It brings him in, sitting in judgement after the manner of men, *per ἐδιοσσίαν*, as, *I saw the Lord sitting upon the throne, and the Angels about him.* So *Psal. 68. To him who rideth upon the most high heavens.*

This teacheth us that we cannot take up God, but according to our weake capacitie, and by things that we are best acquainted with: for if the Scriptures (because we cannot conceive what our owne soule is) expresse the soule by the members of the body, *Every knee in heaven shall bow to the Lord, Phil. 2.10.* So the rich Glutton desired *Lazarus to dip the tip of his finger, and coole his tongue, Luk. 16.24.* Farre lesse can we conceive of God, unless the Lord speake to us by things which we are most acquainted with.

If it be said, that, this way we may take up a wrong conception of God:

1 Answer,

There is a threefold conception of God.

1. *Adaquatus conceptus*, when God conceives himselfe fully, as he is; neither Mannor Angell can this way take him up. 2. *Analogicus conceptus*, although we

R 2

cannot

Canon.

Illustr.

μεταφορικῶς.

I.

1 Ring 22.19.

Doctrine.

Object

Ans.

3. *Alleg. metaph.*

cannot conceive him fully, as he is; yet when by way of Analogie, we are led by these outward things, that he is a Spirit, who sees all, by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsus conceptus*, when the Papists conceive him falsely, painting him like an old man.

Judg 11.26.
Gal 4.26.

Doctrin.

The Villages about great Cities are called the daughters of the Cities: so Ierusalem which is from above, is the mother of us all: this is a Metaphoricall speech.

As no Village about Ierusalem, might have claimed this title, to have bin called the Mother of the Townes about; so no particular Church can bee called simply the Mother of other Churches. The Iewish Church calls the Gentiles their Sister; *we have a little Sister, what shall we doe for her? Cant. 8.8.* This Prerogative belongs onely to Ierusalem, which is from above.

Canon.

The nature of a Metaphor, is to proceed from sensible things to spirituall, and not contrarily.

Therefore *sheol*, or *haides*, doth not properly, first signifie the estate of the damned; and then of a Metaphor, the grave, as the Papists hold; but contrarily, first the grave, and then the state of the damned.

Canon.

II.

εὐπαπνως.
Conf.

The Scripture when it speakes of God, it speakes by way of excellency of him.

High Mountaines, it calls them *Gods Mountaines*, *Psal. 80.11.* so tall Cedars, it calls them *Gods Ceders*, so *1 Sam. 9.11. faciam cum ipso bonitatem Dei, id est, maximam*: so *Moyse* was faire to God, that is, *very faire*: so *Ninive* was great to God, *Jonah 3.3.* that is, *very great*: so *strong* to God, *1 Sam. 28.2.* that is, *very strong*: so to expresse a great thing, they compound it with the name of God, *lah*; to increase the signification of it, *Ier. 2.31. Cant. 2.8.* and sometimes with *El*, *2 Sam. 23.20.* So, to shew the vanity of things, they call them after the name of Idols, *Iob. 4.13.*

Illustr.

We come to the knowledge of God three manner of wayes.

wayes, 1.^h *Per viam negationis*, God is not this nor this; Ergo, *He is this*: we proceede here, as the carver of an Image doth, when he heweth off from the stone, this and this, to make it this. 2. *Per viam causationis*, as when we take him up by the effects. 3. *Per viam eminentia*; what excellent things we see in the creatures, that leades us to take up what excellency is in God.

This teacheth us when wee see any excellent thing in the creatures, let us not rest there; but elevate our minds to the infinite beautie and greatnesse that is in God.

Sometime the Scripture teacheth us by silence altogether, and sometimes by defective speeches not expressing the full sentence.

The holy Ghost, when he passeth by the parents of *Melchisedech*, *Heb. 4. Gen. 14.* betokeneth great mysteries.

Although God had appointed sixe Tribes to blesse, and sixe to curse, *Deut. 26. 27.* yet they expresse not the blessing.

This was to teach them that they should looke to him who should come after to blesse, and that the curse was by the Law, and not the blessing.

For reverence of God, the Scripture omits sometimes the name of God.

At the right hand of the power, *Mark. 14. 62.* but *Luk. 22 63. At the right hand of the power of God.*

This should teach us to sanctifie the name of God.

Why doe the Iewes never reade the name of God, *Iehovah*, but *Adonai*; or *Elohim* for it?

The reason why the 70. translated it *κύριε*, Lord, and not *Iehovah*; seemes to be thus: because it could not be expressed well in the Greeke tongue, for the Greeke tongue wants the aspiration η and υ expresses not γ, as *David*, *Δαυιδ*, *Valerius*, *Ούαλρεϊ*: this made the name *Iehovah* first to be called *αρεκφω νητον*: but it was never the Lords mind, that it should never bee expressed: but it

h Alfed. Metaph.

Doctr.

Canon.

III.

επιτιμω

Doctrine.

Canon.

Doctr.

Quest.

Ans.

i Drus. quest. When the name *Iehovah* is expressed, they call it *Shem* *Hamporeth.*

*Tetragrammaton est
Elohim, & legitur pro
Iehovah, quoniam habet
nuda Sheva sub Aleph.
Nam littera guttura 13
nunquam habet sub
se nuda Sheva, Per.
Gafar, ac Transit.*

Canon.

Doctr.

Object.

*Ans.
h Buxtorf. Gramm.*

Object.

Ans.

came in through superstition, that they put *Adonai* or *Elohim* for it: and they say that *Adonai cum camelz semper sanctum*, because it borroweth it from *Iehovah*; but *Adoni Dominus meus*, and *Adonai Domini mei cum Patach*, are *semper prophana*; and they hold that none might pronounce this name *Iehovah*, but the Priest when he was blessing the people in the Temple, and that the Egyptian was stoned to death, because he expressed the name *Iehovah*: *Levit. 24*. And since the destruction of the Temple, none can tell how to pronounce it, sometimes reading it *Iave*, and sometimes *Iahave*. They hold that the pronunciation of this name had power to worke miracles, and that it was by this name that Christ wrought his miracles.

In their imprecations they expressed not the cause.

God so doe to me and more. Job 1. the Divell expresseth it not; and the Lord himselfe, *If they shall enter into my rest*.

This teacheth us, that it is a fearefull thing to fall into the hands of the living God.

The people in the Captivitie seemes to have expressed the oath: for they say, *If we forget thee O Ierusalem, then let our tongue cleave to the roose of our mouth. Psal. 137*.

This Imprecation was not expressed, when they were scoffingly urged by the Babylonians to sing; but afterward when the *Psalm* was penned in remembrance of this mockery: as if they should say; The *Babylonians* desired of us songs of mirth when wee were in sadnesse, but wee had rather that our right hand had dried up, and our tongue had cleaved to the roose of our mouth, than we had pleated them in singing.

If I have done this, then let the enemy pursue my life, Psal. 7.4. It seemes here that *David* expressed the curse.

Here *David* expresses not the curse, but defends his innocency, desiring to be freed from his enemies: As if he

he should say; If I had done these things, then they had had just cause to pursue me; but seeing I am not guiltie of any such thing, but rather I may say, I have deserved well at their hands, therefore I desire the Lord that He would free me from them.

For modestie sometimes they suppress a thing.

When thou goest to the field, take a Padle with thee, Deu. 23.

15. The scripture suppresses what to doe in the field, for modestie, to wit, *to ease nature*.

This teacheth us that we should be loth to speake of filthie things, either naturall or sinfull. The Schoolemen when they speake of the sinne of *Sodome*, they call it *mutum peccatum*, a dumbe sinne, nor giving it the owne name.

When the Scripture expresses filthie actions, either naturall or sinfull, it expresses them in comely tearmes.

Iud. 3. 24. Ehud was covering his feet: that is, easing nature: for they had long coates which covered their feete when they eased nature. Targum. Ipse fecit necessitatem suam: He was doing his needs.

Hosea 8. A vessell in the which there is no delight: thus they call a chamber-pot, or a stoole of ease, for modestie.

So *2 Sam. 19. 24. Mephibosheth had not made his feete: that is, He had not washed them.* So him who had the running of the reines, or *gonorrhoea*, for modestie of speech, they said of him, *σωματικὸν ἢ παθεῖν*, that he suffered some bodily thing.

As they were modest in their speech, so in their practise and doings.

2 Sam. 25. 22. He shall not leave one to pisse against the wall: that is, He shall not leave a young boy: for such was the modestie of the men when they came to age, that they went aside where they might not bee seene; but the little children which were not ashamed stood up against the

Canon.

Distr.

Canon.

IIII.

εὐσχημονό.

Canon.

wall. It is not meant of a dogge here. *Targum* translates it, *filium intelligentem*, a child of understanding.

When they speake of adulterie and sinfull uncleanness, they expresse it also in modest tearmes.

* *Arara in te obscuro.*

If ye had not plowed with my Heifer, *Judg.* 14. 18. That is, If ye had not lyen with Dalila. So the Latines, *fundum alienum* arat; He tills another mans ground. So by grinding, *Iob.* 31. 10. Let my wife grinde to another. So *Gen.* 19. 31. And we have none to goe in to us after the way of all flesh; *via omnis carnis*, they call it modestly, lying with a woman.

Targum. Ruth 2 for modestie calleth membrum virile scilicet circumcisiōis. Vide. 7. precepta Noach & decem membra radicalia.

Stollen waters are sweete, *Prov.* 9. 17. that is, adulterie. They call adulterie and filthie lust, water; as Moab, of his fathers water. And the Latines, *Abstine ab aqua aliena*; Abstaine from another mans conduit: and it is called, *aqua furtiva*, stollen water.

* *Res pro pudendis*,
Esay 7. 20.
Deut. 28.

And it is to be marked, that such is the puritie of this holy tongue, that there is no proper name in it, by the which the sexe is distinguished, as in other languages: as the mans yard is onely called his nakednesse, his flesh, his feete, the haire of his feete, that is, of his privie parts: so the womans is called her fountaine, *Levit.* 15. 19. *Mark.* 5. 29. and her thigh, *Num.* 5. 27. and her cisterne, *Esay* 51 and her skirts, *Nahum.* 4.

Distr.

This teacheth us as we put honour upon our shamefull parts, 1 *Corinthians* Chap. 12. to the Spirit of God would have us to put comely tearmes upon uncomely things.

Canon.

In speaking of idolatrie and spirituall whoredome, the Scripture expresses it in plaine tearmes.

Ezech. 16. Thou hast spread thy legs under every greene tree.

Ezech. 23. *Fluxus equorum, fluxus tui*: Thy issue was the issue of an horse.

Ezech. 23. Thou covetedst the issue of an Asse.

This

This teacheth us, that idolatry is such a subtile thing, that we cannot take it up, as we doe bodily whoredome, therefore the Lord expresses it in plaine termes, that we may abhorre it the more.

When God would vilifie sinne and sinners, he speaks basely of them, with an holy kinde of taunt.

Num. 23. God shall destroy the *Sonnes of Sheth*: that is, the *Moabites*, who stood behinde *Balaams* backe, (as yee would say) the *sonnes of the buttocks*: and the Hebrewes say, they were so called, because they were onely begotten by the flesh; they were not the *children of the promise*, as the *Israelites*: or, the *sonnes of the buttocks*, that is, *loathsome excrements*, the Lord abhorred them as the very excrements.

They of *Eckron* called their God *Baalzebhab*, the God of *Sacrifice*; but God in disdain called him, * *Baalzebub*, the God of *flies*: and Christ in the New Testament, *Math. 9.34.* * *Baalzebub*, the God of *dung*.

They of *Moab* called their God, *Baalrogez*, the God of *thunder*; but, *Num. 25.8.* the Lord in scorne called him, *Baalpeor*, the God of *opening*, or of a * *cracke*: they called their God *Βροντεις*, the God of *thunder*; but the Lord called him *Baalmegeus*.

This teacheth us, in how great contempt wee should speake of idolatry.

The Mount *Oliver* was called, *2 King. 23.14.* המושח the *hill of spoile*: but because Idolatry was set up there, the Lord by an holy taunt playes upon the name of it, and calls it המושח the *hill of corruption*, So they played upon the name of *Epiphanes*, and called him *Epimanes*, *mad-man*, So they played upon the name of *Sardanapalus*, when he became effeminate, and they called him *Σαρδανωπαλιος*.

This teaches us that it is lawfull sometimes to give a quip or taunt to beastly sins or Idolaters.

Sometimes

Doctr.

Canon.

V.

σκληρασμας.

Hakumi.

* They would not call their owne God so basely.

* *Zebul* in the Syriack is called *Stercus*.

* *Crepitus*.

in *Scaliger in Elencho*.

Doctrine.

hammisheth.

hammisheth.

Doctrine.

* *οδινος*, est id quo viri sumus, virile.

Canon.
Εὐφρανῶντος.

Doctr.

V I.

περ μετὰ Χριστοῦ.

Canon.

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3.

Doctrina.

Object.

Ans.

Sometimes the Scripture expresse things by their contraries, especially in swearing.

1 King. 21. 13. *Naboth had blessed God: that is, cursed God.*

Iob, 2. 9. Blesse God and die; that is, curse God, So Ptolemaus Philopater, who killed his father. This kinde of speech differs from Ironia, for the contrary is knowne in their speeches by the sense; but in Ironia the contrary is knowne by the gesture.

This teacheth us that we should abhorre cursing.

Sometimes the Scripture speaks in the person of another, when it is meant of him that speaks.

I know a man who was taken up to the third heaven, 2 Cor. 12. 2. Paul will not say of himselfe, that hee was taken up to the third heaven.

1 Sam. 2. 27. *There came a man of God to Eli. Samuel will not say of him-selfe, that he the man of God, came to Eli; and yet it is holden generally, that it was Samuel who came to Eli.*

Iob. 13. 23. The Disciple who leaned on the bosome of Christ. Iohn will not say, that he himselfe leaned on the bosome of Christ for modesty.

This teacheth us that of Salomon, Prov. 27. 2. *Let another mans mouth praise thee, and not thine owne.* When Matthew speaks of the entertainement which hee gave to Christ in his owne house, *Math. 9. 10.* marke how sparingly he speaks of it. *That he came home and ate bread in Levies house:* but when Luke speaks of it, he sayes, *And Levi made a great feast to Christ, Luke 5. 27. 28. 29.*

But *Moyse* writes of himselfe, that *hee was the meekest man in the world? Num. 12. 3.*

Moyse durst not hold backe that commendation, more than he durst in other places not set downe his owne blemishes; to let them see, that it was not his owne particular that moved him here, but the glory of God.

Secondly,

Secondly, the Scripture taxes another man in the person of him that speaketh.

1 Cor. 4. 6 Paul in his owne person, and in the person of Apollos, findes fault with the schismaticall and false Teachers in Corinth.

This teacheth us that there is great wisdom required in reproving.

The Scriptures speakes something in passion.

וְאַתָּה תְּדַבֵּר עִלְאֵנוּ *Tu autem loquitor ad nos, Speake thou to us: Dent. 5. 27.* These are the words of the people speaking in perturbation.

And if וְאַתָּה תְּדַבֵּר עִלְאֵנוּ *thou deale thus with me, kill me I pray thee, Num. 11. 15.*

These are the words which Moyses speakes to God in the foeminine gender, being troubled in minde.

This teacheth us, that a man in perturbation is not fit to serve God.

The Scripture sometimes teacheth us by hyperbolike and exceeding speeches, either in excesse, or in defect.

In excesse: *If all that Christ had done were written, the world would not containe it, Ioh. 21. So. The men of Benjamin could hit at an haire, Iudg. 20. 16.*

In defect: *I am a worme and not a man, Psal. 22.*

This teacheth us, that there is a naturall infidelity in man, to misbeleeve, which makes the Lord to use such excessive speeches.

They speake lesse and understand more.

The father of the foolish reioyceth not: *Prov. 17. 21.* that is, he is very sad.

It is not good to accept persons in iudgement; *Prov. 24. 23.* that is, it is very evill.

He will not hold him guiltlesse who takes his name in vaine: *Exod. 20. 7.* that is, he will certainly punish him,

It shall not be remitted in this life, nor in the life to come: *Math. 12. 32.* that is, it shall be certainly punished.

This

Canon.

Doctrine.

Canon.

VII.

Παδικηδε.
Vest tedabher alenu.

Doctrine.

Canon.

VIII.

ὑπερβολικὰς

Doctrine.

Canon.

IX.

κατὰ μέτρον.

I

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3.

4

Doctrinē.

Canon.
X.

This teacheth us, that we should bridle our affections, and moderately utter our passions.

Sometimes the Scripture teacheth us διαφορικῶς, by distinction.

It puts a difference betwixt the revelation of God to those who were not Prophets, and those who were the Prophets of God. When it speaks of the first sort, it sayes, *And the Lord came to Laban: And the Lord came to Abimelech: And the Lord came to Balaam.* But when it speaks of the second sort, it sayes, *The word of the Lord came to them: Thus saith the Lord: The hand of the Lord was upon them.*

Doctrinē.

Canon.
XI.

Hence the Iewes gather, that Balaam had lost the gift of Prophecy now, and was onely a Divinor: (So the Scripture calls him, *Ios. 13: And they killed Balaam, the son of Peor, the divinor*) and they apply this Proverbe to him; *Camelus, cornua querens, aures amisit, The Camel seeking hornes, lost her eares:* that is, Balaam seeking preferment, lost the gift of Prophecy.

Sometimes the Scripture speaks as the people conceive of a thing, κατὰ δοξάν ἡμῶν.

Gen. 3. The Scripture calls the *Angels, Cherubims*; because the people were most acquainted with Cherubims in the Tabernacle.

1 King. 10. 18. *And Salomon made a throne of teeth.* The Scripture calls the hornes of the Elephant, teeth; because they seeme so to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua resupinata*, as * *Varra* calls them, and grow not straight up as the hornes of other beasts: they serve the Elephant for the same use that hornes doe to other beasts. And as the Hart casts his hornes every third yeare; so doe they their hornes every tenth yeare, and hide them in the ground: therefore *Ezec. 23.* they are called *Filij egressuum*, because men tread upon them when they are hidden in the ground;

* Quos multi dentes veniunt cornua resupinata.

ground; this is the most excellent Ivory.

Marke; 1. 32. *And the Sunne was dipping*: because to those who dwell about the Sea-side, the Sunne seemes to dip in the Sea when it goes downe; therefore the holy Ghost useth this phrase.

This should teach Preachers to submit themselves to the capacity of their hearers, and to speake to them as they can conceive. There is a Proverbe in the Talmud, *That it is easier for an Elephant to goe through a needles eye*: which Christ repeates thus, *It is easier for a Camel to goe through a needles eye*: Why? because the people of God in Iudea, were more acquainted with Camels than Elephants.

Sometimes the Scripture teacheth us, περιρρηγνύς.

Psal. 139. 15. *How wonderfully hast thou fashioned me below in the neather parts of the earth*: that is, *How am I conceived*: So Ephes. 4. Christ is sayd to come downe into the lower parts of the earth: that is, into the wombe of the Virgin Mary.

This teacheth us the great humiliation of the Lord, and his exinanition, how he came downe from the place of glory, into darke places, darke as the bowels of the earth.

The Scripture sometimes teacheth us, per ἐδοκίμασεν, προσωποποιῶν, and ἐδολοποιῶν.

Per ἐδοκίμασεν, when the Scriptures bring in the Lord sitting upon a throne, as a King: 1 King 21. 1 *I saw the Lord sitting upon a throne.*

This teacheth us our great infirmity, that wee cannot conceive the Lord, but by things that wee are acquainted with.

Per προσωποποιῶν, when the Lord is brought in, speaking to things without life: *Hic tum persona tum res finguntur*: as in the former, *Non persona sed mores*. O earth, earth, earth, *heare the Word of the Lord.*

This teacheth us our great stupidity, that the senselesse creatures will sooner heare than man.

Doctr.

Canon.

XII.

Doctr.

Canon.

XIII.

Doctr.

XIII.

Doctr.

XV.

Doctrine.

Canon.

Ieshurun (our) est dimi-
nuti.

Doctrine.

* Nebushtan.

Doctr.

Canon.

Conf.

Illust.

Per ἐιδωλοποιῶν, when the Scriptures bring in the dead speaking, as *Lazarus*, and the rich Glutton.

This teacheth us our great infidelity, that we will not beleve the Scripture of God, but would have some come from the dead to teach us.

Sometimes the Scriptures by a diminutive word, expresse great love and affection.

Let me die the death of the little righteous ones, Num. 23.

This teacheth us how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes, *Deut. 34. 5. Moses died Lepi Iehova, ados Iehova, At the mouth of the Lord.* The Chaldee Paraphrast paraphraseth it, *Ad osculum oris Iehova: At a kisse of the mouth of God.* So that death to the righteous, is a kisse of the mouth of God.

Sometimes it speakes disdainfully of a thing: *And Ezekiah brake that * little peece of Brasse*; 2 King. 18. 4. which was that huge brazen Serpent that was set up in the wilderness.

This teacheth us how basely we should thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an Idoll, a little peece of wood.

CHAP. IIII.

Of the morall Instructions gathered from the Morall Law.

 D taught his people their duties, by Precepts and examples.

By Precepts which are contained in his Law.

The morall Law hath sundry properties which no other Law hath.

First, it is a royall Law, *Iam*, 2. 8. because al were bound to walke in it. Some Ceremonies of the Ceremonial Law of the Iewes, *Exod. 12. 15.* obliged all the Iewes at some times; as none might eate leaven at the passeover: some
of

of the Ceremonies obliged some of the Iewes at al times, as no Nazarite to drinke wine : *Num. 6. 3.* some of the Ceremonies obliged all the Iewes at al times; as no Iew in no place might eat swines flesh, *Levis. 11. 7.* but they never obliged the Gentiles.

The iudiciall Law onely obliged the Iewes in Iudea; *Deut. 10. 9.* No Levite might have a possession in Israel : yet *Act. 4. 36.* a Levite of Cyprus sold his possession, and laid it down at the feet of the Apostles; this Levite dwelling in Cyprus, might have a possession, although not in Iudea.

The iudiciall Law belonged onely to the people in Iudea, therefore *Caroloſtadius*, who urged the Iudiciall Law to be observed in all Countries, did as those who would have one shoote to serve all sorts of feete: So the Iewes were to blame, who urged the observation of the Ceremoniall Law to the Gentiles.

It is a spirituall Law, it reaches to the internall finnes, as well as to the externall. *Math. 5. 28.*

It condemnes not onely *passiones*, but, *propassiones* : That is, *subitos animi motus*, sed non diuturnos, suddaine motions in the minde, but not continuing. As the Sunne shining lets us see the little atomes or moats, which are the least things that we can discern: so the bright Law of God lets us see the smallest things to be sinne even before they come to consent. If a man had smitten out his neighbours tooth, or his eye, the Iudiciall Law required no more of him but this, that his tooth should be smitten out againe; but it took order with the internall hatred of the heart.

This puts a difference betweene this and all other Lawes. The Civilian sayes, *Cogitationis pœnam in nostro foro nema luat*; Let no man be punished in our Iury for a cogitation. A man may be a good Citizen, who is not a good man in the Civill common-wealth: but not so in

Doctr.

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II.

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Doctr.

in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisees could not conceive that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matthew 5.* And *Iosephus* seemes to be a Pharisee in this point, ° finding fault with the sentence of *Polybius*, who said, that *Antiochus* perished miserably, because hee thought to have robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserved such a punishment, not because hee would have done it, but if he had done it.

o *Ioseph.*
p *Polyb.*

2. This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne, *Mat. 5. Rom. 7.*

1.

From the least to the greatest, *Ye shall not revenge, Lev. 19. 18.* All sort of revenge is here condemned: First, the Pharisees revenge, *tooth for tooth, and eye for eye, Mat. 5:* Secondly, *Cains* revenge, *seven for one, Gen. 4.* Thirdly, *Lamechs* revenge, *seventy for one, Gen. 4.* Fourthly, *Sampsons* revenge, *three thousand for one, Iudg. 16, 28, Now let me be revenged for one of mine eyes, and he killed three thousand.*

2:

The antecedents and consequents of sinne.

The occasions or antecedents of sinne, *Jacob, Gen. 35, 4,* must bury the eare rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their forceries, they burnt their Bookes.

The consequents of sinne: *Ye shall not revenge, neither remember. Levit. 19. 18.* Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not have them to revenge, so he will not have them to remember. The Hebrewes illustrate this by this example: *Reuben* sent to borrow of *Simeon* a hatcher; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if hee refuse it, it is *ultio*; but if hee say, loe here it is, I will not doe to him, as hee did

Talm. Babyl'ov.

did to me, when he refused me his hatchet the last day, it is *retentio*, although it be not *ultio*. *Ier. 3.5. Servare* is put for * *servare itam*.

There is nothing that we keepe so well in minde, as injuries.

The Morall Law is perpetuall : * the Ceremoniall Law was kept but onely till the time of correction, and lasted but onely the time of the infancie of the Iewes : but the Morall Law is perpetuall.

If the Morall Law be perpetuall, how is it that God hath given a dispensation to some to breake these commands ?

Scotus markes well, that the Law standing in force, it implies a contradiction to dispense with it : but by dispensation, he understands onely the revocation of it for such a time, to such a person.

The * Law of Nature (saith he) is taken two manner of wayes ; strictly, and largely : Strictly, which by necessarie and evident consequences are concluded : Largely, which inferres not a necessarie and evident consequence as the first.

Of the first he gives an Example, *The whole is more than the part*, therefore a house is more than any part of it : this consequence followes in the strictest signification : so good is to be embraced, therefore evil is to be shunned.

Of the second he gives this Example, *We ought to live peaceably with others in the Common-wealth*. Of this principle, it will not follow necessarily, therefore *possessions are to be divided, or not to be divided* : for both may stand, if the Common-wealth were well constitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth ; but because people are much given to selfe-love therefore division of goods is a good meane, to make the people live peaceably together.

S

So

* *μνηστικα*, the contrary is *εμνηστικα*.

Doctrinc.

* *Abrogare legem* ; derogare : & obrogare.

Quest.

This is to mitigate the extremitie of the Law.

Ans.

g *Scotus*.

So (saith hee) this conclusion, followes necessarily in the strictest signification, *God is to be worshipped, therefore, we cannot worship an Idoll.* But this followes not in the strictest signification, neither hath it *intrinsecam connexionem*; *God is to be loved, therefore man is to be loved*: there is onely a conformity betwixt these two,

Quest.

Is it not sinne to kill thy neighbour?

Scotus answers, this sinne comes by revelation of a new Law by God himselfe; so the precepts of the second Table are so neere unto the first principles, that they are called the Law of Nature in the largest sense; and Reason teacheth all men to keepe the same, as neere unto the first Principles.

The Precepts of the first Table cannot be dispensed with, without a staine of his owne holynesse, for they are the Principles of nature in the strictest sense. God cannot dispense that a man should hate him, *sine intrinseca repugnantia*; so, that one should worship an Idoll.

The Precepts of the second Table, flow not from him necessarily, as his iustice and holynesse; but freely he wills or not wills the same, without any staine of his holynesse. *God is to be beloved, therefore, A man may not marry his Brothers wife*, this conclusion will not follow necessarily in the strictest signification.

Quest.

But did not God dispense with the Israelites, when he bad them borrow the Egyptians Jewels? *Scotus* answers, that there was not a dispensation here from the eighth Commandement; but only a revocation to them for that time, and in such a case, they being oppressed so long, and their wages kept from them, the Lord takes these Jewels and gives them for their wages.

Obiect.

But it is said of the Ceremonies, that they shall endure for ever?

1. There

1. There is *Proprie aeternum*, as God. 2. *Aeternum ex hypothesi*; as Adams body had endured for ever if had not fallen. 3. *Valore aeternum*, as Christs sacrifice. 4. *Typicè aeternum*, as that which was a Type of eternall thing, *Exod. 12. I shall give you Canaan for a possession for ever*: because it was a Type of the eternall inheritance. 5. *Catachresticè aeternum*, that which endured long, was saide to be eternall, as *Gen. 17. Circumcision is said to be a covenant for ever*, that is, for a long time, till the coming of Christ. The continuance of the Ceremonies, is of this last sort.

Answ.

After the death of Christ, first, the Church used Ceremonies, *non propter se, sed propter aliud, not for themselves, but for another end*: as when Paul shaved his head in *Cenchrea, Act. 18. 18.* He did not shave his head as the Law of the Nazarites required; for he should have gone then to *Ierusalem*, and there to have shaven his head, and to have cast the hayre of his head under the Altar, and burnt it there: *Numb. 6. 18.* but he did it onely here for bearing with the weake Jewes, which he could not have done, if the Law had beene in vigour. Secondly, They kept these Ceremonies after the death of Christ, at *Ierusalem*, but not at *Antioch*: Paul findes fault with Peter for Iudaizing there. Thirdly, They kept them onely among the Jewes till the destruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to sacrifice after the death of Christ; but used onely some of these meaner Ceremonies, not for themselves, but for another end.

The Ceremonies were appointed for the Jewes untill the time of correction, and their infancy: therefore those who would apply them now to the Church, when shee is come to maturity of age, distinguish not the times aright: *Augustine* hath a very fit similitude

Doctrine.

1 Epist. 5. ad Marcell.
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to this purpose; hee^r telles of a diseased Youth, who came to that notable Physitian *Vindecianus*, who gave him a medicine fit for his age and cured him: but long after, the man fell into the same disease againe, and he applyes the same receipt which he had used before in his youth, which had almost killed him: hee coming to the Physitian, said unto him, that he marvelled why hee would give him such Physicke which would hurt him? The Physitian demands of him when hee gave him that Receipt? he answers, when he was a youth, and withall shewed him that then it cured him, which was now likely to kill him: the Physitian replied, that the Physicke was not good, because it was not taken at his command, and that which was wholesome to him being a youth, was now deadly to him being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandment of God) but now they are deadly, when we are become men in Christ.

4.

The 70. of the Indigent

The Morall Law is equitable, it gives every man his owne, it requires a further dutie also that the use of our goods should helpe the poore in their necessitie: *Prov. 3. 27. With-hold not thy goods from the owner*: the poore are called *Bagnale tobh, Lords of thy goods*. There is a double right: *Ius proprietatis, & ius charitatis, the right of proprietie, and the right of charitie; ius charitatis*, that belongs to the poore, *ius proprietatis*, belongs to the owner. *Iure charitatis*, so much as may refresh the poore in his necessitie, belongs to him, although the proprietie be not his.

The Lord appointed in his Law, *Deut. 23. 24.* that a man when he came into a Vineyard, might eate as many of the Grapes as he pleased, this is *ius charitatis*; but he might carry none away with him, this is *ius proprietatis*. So, the Disciples travelling through the fields upon

on

on the Sabbath, pull the eares of Corne when they were hungry, this was *ius charitatis*; but they put not in their sickle to cut downe the Corne, and carry it away, because they had not *ius proprietatis*, of the owner.

This condemnes those vile niggards, like *Nabal*, who know no right, but *ius proprietatis*; so it condemnes the Anabaptists, who take away *ius proprietatis*, and turne all into *ius charitatis*.

All the Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for necessitie; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

God taught his people by temporary Precepts, by personall Precepts, by Precepts of tryall, and Precepts of conviction: the Morrall Law is all Precepts of obedience.

Temporary Precepts, were such Precepts as lasted but for a short time.

When Christ sent his Disciples in their first expedition, he forbids them to take with them a staffe, or weapon of defence, *Luke. 9.*

Anabaptists gather hence, that it is not lawfull for a Christian to use any defensive weapon; but they conclude here from a temporary Precept as if it were morall.

A Personall Precept binds onely the person to whom it is directed; Christ sayes to the young man, *Sell all, and follow me. Mat. 19. 21.*

The Papists gather hence, that such as would be perfect, should take upon them the estate of Povertie, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Precepts of tryall, are those Precepts which God gave

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gave to some, onely to try them; but not which hee would have them to performe.

When God bade *Abraham* offer his sonne *Isaack* in a burnt offering, *Gen. 22. 1.* it was but a precept of tryall, as the event sheweth; for God would not have him to performe it.

When Christ bad his Disciples give the people meate to eat, *Luk. 9.* it was but a Precept of tryall, for hee knew well enough that they had no meate to give them.

When *Salomon* called for a sword, to cut the Child in two, *1 King. 3. 24.* it was but a precept of tryall.

Doctr.

If a Magistrate from this should conclude, that it were lawfull for him so to doe; then hee should take a Precept of tryall for a precept morall, and of obedience.

Canon
IIII.

Precepts of conviction are those Precepts, which the Lord gives to wicked men, to make them the more inexcusable.

God sayes to *Pharaoh*, *Let the people goe: Exod. 8. 1.* hee knew well enough that *Pharaoh* would not let the people goe: why bad he him then let him goe? to make *Pharaoh* the more inexcusable.

Doctrine.

Those who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are mistaken: for the one was a Precept of conviction.

Quest.

When God speakes to an unregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or the precept of conviction.

Answer.

If the man be appointed to salvation, to him it is a Precept of obedience; for at the selfe-same time when God bids him repent, he gives him grace to repent.

When *Lazarus* was lying dead in the grave, Christ bids

bids him come out, at the selfe-same time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and gives him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for destruction, it is a precept of tryall and conviction to him.

CHAP. V.

How the Scriptures teach us by Examples.



AN Argument from Examples doth then necessarily conclude, when wee prove one particular by another, by way of similitude, which is common *Toti generi*, to the whole kind, under which both are comprehended.

To strengthen the godly in hope of their deliverance out of affliction, 2 Pet. 2. 9. Peter sets downe first *genus*, (God will deliver his owne, and preserve the wicked to destruction) this he proves, why? because it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

By outward things, good or bad, we cannot know the favour of God: Eccles. 9. 2. that is *genus*, (All things befall alike to the iust, and the sinner: to the cleane, and to the uncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and he who feareth the Oath.

The Hebrewes give example of these. 1. To the iust, and to the sinner: Exod. 9. 2 King. 20. as to the Egyptians & Hezekias, for both of them had the Plague. 1 King 16. So David gathered the materials to build the Temple, and Nebuchadnezar burnt the Temple; 1 Chro. 29. yet both of them reigned forty yeares.

2. To the cleane and to the polluted: as to the Spyes and to Moses; Num. 14. for Moses stood for the defence

Canon.

T a'm. lib. Musar.

of the good Land, and the Spyes raised an evill report upon the Land, yet both of them dyed in the Wildernesse.

3. To him who sacrificeth, and him who sacrificeth not: as *Iofias* restored the worship of God, and *Achab* polluted the worship of God; 2 King. 23. 2 King. 25. yet both of them dyed in the battell.

4. To him who sweareth, and him who feareth the Oath: *Sampson* was religious in his Oath, *Iudg* 16. 21. *Zedechiab* broke his Oath, 1 King. 25. 4. yet both of their eyes were pulled out of their heads: here the *genus* agrees to all.

Canon.

If the matter be proved by many Examples, and the *genus* agree not to all; then the conclusion is not good.

No Church-man should marry; why? because *Paul*, *Athanasius*, *Jerome*, and *Ambrose* were not married: this *genus* agrees not to all Church men; for wee can shew moe who have beene married, as *Peter*, *Philip* the Evangelist, *Spiridion* Bishop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Bishop of *Ephesus*, who testifies that he was the eight, lineally succeeding at *Ephesus*, one after another.

Canon.

The Examples of Gods mercy and his justice hold ever.

Abraham was justified by faith, *Rom.* 4. Therefore all the faithfull are justified by faith. So in the examples of his justice, *Luke* 17. 32. Remember *Lots* wife. 1. Cor. 10. These are Examples for us.

And the Hebrewes have a saying; *Quod accidit patribus, est signum filiis*; The thing that fell out to the Fathers, is a signe to the Sonnes.

Canon.

If the Examples bee of the most notable men, then they have the greater force to inferre the conclusion.

If *Noah*, *Daniel*, and *Iob*, would intercede for this people; yet would I not heare them, *Ezech.* 14. why makes he choyce of these three? The Hebrewes answer, that he makes choyce

choyce of them, because every one of them saw three Worlds. *Noah* saw the first World, the destroyed World, and the renewed World. *Iob* saw himselfe flourishing, himselfe in a miserable estate, and all taken from him, and himselfe restored unto a flourishing estate againe. So *Daniel* saw the first Temple, the destroyed Temple, and (as they hold) the second Temple.

We are to follow Christ onely in his morall and Theologicall vertues.

Be yee followers of me as I am of Christ. 1 Cor. 11.1.

Christs workes are either, *Miraculosa*, *Admiranda*, vel *Exemplaria*: Marvellous, Wonderfull, or Exemplary. *Miraculosa*, as his fasting forty dayes, *Matth 4.* hee is not to be followed in this: *Admiranda*; as when of rich hee became poore for us: therefore men should renounce all; and professe voluntary Poverty; he is not to be followed in this. Hee washed his Disciples feete; wee are not bound to follow him in this, because it was *admirandum* in him. But wee should follow him onely in *exemplaribus*, as his meekenesse, humility, and such.

In following Examples, we must marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it.

How they did it. The Apostles healing the sicke, layd oyntment upon them; therefore the Priests now may give *Extreame unction*, it followes not; for they consider not what sort of oyle this was that they laid upon the sicke, and how they cured them: it was miraculous oyle, *ad sanationem*, for healing, *Iam. 5. 14.* The Fathers used it afterward, *ad imitationem*, for imitation; the Papists, *ad viaticum*, for a journey. The first was *sanctum*, the second is *non necessarium*, the third was *profanum*.

Elias by extraordinary Calling, called for fire from Heaven,

Canon.

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Canon.

I.

Heaven, and burnt the Captaines, therefore the Disciples may call for fire from heaven to burnt the Samaritans, *Luk. 9. 55.* it followes not, because they had not that same spirit.

The Apostles in choosing *Matthias* cast Lots, *Act. 1. 26* therefore a Minister now is to be chosen by Lot, it followeth not: why? because the Apostles were immediately called of God, and a Lot being immediately directed by God, he was immediately chosen by him. But a Minister is mediately called by the Church, *Act. 14. 23.* therefore the rules of the Apostle are to be followed in choosing of him. *Zeno*, the Emperour tempted God in this cause, laying a paper upon the Altar, that God might write in the paper the name of him whom he would have Bishop of *Constantinople*: *Flavias* corrupting the Sexton of the Church, caused write in his owne name, and so he was made Bishop of *Constantinople*: *Ecclesiastica munera non debent forte conferri*, Church affaires ought not to be guided by Lot.

u *Nicephor. Eccles. Hist.*

Ehud killed *Gneglon*: *Judg. 3. 20.* therefore a Fryer may kill a Prince; this conclusion is execrable: they therefore distinguish not the diverse sorts of Revenge; which is, 1. either divine, as when *Phineas* killed *Cosbi*, this was publica extraordinaria, publique extraordinary. 2. Ordinaria publica, ordinarily publique, by the Magistrate. 3. Privata coacta, cum quis vim vi repellit, Privately compelled, when one repells violence by violence: this is called inculpara tutela, an inculpable defence. 4. Temeraria & illicita, rash and unlawfull.

The woman of *Tekoab* said to *David*, Remember the Law of the Lord: One of her sonnes had killid the other in the field: 2 *Sam. 14.* (that was inculpara tutela) in defence of himselfe; and so shee wills *David* to remember the Law of the Lord. 2 *Sam. 14. 12.* In this case a man in his owne defence, is a Magistrate.

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The Magistrate shall pull forth tooth for tooth, it was not well concluded by the Pharisees, *Mat. 5.* that it was lawfull for every private man so to doe, they confound here *ordinatam publicam*, and *illicitam*.

When they did it.

David in time of necessity eate the Shew-bread, *1 Sam. 21.6.* which otherwise he could not have done; neither would the Priests have given it unto him, but in his necessity,

The Apostles (*Act. 24.18*) kept the Ceremonies after the death of Christ, for an *interim*, and a time, untill the union should be made up betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them.

So long as the Temple of Ierusalem stood, they were bound to pray with their faces towards it; *1 Kin. 8.48.* but it will not follow now, that the Iewes should turne their faces towards the place of the Temple now when they pray.

Samuel built an Altar at *Ramah*, and offered upon it, *1 Sam. 7.* It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, and the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was unlawfull altogether; therefore the Kings of Iuda are blamed when they destroyed not the high places. *Prudentius* called the Arke at this time *Circumvaga*, before it was established at *Ierusalem*.

Where they did it.

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles resorted.

why they did it.

Christ wrought no miracles in *Nazareth*, *Luk. 4.26.* because

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cause he had no Calling to worke any there; as *Elias* wrought no miracles in *Israel* but to the widdow of *Sarepta*: *Luk. 4. 26.* so *Elizeus* to the Shunamite, because he had onely a Calling to worke there.

Canon.

Ilust.

The finnes of the Saints are not to be followed.

Rockes are set downe in a Mappe, that the Saylor may shunne them, and not runne their Shippes against them.

Lots wife (sayes *Augustine*) was turned into a Pillar of Salt, *Vt condiret te suo exemplo, that shee might season thee not to doe the like.*

Canon.

If the fact be approved *in tanto, sed non in toto, in so farre but not in the whole*; it is not to be made an Example of imitation.

Exod. 4. 25. *Zipporah* circumcised her Childe, so the Angel left off to kill *Moyse*; therefore a Midwife may Baptize a Childe; this followes not. The Angell ceased to trouble *Moyse* because his sonne was circumcised, and not because he was circumcised by a woman.

After that the Samaritans worshipped the true God with their Idolls, the Lyons hurt them no more; *1 King. 17. 3.* the Lyons ceased to hurt them, why? because they worshipped the true God; and not, because they worshipped the true God and their Idols: This obedience of *Zipporah* did not simply please God, but in part, as *Achabs* obedience. *1 King. 21. 29.*

Canon.

Apish imitation of the Saints is ridiculous.

The Israelites compassed the walles of *Iericho* sixe dayes, *Ios. 6.*; but upon the seaventh day they compassed the Wall seaven times: * therefore the Jewes in the feast of the Tabernacles compassed the Altar sixe dayes, every day once; but in the seaventh day they compassed it seaven times: this was ridiculous; for it was in corrupt time.

* *Talmud lib. Tehillim.*

Mark. 7. 33.

Christ put his fingers into the eares of the deafe, and said,

said *Epphata*, *Be thou opened*, therefore a Priest may doe the like when a child is baptized; this is ridiculous.

What if the example be neither approved nor disapproved in Scripture, What shall we doe?

If they be done by men whose faith is approved, and against whom no exception can be taken, such are set downe for imitation, and have the force of a generall rule.

Quest.

Ans.

CHAP. VI.

Of gathering Doctrine from the externall meanes.



When the marginall reading is put for the line reading, we cannot gather any instruction from that.

From wrong Analogy or Collation of Scripture with Scripture, wrong Doctrine is gathered.

Canon.

Canon.

1 King. 4. 30. Salomon was wiser than all those of the East.
Esay 2. 26. Thou art full of the manners of the East. The Jewes gathered from the Collation, that Salomon was skilfull in Magicke.

Behold the Elephant which I have made with thee, who eats hay as the Oxe, Job 40. 10. He calls the Elephant *Behemoth*, as if hee were many beasts, in the Plural number: but *Behemoth*, *Psal. 50.* signifies the beasts of the field. *2 Esdras 6. 49.* the Apocryph writer, conferring these two places inequally, makes up a fable, that God made two creatures, *Behemoth* and *Leviathan*; and thence separated the one from the other, because the water could not containe both, and he put *Behemoth* upon the earth, which was dryed the third day, that hee might dwell upon a thousand mountaines, because it is written, *Psal. 50. 10. Behemoth in montibus mille:* taking *Behemoth*

r Buxtorf. de Synag.
Ludae.

moth in *Iob*, and in the *Psalme* 50. after one manner.

Secondly, he goes forwards in his fable, * Because these two, *Leviathan* and *Behemoth*, are joyned together, *Psal.* 104. 26. he thought that *Behemoth* was also a Fish as *Leviathan*; but because there was not space enough for them both in the Sea, he put him upon the mountains, and gave *Leviathan* the seventh part of the waters, and kept her to be meat to whom he would, and where he would: He sayes that shee is kept in *devorationem*, *passive*, that she may be meat. For this is the fable of the Iewes, that the Lord killed one of those great Whales which he made, and salted her with salt, that she might be kept to be meate for the just in the life to come. *Morna Plessé* compares them to little Children, who in their tales can goe no higher than to meate and drinke, and sweet dainties; and they thinke that there is no other pleasure in heaven, but of such things. Thus you see what it is to compare places unequally.

Canon.

From wrong translation false doctrine is gathered.

Love thy neighbour as thy selfe: The Pharises translate it, *him who was a friend only*: Hence they gathered that they might hate their enemies: but the Apostle, *Rom.* 12. translates it, *thou shalt love thy neighbour*, τὸν ἐγγον, that is, any man whatsoever he is.

The Lord swore by the excellencie of *Jacob*, *Amos* 6. 8. that is, by himselfe; but the Pharises interpret the place, that hee swore by the Temple, which was his excellency: Hence they gathered, that it was lawfull to sweare by the Temple, *Matth.* 23. 16.

This is *Ana*, who found out *hayamim*, Mules in the Wildernesse, *Gen.* 36. 24. *Iamim* signifies also Waters. Because the translation of this place was hard, some translating it Mules, and some Water; the Heathen made a notable lye upon the Iewes, when *Moses* was feeding Asses in the Wildernesse; because the Asses or Mules seeking

יממ
יממ
Aqua. Mula,

seeking drinke, found out water unto them, therefore they worshipped the golden head of an Asse. * Afterward the Romans in like hatred against the Christians called them *Asinarios*, in detestation of Christ, whom they called not $\chi\rho\iota\varsigma\omicron\varsigma$, but $\chi\rho\iota\varsigma\sigma\omicron\varsigma$, and they painted Christ having Asses eares, one of his feete * not cloven, carrying a Booke, and agowne upon him, and this superscription about his head, *Deus Christianorum* $\delta\epsilon\omicron\varsigma\chi\rho\iota\varsigma\tau\omicron$; which picture and inscription when *Tertullian* did reade, hee could scarce refraine from laughter.

Bellarmine following the vulgar translation, and not the Originall, *Abraham surrexit ab officio funeris*; *Abraham rose from the office of his dead*, Gen. 23. gathereth hence Purgatory. Because this word *officium*, was taken amongst the Christians, for doing offices to the dead, he gathered, that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the sense of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the propriety of the speech; from the morall Law; from the examples of those that are registred in the Scripture; and from the externall meanes, spoken of in the first Booke. From those five, necessarily all doctrine is gathered: and must be knowne immediately after the true knowledge of the sense of the Scripture.

*Plutarch. Sympos. lib. 4.
cap. 5. Cornelius Tacitus lib. 5.
a Tertull. in Apolog.
Petrus Crinitus, cap. 9.*

Inungu'atus.

THE



THE THIRD BOOKE.

*Of the confirmation, illustration, application, and the
blessing of Doctrine.*

CHAP. I.

Of the Confirmation of Doctrine.

Canon.

Illustr.

b Otigen.



IN confirmation of Doctrine the man of God must labour to conceale Art.
b As *Moses* comming from the Mount, put a veyle upon his face, when his face did shine, that the people might not see it: *Exod. 34, 33.* so should the Preacher obscure the shining of humane learning, *lest the Crosse of Christ be made of none effect, 1 Cor, 1. 17.* that is, lest the conversion of men be ascribed rather to humane eloquence, than to the power of Christ; and that the same be not saide of the Gospell, which *Alexander* said of *Achilles*; who counted him happy that he had *Homer* to describe his praise; Therefore our Lord made choice of Fisher-men.

Canon.

No testimony taken from Apocryph Bookes, can serve for confirmation of Doctrine, for their testimony is but humane.

If

If I testifie of my selfe, my testimonie is not true: Iohn. 5. 31.
That is, I being but a man as ye take me, and should
testifie of my selfe, my testimony were not true.

The facts of the *Machabees* are cited by the Apostle:
Heb. 11. 33. and *Ben Syrach* hath a Proverbe, *Quantulus*
ignis, quantam materiam accendit; The more the fire is, the
more matter it burnes; and is used by the Apostle *James*?

When the Apostles citie their testimonies, they
make them authentique Scriptures, which wee cannot
doe.

Wee are not to cite the Fathers as witnesses in mat-
ters divine, unlesse their speeches may be warranted out
of Gods word.

The Spirit of God prefers the knowledge of the
latter Divines to their knowledge, for they are brought
in by *Iohn. Revel. 15. 16.* *With their girdle about their paps,*
as Christ, *Revel. 1. 13.* is girded; but before, in the first
age of the Church, they are brought in with their gir-
dle about their middle, not comming so neere to that
state of knowledge and perfection which is in Christ, as
the latter Writers who lived after them.

All the time that the Fathers lived, the Chrystall Sea
was turned into blood, for then a mountaine was cast
into the Sea by Patriarkship, erected in the Church;
but in the latter times it is Chrystalline, *Revel. 15.* In
the dayes of *Constantine*, the Sunne was black as Sack-
cloath, and the Moone turned into blood: Christ is ne-
ver said to come downe, as in the reformed time: now
he comes downe with the Rainebow about his head,
which is a signe of faire weather: it was clouded in the
dayes of the later Fathers.

In reasoning against Papists, the Fathers testimonies
are of singular use.

That their owne children may be their Iudges, (Mat. 12. 27.
as Christ speakes) because they trust so to them.

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In

Confir.

Object.

Answ.

Canon.

Illust.

1

2.

Canon.

Canon.

In matters of fact their testimony is no demonstrative prooffe.

Eusebius testifies, that the Monks lived in *Alexandria*; in the time of *Marke* the Evangelist: but *Eusebius* was mistaken here, as all our Divines testifie.

In a testimony of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Divines many of them by sound reasons improve it.

Canon.

The testimonies of many of the Fathers are not to be beleaved for them, but against them.

Illust.

c *Clemens Anacletus*.

Nemini credendum est in causa sua: None is to be beleaved in his owne cause. *Clemens Anacletus* sayes, c Suppose their writs were true, yet they make nothing for the Popes. *Iohn 5*. If I testifie of my selfe, my testimonie is not true. *Idem non erit testis & reus*: One cannot be a witnesse, and be guiltie.

Canon.

The testimonies of the Popes, if they make any thing for us, are good against themselves.

Canon.

Cuilibet testi adversus se testimonium ferenti credendum: Every witnesse bringing a testimonie against himselfe is to be beleaved.

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Crees*.

Canon.

The Fathers write sometimes *ἀνταρρισμὸς*, and not *δογματικὸς*: they are more to be credited in the second, than in the first.

Illust.

d *Basilins*, E. 18. 54.

d *Basil* said that the Father and the Sonne were not *ὑποκρίτες*: When *Gregorie Neocæsariensis* objected this to him, he answered that he said it not *δογματικὸς*, but *ἐριστικὸς*.

c *Peronius*.

c *Peronius* the Cardinall sets down two Rules, to try whether the testimonie of the Fathers is to be admitted.

The first is, that wee must hold them for a sufficient consent,

consent, to whom the most famous of every Nation consent in affirming a thing, and none have opposed themselves to those, who are holden to be Orthodoxe.

The second, when the^e Fathers speake not this as Doctors or Teachers, when they say this or that is to be done, but when as witnesses, they say, that such a thing is to be beleaved, which the Catholique Church does or beleeves.

But how shall we know that the rest of the Fathers disagree not? for many of their Bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that we must walke in; for then we shall be killed with thirst, as those who went to Tema expecting water, *Iob. 6.*

Thou shalt not consent in the iudgement of many to goe out of the way, Exod. 23. 2.

Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

If we shall consider the manner of their disputations, or the pietie which is showne in their writs.

They erre in their disputations, three manner of wayes: First in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation.

Their questions for the most, are either superstitious, idle, or curious, as the most of their hypotheticall propositions.

The words which they use, are barbarous, improper, obscure, and out of use.

Thirdly, the manner of their disputations: Oftentimes they dispute, *Ex alienis principijs, out of other principles.* They confound Theologie and Philosophie; the *media*, which they use oftentimes, are imperinent: for one question they bring oftentimes, innumerable arguments and disputations probably on both sides,

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*8 Canfabon. epist. ad Per-
tentum, pag. 32. 33.*

Quest.

Answ.

Canon.

Illust.

g Misner. Acad.

I.

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3.

*Vide superiorem disputati-
onem in academiis
Misneri.
This is Matæologia.*

without any decision; and they trust too much to the testimony of man.

h Bucer.

*Antoni. list. v. particul.
seria, nu. 18. cap. 6.
H. storia Paparum.
380.*

For pitty *Bucer* sayes well, ^h that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked; that the three pillars of Popery, *Gratian*, *Lumbard*, and ^k *Comestor*, (*Gratian* for their Cannon Law, *Comestor* for their History, and *Lumbard* for their Schoole Divinity:) were three Bastards borne of one Whore; the Fathers of this bastard Theologie.

l Nicol Cleem.

m Reynold.

This Schoole Theologie (so far as it advanceth humane Philosophy, and is abused, or obscureth the truth of the Gospell,) they make it a part of the smoake which comes out of the botomlesse pit: and *Paul* to *Timothy* sayes, *Languent circa quaestiones & pugnas; They dote about questions and strife of words: 1 Tim. 6. 4.* They referre this to their idle distinctions. *Nicholas Clamanges* compares them to the ^l Apples of Sodom; which have a faire skinne, but are full of rottenesse within: and one sayes well of them, ^m *Quod illotis pedibus ingressi sunt sanctuarium Domini, & saepe distinguunt ubi lex non distinguit: that they have entred into the Sanctuary of the Lord with unwasht feete, and they often times distinguish, where the Law distinguisheth not.*

n Ta'm Babilon.

*Canon
- Illust.*

Some of their distinctions being purged from barbaritie, and applyed clearely, may have good use. The Iewes have a Proverbe, ⁿ *Comede dactylos, sed projice foras duriciem eorum; Eate Dates, but cast out their stones:* and herein *Iunius* excels.

We are not to cite the Heathens testimony for probation, in the matter of faith, or spirituall veritie.

This were to goe to the Philistims to sharpen our weapons. The Axe of man polluteth the Altar of God: *No man might lift up an iron tooke upon those stones; Deut. 27. 5.* to teach us, that mans wisdom is but foolishnesse with God. It was *Myrrha libera* that made the oyle of

of the Candlestick : *Exod* 20.23. it was called *libera*, because it was free from all kinde of mixture ; so must the word be. *What hath the Chaffe to doe with the wheate ?* *Math.* 3. *Abraham* would not take of the King of Sodome so much as a *shoe latcher*, *Gen.* Chap. 14. verse. 23. that it should not be said, *that he had made Abraham rich*. So the Lord will not use the testimony of man, that it be not said, that they have made him rich in fortifying his Scripture.

Paul useth their testimony but thrice : *Acts.* 17, 28. *1 Cor.* 15. 35. *Titus* 1. 12. Secondly, when hee cites them, hee conceales their names. Thirdly hee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apostle of the Iewes, never used them ; neither did *Paul* in the Synagogue, but onely against the Gentiles. *Clemens Alexandrinus* wrote a booke which he calls *σπορια*, (as yee would say) *woven* after the manner of coverings, mixed with the testimonies of Scripture, Poets, Philosophers, and History : but this was against the Gentiles. One sayes well, *Ex profanis probabilia* ; Of the Scriptures things necessarily follow, but of profane things they follow probably.

o Clem. Alex.

p Thomas Aquinas.

Canon.

Illust.

Canon.

Illust.

Obiect.

No Preacher can bring in his owne testimonie, (*This I say to you.*)

Christ as God, used this forme, *Mat.* 5. (*I say unto you ;*) but the Prophets say, *Thus saith the Lord.*

In citation of Scripture wee are not alwayes bound to cite the Chapter and Verse :

In the Apostles citations, the Chapter is but once cited, (*As it is written in the second Psalme :*) but *Heb.* 2. 6. *Testatus est quidam alicubi*, But one in a certaine place testified : hee conceales the name. So *Heb.* 4. 3. *David* sayes : he sets downe the name. So *Rom.* 10. 25. *Hosea* sayes,

But *Luk.* 4. 17. sayes, *ἐν περὶ οὗ*, in the verse. Therefore it should seeme, the verse is sometimes cited ?

Answ.

This was not a verse, it was a part of Scripture, or Haphtara in the Prophets.

Canon.

In citation of Scripture for probation, wee are not bound to keepe the same order as in reading of a Text:

Illust.

It is one thing of purpose to set downe a Scripture, and another to cite a Scripture for confirmation. In Exodus, *Exod. 20.* the Commandements are set downe one way; in Deuteronomy, *Deut. 5. 6.* this order is not kept: because he is interpreting the Law, and not setting it downe. So when Christ cites the Commandements, he sets adulterie before murther. So the Apostle, *Rom. 13.* Why? Because he is not of purpose handling them, but using them there for probation. But in setting downe the Text, and interpreting it, he must not alter a Iot.

The Church of Rome then, and the Lutherane Churches, are to be blamed, when they set downe the Commandements for the ground of their doctrine; they alter the forme set downe by God himselfe, confounding the first and second Commandements, and dividing the last into two, to make a probation for their graven images.

CHAP. II.

Of the Illustration of Doctrine by Comparisons.



Comparisons are either in similitudes or examples.

Similitudes must bee taken from things that are.

Quintilian sayes that Examples may be taken *s à re gesta, vel tanquam gesta*, from things that are done, or seeme to be done: but similitudes must be taken from things which are indeed.

Psal. 58. 4. As the deafe Adder stoppeth her eare when the charmer

Canon.

Illust.

Quint. institut. orat.
lib. 2. cap. 11. & lib. 8.
cap. 3.

charmer charmeth: If the Adder stopt not her care when the charmer charmeth, the similitude would not be borrowed from it.

Beniamen is like a Wolfe; parting the prey amongst her young. Gen. 49. 17. If the Wolfe parted not the prey amongst her young ones, the similitude could not be taken from her.

Similitudes must be taken from things which the people are most acquainted with.

If I have spoken unto you earthly things, Iohn 3. 12. that is, heavenly things under earthly similitudes. It is a good observation of *Theophylactus*, that the Lord tooke every man in his owne treade, applying himselfe to that which they understood best; as to his Disciples, *Follow me and I will make you fishers of men*: because they were acquainted most with fishing.

He set a Starre before the wise-men; because they were Mathematicians, and studied to the Starres.

The soule of my Lords enemies shall be in a sling: 1 Sam. 25. 29. the comparison is taken from a sling, because *David* was most acquainted with it when he kept his Fathers sheepe.

Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall.

From things naturall.

Thou keepest me as the apple of thine eye, Psal. 17. 8. the eye hath five tunics or preservations to keepe it. 1. *Aranea*: 2. *Retiformis*: 3. *Vvea*: 4. *Cornea*. 5. *Adnata tunica*, which is next the eye: to signifie the speciall protection of God over his Saints, he compares them to the apple of the eye.

The Law perisheth, destruit lex, Habac. 1. 4. it is a speech borrowed from the pulse of a man; for as we know the constitution of a mans bodie by his pulse (if it stirre not, he is dead; if it be violent, he is in a fever; if it be moderate,

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Canon:

2.

Illust.

Canon.

I

Comparatio explicita.

Comparatio implicita.

he is in a good constitution:) so the Law is the pulse of the Common-wealth; if it stirre not, then the Common-wealth is dead; if it have a violent course, then the Common-wealth is in a fever; if it have the just and ordinary course, then the Common-wealth is in a good constitution.

³
Lipparidm. Implicita.

They shall commit whoredome, and shall not increase: Hosea 4. 10. יפרידו they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him: or they shall play the Mule, *Cum meretricibus separationem faciunt*, that is, they beget bastards who are of a stronge kinde, like unto the Mule.

From the Fowles.

Explicita. ³

Jeremy compares a covetous man to the Partridge Iere. 17. 11. the Partridge gathers the egges of sundry fowles, and hatches them; but when she hath taken paines to hatch them, they take their wings and leave her: So doe riches, when men have scraped them together, they take their wings and flye away.

And Ephraim was like a seduced Dove: Hosea 7. 11. onely the Dove laments not when her young ones are taken from her. *Hosea 12. so Ephraim lamented not when Gods hand was upon him.*

Iere. 12. 9. Is my inheritance, as tineta avis? for as all the birds gather about the bird of divers colours; so doe the enemies against the Church.

From the Fishers.

Plin. de piscib.

Ὁν κατένερκισον, non obtorpui, 2 Cor. 11. I was not chargeable: *νερκι* is *torpedo* the Crampe-fish; who hath such a benumbing power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fisher: so sluggishnesse and benumbednesse spreads from one to another like a canker.

From creeping things.

They

They creepe into houses, 2 Tim. 3. 6. In the Syriacke it is *Machaldim*. Chalde is a Ferret; For as the Ferret seeks out all the corners and secrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houses, that there they may devoure.

From artificiall things.

From hunting of Beasts.

Wilt thou catch the wilde Asse but in her month, *Ier. 2. 34.*

The wilde Asse cannot be caught with the Hunters, but in her month; that is, when shee is bag'd with foale: So sinners will not be catchr, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Aucupabantur sermones eius: The word is properly, *Capiebant visco*: a speech borrowed from Fowlers.

From feeding of sheepe.

Psal. 23. Thou feed'st. Therefore the *Pastors* are called *παιμνις* from *ἐν τῇ ποιμνίᾳ*, to feed on the greene pasture.

From running on the Olympicke games and from wrestling.

καταγωνίζεσθαι, was when two were running in the Olympics; the one out-runnes the other, and takes his crowne from him: *Col. 3. 15.* So they should take heede, after that they have professed, and runne so long, that others take not their Crowne from them. So *ἀθλητής*, and *ἀγωνιστής*, to prepare themselves to the combate. So *ἀσκήσις* from thence *ἀσκητής*, *Luke 2. of Anna*, because shee fitted her selfe for the continuall service of God. Hence this life by the Greekes was called *ἀσκήσις*. See *Exod. 38. 8.*

From waters.

Ἀλχιμάλατος, *quasi cuspide captus*, 2 Pet. 2. 12. taken by the Speare, *Ier. 2. 8*, they are said to handle the word, which signifies of purpose to handle, taking heede of it; as those who goe to warre are said to handle a Shield.

From husbandry.

Ephraim

חלדן *Viverra.*

II.

αἰχμὴ ἀλατοῦ

Ephraim delighted in threshing, but not in plowing: Hos. 10. 11. That is, in the profit of Religion, but not to plow up his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzzled. The Heathen put *pausicape*, an Engine upon the beasts moutnes, that they might not eate when they were treading out the corne: *ως πάλαι οὐκ ἔσθιον*. So *Prov. 3. Avarice mendacium*. So *Syrac. 7. 13. Ne exares mendacium*. Of this husbandry *Iob* speaks, *Iob. 4. 8. They plow iniquity, sowe wickednes, and reape the same.*

From the Silver Smith.

Ier. 6. The bellows are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away. The Silver-Smith when he would melt his Silver, he puts the Lead with it, the Lead consumes, but not the Silver. The Lead are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites, are like the Silver, continuing in their sinnes: they melt not by the preaching of the word, The Latine call this, *replumbare argentum, to leaden the silver.*

From the Fuller.

* *Kibbsieni*. *Cobet*, a Fuller.

*Psal. 15. * Wash me, play the Fuller upon me.*

From embroydered tapestry.

* *Rukamti*.

*Psal. 139. 15. How wonderfully hast thou made me, below in my mothers wombe; Thou hast * fashioned me like a cunning peece of Arras-worke, or Tapestry; wherein God hath shoven his great cunning, drawing as it were divers draughts in the body of man, his arteries, sinews, muscles, veynes.*

From sayling.

1 Tim. 1. 19. Shipwracke of faith. Faith is the pretious ware carried in a good conscience, which we lose if wee take not heed to the ship.

From Physicke.

I. Διατηρη,

1. διατιθη, prescribing a dyet, 1 Tim. 6. 4. *they are sicke about questions*, then he subioynes, *cure them by wholesome doctrine.*

2. φαρμακευτικῶς, by prescribing of Physicke, either simple or compound. Simple, *Esay 1. Non emollitur oelo*: This was the use of the Balme of Gilead. Compos'd *Revel. 3. 16. as Colyrium, Anoint thine eyes with eyesalve.*

3. χειρουργικῶς, by setting of bones, *Gal. 6. ἡ ταπεινότης, in binding up the wound, Ezech. 34. Confractum non obligant.* *Esay 1. non compressa neque ligata*: so cutting off the Gangren, 2 Tim. 2. 17. so, *mortifying the old man, Col. 3. 5.* from the mortifying of the dead flesh before the member be cut off; so 1 Tim. 4. 2. *cauterizing, seared with a hot iron.*

From Ceremoniall things.

To cut the word of God aright, 2 Tim; 2. 15. A speech borrowed from the cutting up of the sacrifice, in which there was great skill required; the liver was left hanging upon the right side; the heart and the lungs upon the channell bone, the milt upon the left side, and the kidneyes upon the rumpe: so there is great skill requisite in cutting of the Word of God, to give every one their owne Portion.

Let his iniquity returne upon his owne head: Psal. 7. 17. when the Beast was killed, the Offerer laid his hands upon the head of the Beast, and he laid, *Let this Beast beare the guilt of all my sinnes*: so David his meaning is, that the wicked shall beare the guilt of their owne sinnes, and be killed for them: so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the River Nilus, wishing all the evil to fall upon that head, which should have fallen upon the Offerer.

And the soules of those who were slaine for the Word of God, lying under the Alter, crying, Revel. 6. 9. The blood of the Sacrifice was poured to the bottome of the Altar, *Lew. 4.*

and

III.

Illust.

ὁ ἁγίος πνεῦμα

Illust.

Alexander, as Alexander.

Illust.

and from thence cryed upward as it were; so, the soules of those who were killed for the truth, cryed under the Altar for vengeance to God.

Turne his Sacrifice into ashes, Psal. 20. when the Lord approved a Sacrifice, he sent fire from Heaven and burnt it.

Let my Prayer ascend as an evening Incense, Psal. 141. 2.

So, *Let me not ascend with the wicked: Psal. 102. 24.* a Comparison taken from the smoke of the Sacrifice, which when it ascended, scattered abroad: so the soules of the wicked when they dye, are not gathered into the bundle of life, but are scattered before the Lord.

Wash me with Hyssop, Psal. 51. 9. a Comparison taken from the purging of the Leper, which was the last Purgation, *Levit. 14. 4.* David, in token of full remission prays thus.

From things morall.

IIII.

Asaph, A Foundling.

Psal. 27. 10. *Thou gatherest me up like a foundling who is cast out to perish:* this is proper to all the Children of God, who are adopted in Christ.

To dandle, *Esay 66. 12.* *Ye shall sucke the glory of the Gentiles, and shal be delighted upon their knees:* where he alludes to the custome of mothers, who dandle their children upon their knees.

V.

From things politicall.

I am the sonne of thy handmaide: Psal. 116. 16. a Comparison taken from those who were children of *verna domus*, borne in the house: so David was borne in the Church; he was *verna Ecclesie filius*.

2 King. 2. 9. *Let the double of the Spirit of Elias come upon me:* that is, as the eldest sonnes get double Portions: so I being the eldest Son of the Prophet; let me have twice so much of his gifts as any of the rest.

Canon.

We must marke wherein the nature of the Comparison holds: sometimes it holds *in genere*; but not *in specie*.

*The Angels sinned * as they: Jude 7.* He spake before of the sinne of the Sodomites; how did the Angels sinne as they?

they? *Peccarunt simili genere, sed non specie; they sinned in the same kinde, but not after the same manner.*

We must marke in what *species* the comparison holds: *The deafe Adder stoppeth her care, Psal. 58.* What sort of Adder is this?

It is like a Serpent biting the Horse-heele, Gen. 49. 17. What sort of Serpent is this that bites the Horse-heeles?

Our dayes passe as the ships of desire, Job 9, 26. There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes. A Ship of desire then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey.

The Comparison is sometimes in the smell, but not in the colour.

Thy lips are like the Lilly, Cant. 5. If the Comparison be not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet, Cant. 4, 5.* Now to make them white as the Lilly were impertinent, therefore the Comparison is *in odore*, as before it was *in colore*.

Rev. 1. 15. And his feete was like fine Incense, χαλκοῖς ἄρον: χαλκον, signifies here masculine or forte thus: ἄρον signifies here, thus, Incense, because the Incense grew upon Libanus. The comparison is here in the smell, and not in the sight.

Numb. 12. 10. And shee was leproous like the snow. Marke wherein the Comparison stands: She was white in leprosie as the snow: The snow is not leproous, therefore the comparison stands in the colour.

In every Comparison there must be some Dissimilitude.

Analogia sunt ταῖς αὐτὰ sed non ταῖς αὐτὰ: Proportions are alike, but not the same. Christs body is not divided in parts,

as

Canon.

Appl.

Columber.

Canon.

Canon.

Illust.

as the Bread; therefore there is no Analogie betwixt Christ crucified, and the Bread. It followes not; for similitudes disagree in some things.

* *August.*

Similitudes are not to be taken from things altogether different: as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten Commandments: so those who make the comparison betwixt the seventy Disciples, and the seventy Palme trees; the twelve Fountaines, and the twelve Apostles: here the comparison is farre sought.

Canon.

The Comparison must agree in the maine point, else it is not a comparison: it was a very unfit comparison of the Lewes, who said, *Ezech. 18. 3. The Fathers eat sowre Grapes, and the Childrens teeth are set on edge*: as though the Children were punished onely for their Fathers sinnes, and not for their owne also: so it was not a pertinent Comparison of *Bias* the Philosopher, who said, when the gods punished the Grand-child, for the Grand-fathers sinnes; it was all one, as if the Doctor gave the Grand-childe a drinke for the stone, which the Grand-father was troubled with: this Comparison was impertinent. But let us make the Comparison thus: The Father is a Leper and the Sonne also; the Doctor gives not onely a drinke to the Sonne for the Fathers disease; but for that which hee hath also from his Father.

Canon.

Comparisons must not be wrested further than the scope of the Comparison requires.

As the body is without the soule, so is faith without workes: 1. Iam. 2. 26. here the Papists gather, as the soule is the forme of the body, and animates it; so are workes the forme of faith, which animate faith: but the Comparison is wrested here; for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead; so faith is knowne not to be

dead

dead by workes : *Hac perfectio, non est per informationem, sed declarationem* : This perfection is not by information, but by declaration.

The soule is taken here for the breathing of the soule, as *Esay. 3*, Gentlewomens Masks are calied *Domus anime*, that is, the house of the soule.

The Church is the Pillar of truth: *1 Tim. 3. 15*. the Papists make the Comparison here; as the Pillar upholds the House, so is all truth grounded upon the Church: but the Comparison is wrested here: for it is the Pillar of truth, (like a Pillar that we use to hang out things upon) so the Church holds out the truth; but the truth of the Gospell is not grounded upon it.

When the holy Ghost borrowes comparisons from bad things, he approves them not.

We commend not *Orestes* for killing of his Mother, nor *Medea* for murdering of her children; but we commend the Painter who can lively paint them: the grunting of a Sow is an ill-favoured noyse, yet wee commend him who can skilfully imitate it: so in a Comparison, it is the imitation onely that is respected, and not the thing it selfe.

As the Charmer charmeth: *Psal. 55*. Here *David* of purpose chooseth the very words which are forbidden in the Law: *Chober*, signifies conioyning or consociation, the Chaldy name *Rakan* is murmuring. So, from a theefe, *Rev. 16. 15*. from the unrighteous Iudge, *Luk. 18*. from the uniuert Steward, *Luk. 16*.

If thou would praise a thing, take the Comparison from stately things, as in the *Canticles*.

If you would dispraise, take your Comparison from base things, *1 Thes. 3. 3*. *Nemo commoveatur*, ouies dai, from a fawning dogge, who moves his taile to and fro.

The note of similitude (as) signifieth, first, the likeness of a thing, but not the truth, *Hee shall come as a sheefe*

Canon.

Nota.

"*sheefe in the night*: secondly, the truth, but not the likeness, *Wee saw him as the onely begotten Sonne of God*: *Ioh. 1. Ephes. 5, 8. That yee may be as the children of light* (that is) *verily the children of light*. *Hos. 4. 3. This people are like those who contend with the Priest*: (that is) they verily contend with the Priest. Thirdly, the quality, but not the equality, *Love your neighbour as your selfe*, *Rom. 13. 18. So, Luke 6. 36. Be you mercifull as your heavenly Father is mercifull*. So, *Luke 11. 4. Forgive us our sinnes, as wee forgive*: fourthly, both the likeness and the truth, *Heb. 2. 17. wherefore in all things it behoved him to be like unto his brethren*.

Canon.

God taught his Church by Parables.

A Parable consists in one of foure things.

1.

The first is *πύραξ*, when the nature of the thing maketh the Comparison; as in the Parable of the *seede*, the variety of increase of the word.

2.

The second is *διαθέσις*, the disposition is onely marked, as hee compares himselfe to *Children piping in the market*; to expresse the comfortable meanes hee uses to winne soules.

3.

The third is *πάθος*, Passion, *1 Thes. 5, 2. 3. Hee shall come as a theefe in the night*: So, *Like a woman in travell*.

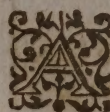
4.

The fourth is *ωφέλιος*, when the action is onely regarded without any other circumstance, *Luke 16. 6. He made him friends of his masters money*: so should we by giving of our goods to the poore; hee commends not the fact here, but *solertiam*, the diligentnesse.

CHAP. III.

Of the Application of Doctrine.

Canon.



Application of Doctrine, stands either in rebuke, or consolation to a sinner; under which two, all other Doctrines or instructions are included.

Of

Of Rebuke.

Rebuke is the first part of Application, applying the word against the sinne of the sinner. The Spirit of God is *πνευμα* and hath diversitie of gifts: yee see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cananites*; the gift of thundring must come first, and then comes the gift of consolation.

There are three sorts of sinners, who are to be reprov'd: the simple sinner, the relapsed sinner, the craftie sinner; but the malicious sinner is not to bee reprov'd.

1. The simple sinner.

The simple sinner: he is called *Pothe, simplex*, *Pro. 20. 19.* such a one was the young man, whom the whore inticed and led like an Oxe to the shambles; he is called *simplex columba*, *Hosca 7. Jer. 12. 5.* wanting the prudence of the Serpent: upon such fooles they cast a net before them.

These simple sinners are to bee pitied, and the reproofe against such would not be so sharpe. *Gal. 6. 1.* the Apostle *Paul* willerth us *αλληλοειλεγεν* to binde up; it is a speech borrowed from Chirurgians, who with a kinde of flight and cunning put the bone in its owne place againe.

The King of *Egypt*s daughter had an Impostume in her Pap, shee could suffer no Chirurgian to touch it; one takes a water-Sponge, and demands of her whether or not shee could suffer the water-Sponge to touch her Pap? In the meane time, he hath secretly a Pen-knife inclosed with it, and with that openeth the corruption. Physitians give Pills rolled up in sugar, that the Patient may the more easily swallow them.

Bomerges. Barnabas.
Zelotes.

Canon.

פורה simplex.

2. The relapsed sinner.

Canon.

The relapsed sinner is in a more dangerous estate than the simple sinner; and therefore must be otherwise handled.

Relapsus.
II.

This sin in the Scripture is called *Shani*, *שני*, twice dyed, a Scarlet; *Esay. 1. 18.* this sin is hardly washed out, like a *recidivatio* in Feavers which is most dangerous.

Here we must take heed of *Novatus* his errour, who held, that there was no pardon for relapsed sinners; *Constantine* said well to a *Novatian* Bishop, *Tolle scalas Atij, & solus Cælum intrabis*, Take away the ladders of *Aetius*, and thou onely shalt enter into Heaven: meaning of repentance to relapsed sinners.

To such sinners the reproofe is to be increased.

Calvin.

When the Jewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make yee the house of God a house of Merchandise? Iohn 2. 16.* But the second time when they fell into that sin, he sayes, *Why make ye the house of God a denne of theeves? Mat. 21. 13.*

3. The craftie sinner.

Canon.

Astutus.
III.

The craftie sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

I,

Negat.
Celat.

Sometimes he denies the sinne, *Pro. 30. 20, Shee wipes her mouth, and saith she did it not.*

Sometimes the craftie sinner hides the sinne: *Iosephs* Brethren dipt his Coat in the blood, and said, *A wilde Beast devoured him.*

The Jewes (*Ier. 22. 14*) tooke out of the house of God the Sielings, and Sieled their owne houses with it, and that it might not be knowne, they painted it over with Vermillion.

The Jewes give an example of *Sauls* hiding his sinne, in numbring the people, *1. Sam. 14. 34.* He called them *Battilabim*, but *Targum* hath it (*in agnis Pascatis*) *Lambes* for

* This is not taken here for a propername,

for the Pasſeover : for they thought it was not lawfull to number the people, and to eſchew this they cauſed every man to bring a Lambe, and ſo they counted the Lambs, and ſo knew how many were of the people. As the Romans circumven'd that Statute, when they were forbidden to carry wooll out of *Tarentum*, they would not carry wooll, but they carried ſheepe : ſo they when they were forbidden to number the people, yet they would number the Lambs.

To diſcover the craftie ſinner, evidences would bee brought in againſt him; as *Tamar to Iudah, whoſe Signet is this? Gen. 38.25.* So *Samuel to Saul, What meanes the bleating of theſe Ewes?* So the Prophet *Eſay 65.4. The broth of the Swines-fleſh is found in your Veſſels* : therefore a great probabilitie that yee have eaten Swineſ-fleſh.

Sometimes the craftie ſinner extenuates the ſinne.

I caſt it in the fire (ſayes Aaron) and of this came the Calfe: Exod. 32.25. it was little hand that I had in the matter.

Exaggeration of the ſame is contrary to this.

Moses Exaggerateth *Aarons* ſinne, that hee made the people naked; *Exod. 32.25.* So *Dan. 9.5.*

By this example, you may exaggerate the guilt of Chriſts blood in his Sacrament, in thoſe that receive it unworthily. The Iewes when they murdered *Zachary*, *Luke. 11.51.* firſt they murdered a Prophet: ſecondly, a Priest, (for he was a Priest alſo:) thirdly, upon the Sabbath: fourthly, in the Temple: fifthly, at the Altar (which was the place of Refuge): laſtly, where there was no duſt to cover the blood; (for when they ſhed blood, they were to cover it in the ground.) But thou when thou receivest it unworthily, art guiltie of this blood: Firſt, thou art guiltie of the blood of that great Prophet Chriſt: ſecondly, of that great high Priest: thirdly upon the Sabbath thou killeſt him: fourthly upon the day of expiation: fifthly, in the Temple: ſixtly at the Altar,

becauſe it hath *7* before it, *Baſilabim pro Be-hattilabim*, which proper names have not.

I Sam. 15. 14.

III.

Extenuatio.

IIII.

Exaggeratio.

I

which is the place of refuge to poore sinners) the holy Table: lastly, where there is no meanes to cover the blood.

So, the exaggeration of *Salomons* sinne. 1. He committed this sinne when he came to maturitie of age, and had passed his young yeares in holinesse. 2. When hee had beene now indued with divine and humane knowledge by his Parents, *Prov.* 30. 3. When he had given most excellent Precepts of manners. 4. When hee had built the Temple to the worship of God. 5. Being a Prophet.

So the exaggeration of the sinne of Ierusalem, compared with Sodom. 1. If there had beene five righteous in Sodom, the Lord would not have destroyed it; but there were more righteous in Ierusalem, than five when it was destroyed. 1. *Jeremy.* 2, His Scribe *Bruch.* 3, *Ebed-Melech* the Blackmore. 4, The *Rechabites*: therefore the sinne of Ierusalem, must be greater than the sinne of Sodom.

Sometimes the craftie sinner transferres the sinne on another.

Adam cast over the sinne upon God himselfe, *The woman which thou gavest me: Gen.* 3. 12. As if he should say; If thou Lord hadst done thy part to me, I had not fallen in this snare.

When *Judas* brought back againe the thirtie pieces of silver, and cast them downe at the feet of the Scribes; they say, *What is that to us? See thou to it, Math.* 27. 4. they cast over all the blame upon *Judas*.

Contrary to this is *retortion*; the throwing backe the sinne upon tthe sinner himselfe. When *Ahab* challenged *Elias*, that he troubled *Israel*, he turned the blame back upon himselfe, that it was hee and his Fathers house that troubled *Israel*, So *Numb.* 16. 3. *Yee take too much upon you, yee Moses and Aaron*: but *Moses*, verse. 7. returnes the

the blame upon themselves, *Yee take too much upon you, yee sonnes of Levi.*

The craftie sinner shifts from one shift to another.

When *Moses* bad *Pharaoh*, *Let the people goe*, *Exod. 6.* how many tergiversations used he: first, that they should Sacrifice in Egypt, *Exod. 8. 8.* *Moses* answers to that, *That were abomination to the Egyptians*, *Exod. 8. 26.* Secondly, That *They should goe, but not farre off*, *Exod. 8. 28.* *Moses* answers, *They must goe three dayes journey into the Wildernesse*, *Exod. 8. 27.* Thirdly they should goe, *but not their young ones*, *Exod. 10. 10.* *Moses* answers, *They must all goe*, *Exod. 10. 19.* Fourthly, they should goe, *But leave their Cattell behinde them*, *Exod. 10. 24.* *Moses* answereth, *Not a hoofe will wee leave behinde us*, *Exod. 10. 26.*

For the crooked and shifting sinners, rebuke them with that speech of *David*, *Psalme. 18. 26.* *With the gracious Saint*, thou wilt shew thy selfe gracious: *with the perfect man*, thou wilt shew thy selfe perfect: and *with the froward*, thou wilt shew thy selfe froward. The *Chal-die* Paraphrast applyeth the gracious Saint to *Abraham*, the perfect man to *Isack*, the pure to *Jacob*, and the froward to *Pharaoh*. Wilt thou vie crooked and indirect shifts in thy finnes? The Lord will deale as frowardly with thee.

Spirituell wisdome is to be used in reclaiming them backe from their sinne againe.

In reprovng such, follow Christs rule: first, tell them privately; if they will not heare, then take two or three witnesses; if yet they mend not, then publique admonition comes; and if that doe not the turne, then publique and particular application by name. See how Christ called *Herod* a Fox. The Lot when it was directed against *Achan*, first it fell upon the Tribe: secondly, it fell upon the Familiy: thirdly, upon the household;

6

Tergiversatur,
μεταστροφικον.

Targ Babylon.

Canon.

and lastly, upon the person of *Achan*; hee hid his sinne ever till it lighted upon him. The craftie sinner is not moved, when the threatning is given out generally against the Nation; neither when it is given out against the Citie where he dwels, nor when it comes to his familie; till in particular it come to his person; and till it be said to him, *Thou art the man*. Sinne is a shamelesse thing, yee may spit seven times in the face of it before it blush.

For these publique sinnes; publique rebuke. *Hosea 7, Castigabo eos iuxta auditum cœtus ipsorum*: That is; *As the Prophets have publickely threatned them in their meetings, so will I punish them*.

Canon.
Confir.

The reproofe must be given in love.

The rebukes of those who rebuked thee, lighted upon mee, Psal. 69. 7. The Apostle when hee exhorts us to beare one with anothers infirmitie, he brings the testimony of *David, Rom. 15. 3.* When *David* speaks those words, he is *pars cœsa, the partie hurt*: The Apostle when he brings in Christ there, he is *pars offendens, the partie offending*, carrying our sinnes upon him. When we see a man offending God, wee should be angry, as though it were done against our selves. First, this will breed zeale in us, and make us zealous against the sinne. Secondly, when wee see others offend, we should remember that we may be over-taken with the selfe same sinne, and then it will breed compassion in us. This will temper the reproofe, and it will make, *Vt ignis zeli ardeat oleo misericordie*; that the fire of zeale may burne with the oyle of mercy. Rebuke not in anger, for then *Satan would but cast out Satan, Marke. 3. 23.*

Canon.

The reproofe must not be kept backe for sinistrous respect of persons.

Illus.

1. For covetousnesse. *Ezech. 13. 19. For hand-falls of Barley, and peces of Bread*: this the Prophet calls dawbing.

dawbing. Gregory fitly expresse the * Comparison : for when a man dwells in a ruinous house, the Mason comes and plasters it over, making him beleieve that all is well; then the house falls and smotheres him : so such flatterers emplaister over matters till the wrath of God fall.

So the reproofe is not to bee kept backe for feare, *Ezech. 3. 9. Feare not their faces Revel. 21. 8. Without shall be the fearefull.* Such fearefull who feare men more than God.

In rebuking thou shalt rebuke them, thou shalt not beare his sinne for him, Lev. 17. 19. gnalan. So *Psal. 44. We are killed for thy cause, gnalai,* If thou rebuke him not, thou shalt beare his sinne, or, suffer not his sinne to be upon him : wee are commanded *Not to suffer the Beast to lye under the burthen.*

IIII. The ungodly or malicious sinner.

The last sort of sinners are *reschagnim, impij peccatores.*

Malicious dogges are not to be reprov'd, *Iude 15.*

Cast not pearles before swine, Math. 7. 6. Dogs will turne againe and rent thee.

Wee have a notable example in *Elias*, who would not goe to *Iehoram* to reprove him, but left a Letter to bee sent unto him after he was dead, *2 Chro. 21. 12.*

There is a sinne, 1. which is *vitium saculi*, the sinne of the age. 2. There is a sinne, which is *vitium gentis*, the sinne of the Nation. 3. There is a sinne, which is *vitium vocationis*, the sinne of the office. 4. There is a sinne, which is *vitium personæ*, the sinne of the person.

Vitium saculi, when the whole age is corrupted with a sinne : such was the sinne of *Polygamie* in the dayes of the Fathers : because this sinne was generally in all, yee shall finde it seldome reprov'd by the Prophets. *In publico peccato parcat publico*; In a publique

* *Gregor. Nazianz.*

Canon.

IIII.

Impius.

Canon.

Canon.

Iosua, 5.

sinne, there is a publique passing over: As *Iosuah* did, not cutting off the *Israelits*, who were not circumcised in the *Wildernesse*. So *2 Kings* 10. 28. He destroyed not the *Priests* who sacrificed to the *Idols*. In the time of publique defection, the *Romans* in their publique mutinies, *Solebant decimare exercitum*, were wont to tythe the *Armie*.

I I.

Arabs & latro pecuniantur.

Vitium gentis, is when a Country is much givento sinne, but not universally.

Thou laiest like an Arabian by the high way: Jer. 3. 2. That is, like a theefe; because the *Arabians* usually rob'd by the high way.

There shall not come a Canaanite in the house of God: Zac. 14. that is, a cozeners, because they usually deceived.

He sent for the Chaldeans: Dan. 2. 2. That is for the *Sooth-sayers*, because the *Chaldeans* were *Sooth-sayers* commonly.

Cretenses mendaces, The Cretians are alwayes lyers, Titus 1. 12.

The *Phoenicians* living in pleasure: from the *Syriack* word *phanack*, as ye would say *πεφωτισ*, *delicati*, *daintie*, because they used to live daintily. So the *Saracens*, from *Sarack*, *excurrere*, to runne abroad, because they lived upon robbery usually.

The sinne which is most usuall in the Countrey, the Preacher must marke it, and set himselfe against it. *Pro. 14. 34. Sinne is the disgrace of a Nation.* *Stiffneckedness* and *hypocrisie* were the usuall sinnes of the *Jewes*, *Deut. 9. 6.* therefore the Prophets often reprove this sinne. So *Christ* reproves *Corazin* and *Bethsaida*, *Mat. 11. 21.* for contempt of the Gospel.

III.

Vitium vocationis, is that sinne, which followes ones calling.

Rachab, a Tavernour Isf. 2. 1. James 2. 25. calls her a *harlot*, because usually they who are *Tavernours* are such.

For

For the amending of this, if it be simply a sinne, this Trade or any other, it is to be refused: and if it cannot be practised well without sinne, it is to be left.

The last is *vitium persone*, when a particular man is given to such a sinne.

Here the reproofe should arise, according to the nature of the sinne, spoken of before.

IIII.

CHAP. IV.

Of Consolation.



THE second part of the Application of Doctrine, is Consolation, in which first wee must understand, that a Christian man is either considered, as one fighting, or foyled.

Canon.

The comfort that a true Christian hath, in his fight against sinne.

AS he is considered fighting, his greatest temptation is dereliction, that he is left of God.

This is the Consolation, that God can never leave him. For the better understanding of this, marke that first, in Christ there are three Coniunctions; First betwixt his Godhead and manhead, that was a divine coniunction. The second, betwixt his soule and body, that was a naturall coniunction. The third, betwixt his soule and grace, that was a spirituall coniunction. Marke how the divine coniunction excels the naturall coniunction; so doth the spirituall excell the naturall.

I. Christs Godhead and his manhood could never be separated; for when his manhood was in the grave, it was the body of God; otherwise at the Resurrection, there

Canon.

The first estate of a Christian in his fight against sin.

I

there had been a new incarnation, 2. Christs soule and grace could never be separate, onely Christs soule and body were separate by death, therefore grace and the soule can never separate againe. If the first linke of a Chaîne hold, then the rest are sure: Christs Godhead and his manhood cannot be separate; neither can his soule and grace: so neither can the soule of the childe of God and grace.

Secondly, that Christ was both *viator* and *comprehensor*: if Christ as *viator* spake as though hee were left of God his Father, these words, *My God, my God, why hast thou forsaken me?* what marveile if a poore Christian bee brought to this estate.

III.

1.

Thirdly, his comfort is, that he cannot be left: first, in respect of God the Father: for *whom he loves he loves to the end: Ioh. 13. 1.* there is no shadow of change with him.

2.

Secondly, in respect of the strait coniunction betwixt Christ and his members, that it cannot be separated againe, *1 Cor. 6. 17. agglutinatur Christo, is glewed to Christ.*

καλλω' υμους.

From this comes his daily intercession for us, as he sayes himselfe, *I have prayed for thee Peter, that thy faith should not faile, Luk. 22. 32.* the third is in respect of the holy Spirit, who is called *Arrhabo, the earnest penny of our salvation, Ephe. 1. 14.* He is not called the pledge of our salvation:

3.

for a pledge may be taken up againe; but he is called the *earnest penny*, which is a part of the bargain, which cannot be taken up againe.

Object.

But the Christian in his desertion feelles not the comfort?

Ans^r.

There is in the Saints *certitudo evidentie*, and *certitudo adhaerentie*. The Saints in their greatest extremity, they have *certitudinem adhaerentie*, although they have not *certitudinē evidentie*. Iob sayes, *Chap. 13. 15. Although thou shouldst kill me, yet I will trust in thee. Psal. 130. Out of the deepes I have called upon thee.* In this case he must doe

as *Pherecides* the *Athenian* did; who held the ship on the shore with his hands, & one of them being cut off, he held with the other, and both being cut off, he held with his teeth: so should a true Christian do in the time of his greatest dereliction.

But how shall we know in this temptation, that ever he loved God.

There is *ordo σωδένκ*, from the first to the last; and *ordo ανάλυτικ*, from the last to the first: that is, from the generall knowledge of things to the particular, and from the particular to the generall. The Christian in this case must follow this *ordo ανάλυτικ*: if hee have but this testimony, that he may cleave to in his desertion, that he hath loved the Saints of God, because they were the Saints of God, and for no other cause; and received them in the name of the Saints, it is a sure note that hee loves God, and is passed from death to life: 1 *Joh.* 3. 14. Christ at the latter day will keepe this order (when I was hungry, yee fed mee, &c.) *Matth.* 25. 35. because this is the most sensible note, to goe from particulars to a generall.

The second degree of an exercised Christian is, when he is in the skirmish, in *incipiti pugna*, as *Paul* was, when he saies, *Rom.* 7. *O wretch that I am, who shall deliver me out of this body of sinne.*

Thy consolation is, first in propounding Christ his example: There was a fight betwixt Christ his *velle* it as and *voluntas*; as there is in thy selfe betwixt sinne and grace.

The consolation is, secondly, that in Christ there was such a fight, to sanctifie thy combat; and to purchase the victory to thee.

Christ in this combat, first, hee is *βραβεύτης* *moderator certaminis*, *Marshall of the Campe*. When the *Israelite* and the *Egyptian* fought together, which of them favoured

Obiect.

Ans.

Canon.

The second estate of a Christian in his fight against sin.

I I.

I.

red *Moses*? Killed hee not the Egyptian, and saved the Israelite? So, will not Christ favour grace, and kill sin?

2.

Hee is *συμμαχος*, hee enters into the lists with thee; he is not only *ὁμοιωπαθης* who hath suffered the like things; but he is *συμπαθης* also, who hath compassion with thee in the selfe-same combat. 3. Hee is not onely *συμπαθης*, but also *μετριωπαθης*, who knowes our weakenes: and how much wee are able to doe in the fight, and then comes hee in and helps as a good second: *Compatitur nobis Christus, ratione charitatis, & ratione iustitie*: *Christ suffers with us, by reason of his love, and by reason of his iustice, Ratione charitatis*, as when hee saw the people hungry in the wilderness, he had compassion upon them; so, when hee wept over Ierusalem. But *ratione iustitie*, when as he is our cautioner, hee satisfies for us; and as our second, hee is bound by the law of armes, to fight with us and for us.

3.

Hee is *νικησων*, therefore in him wee are more than Conquerours: hee will not suffer Satan *ἡγορασεν*, *Coloss. 3. 15. Præripere nobis palmam, To take the palme out of our hands.*

Canon.

The conflict of the Saints of God is in the right subiect, in the right manner, and to a happy end.

Canon.

I.

In the right subiect, grace and sinne are mingled through other, in all the faculties of the soule: for there is not a faculty, but it hath grace in it as well as sinne. *Hos. 7. 8.* describing *Ephraim*, sayes, that hee is like a Cake bak't upon the one side, and raw upon the other. This is not that Christian combat; if it were *Christiana lucta*, a *Christian wrestling*, then there would be some part raw, and some part bak't, on every side. When *Medea* said, *Video meliora, & deteriora sequor*: I see the right, but follow the wrong; it was not *lucta Christiana*, but *ethica*: it was not betwixt the will, and the will; but betwixt the understanding, and the will. The will was

was wholly the Devils here, although there was some glance of light in the understanding : but in the regenerate, there is no faculty that God hath not put some grace into.

If some inferiour part be good, and the rest bad, a man takes not the denomination from that : as a blackemore is not called white, because his teeth are white; so a bad man, having some good parts, hee cannot for this be called good. Of two superiour parts of man, if the liver be good and the heart bad, hee is not called for this a sound man; but if there be some soundnesse in both these parts, and some blemish; yet hee takes the denomination from the better part. If the inferiour be bad, and the superiour good, hee takes the denomination from the good part. If a Target be blacke upon the one side, and white upon the other, the Target is neither called blacke nor white : so, *This people drawes neere to mee with their lips, but their hearts are farre from mee* : here the people are esteemed lukewarme.

To apply this unto a Christian that is in combate; we must marke, that in the regenerate, (because both in the will and understanding there is grace and sinne,) they take the denomination from the best part : grace is not onely in the inferiour, but also in the superiour part; not onely in the one part, but also in the other; although there be more sinne than grace, hee takes the denomination from the best part. There is much water and little wine mixed in a glasse, yet it is called a glasse of wine : so, of a Christian; if there bee many bad parts in him, and one good, hee hath the denomination from the best part; to wit, that hee is a good Christian.

The conflict is in the right manner in the Saints of God.

Sinne

1.

2.

3.

4.

Canon.

21

Sinne is not in them, *in extensis gradibus*: 1. Some sins are in the will, but not from the will, as originall sinne. 2. Some sinnes are in the will, and from the will, as the sinnes of the unregenerate. 3. Some sinnes are partly from the will, and partly against the will, as the sinnes of the regenerate. The thing which weedoe, is either *ἡκον, ἄκον, vel ἐκ ἄκον*: *Sponte, willingly: invitus, against our will: non sponte, not willingly. Non sponte*, are those mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

Comferts.

The consolation of the Childe of God is this; that hee sinnes not with full desire, because grace hinders the will not to give full consent; the wicked hath nothing to restrain his desire, therefore he sinnes with full consent and greedinesse.

1.

The childe of God and the wicked goe thus farre in sinne together. First there is *aversio*, a turning away from God. 2. There is *inescatio*; a baite, 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God and the wicked part; for the childe of GOD gives never the full consent. 5. The wicked goes forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they verie much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but not after the same manner. A woman who beares her childe in the seaventh moneth, and shee who beares her childe in the ninth moneth, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the sinnes of the children of God get never the full growth; but the
finnes

finnes of the wicked get the full consent and growth.

Marke in a sinner the sundry degrees how sinne is perfected: 1. *Aggreditur peccatum, sed non ingreditur*: It comes forward but it enters not: *Math. 4.* as it set upon Christ but it enters not in. 2. *Ingreditur, sed non progreditur*: It enters in, but goes not forward, as in *Paul. Rom. 7.3.* *Aggreditur, ingreditur, & progreditur*: It comes to, it enters in, and it goes forward; as in David when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur, & perficitur*: It comes to it, enters in it, goes forward, and is perfected; as in Judas.

Our Lord, when the temptation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the baite, leapes to it, nibbles at it, but falls backe againe: but the wicked are like the fish, which leapes at the bait, and are hanged upon the hooke.

Lastly, in the happy issue that the childe of God hath in his sinning; his sinne decreasing, and grace increasing.

Hee is not like darkenesse at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare unto the midst of the day. That God who made light to shine out of darkenesse, makes light to shine peece and peece out of their darke hearts. In this combat although they say with *Rebekka, Gen. 25. 22. 23.* *It had bin better for me, that I had never conceived*; they shall get an happy answer; *The elder shall serve the younger*; sinne shall serve grace. Vnder the Law, *Deut. 22.* if violence had bin offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, shee was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul, O wretched man that I am, who shall*

II.

III.

3.

Canon.

The third estate of a Christian in his fight against sin.

Comfort.

shall deliver me, Rom. 7. It is a sure note, that they shall not dye but live.

The third estate of the Christian is, when hee is in pursue of the enemy, then the sickness is in the declination.

Here Christs death, and lying in the grave, is thy comfort, who will pursue the enemies, and bring them forth, as *Iosuah* did, that the true Israelites may set their feet upon their neckes; to the which *Paul* alludes, when he sayes, *Rom. 16. The God of peace tread Satan under your feet.*

In this pursuit, thou must take heed that thou be not too remisse: suspect this *Parthian*, for when hee is flying, then he is most dangerous, and can doe hurt enough; Thou must not doe as *Isaiah* the King of Israel did, *2 King. 13.* to smite the ground but three times, but smite it seven times, that there may be a full victory gotten. *2 Sam. 18.* *David* would have had *Absolon* spared in the chase; but spare not sinne, pursue it till the Sunne set, as *Iosuah* did the *Canaanites*, *Ios. 12.*

Canon.

The fourth estate of a Christian in his fight against sin.

The fourth estate of a Christian is, when he is not in the hot skirmish against sinne, but hath overcome it: Grace is not excluded now, nor drawne from his standing, but hath the commandement in the soule; yet hee feeles some wants, and complains still of his defects.

Comfort.

I

Consolation. 1. What canst thou object against thy selfe, which Christ in part objected not to his Disciples? Complaineest thou of hardnesse of heart? So did he object that to some of them, *Mark. 14. 40.* There is great hope, because thou feelest it, thou shalt be cured of it. In *Hectique* fevers, 1. the disease at the first is hardly knowne, but soone cured. 2. It is easily knowne, but hardly cured. 3. It is easily knowne, but never cured. So hardnesse of heart at the first is hardly knowne, and

if

if it be knowne it is soone cured. Secondly, if thou complaine of doubting, how oft objected Christ that to his Disciples? yet commended their faith, beleaving but *radicaliter*. If, of slownesse to beleieve? so objected he that to them.

What sinne ever was (except the sinne against the holy Ghost) but there was a sacrifice for it? for originall sinne; for a sinne of errour or infirmitie; and for a sinne of ignorance.

What sinne is there but Christ prayed for it? for sinnes of ignorance, *Lord forgive them; for they know not what they doe: Luk. 23. 34.* Against defection, *I have prayed for thee Peter, that thy faith should not faile, Luke 22. 32.*

What Eucharisticall Sacrifice but had some imperfection with it? the Oyle which served in the Candle-sticke, *Exod. 27. 2.* was *Myrrha libera, Oleum contusum*, beaten in a Morter; it had no dregges in it; but after they tooke the selfe-same Olives and put them in a Presse and pressed out more oyle; this Oyle was not so pure as the first, but mixed with some dregges; this Oyle was used in Eucharisticall sacrifices: which was to teach us, that Christ accepts of our Offerings, although there bee much infirmitie mixed with them. No expiatory Sacrifice might have leaven joyned with it; but Eucharisticall Sacrifices might have leaven joyned with them: this was for consolation of the Saints, and to teach them that God accepts of their Sacrifices, although much infirmitie and doubting bee joyned with them.

But why leaves the Lord such sinnes in his Saints, so long as they are in this life?

That his grace may be persifted through our weaknesse: It was the second Temple that Iesus Christ came to restore, though many wants were in it: the

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4.

Object.

Answ.

first Tables which God writ upon, were broaken; the second Tables were those which were reserved in the Arke.

Secondly, God leaves finnes in the Saints to humble them, and to keepe them from presumption; as the dregges are kept with the Wine, that it should not corrupt.

Canon.

The Saints are iudged; *in foro nova obedientie, non stricti iuris.*

Illust.

In foro nova obedientie. 1. Hee accepts the will for the deed. 2. Hee accepts the person first, and then his Sacrifice, for he looked first upon *Abel*, and then upon his Sacrifice. 3. *In foro nova obedientie*, hee accepts the end, although the meanes oftentimes bee defective; remember the patience of *Iob*. 4. *In foro nova obedientie*, Christ is both the Advocate and the Iudge.

2

In foro nova obedientie, God absolving a sinner, sayes, *Seest thou not the righteousness of my servant Iob? Iob. 1. 8. David was a man according to the heart of God, 2. Sam. 15. 4, but in the matter of Uriah: Zachary and Elizabeth walked uprightly before the Lord, Luke 1. 6.*

They are not censured *in foro stricti iuris*, where first the worke is tryed, and then the person, where a man must answer *ad ultimum quadrantem*, to the uttermost farthing; *Mat. 18. 34.* where God sits as a severe Iudge, where Christ is not as mediator; where they must answer for every Idle word; which *David* desires to be free of, when he sayes, *Enter not into iudgement with thy servant, O Lord, Psal. 143. 2.*

Canon.

To the Saints, *Omnia sunt Evangelica*, All are glad tidings.

Illust.

Doe this: and thou shalt live, Rom. 10. 5. this is Legall. The Priviledge of the Saints is this; doe this, either by thy selfe or by another, to wit, Christ; but to the wicked it is Legall, doe this by thy selfe.

CHAP. V.

The comfort that a Christian hath, who is stained with some great sinne.



He foyled Christian is he who hath fallen into some greate sinne.

The consolation to him is, that he hath not fallen quite away. In the incestuous *Cerinthian*, there was flesh and spirit, even when he was given over to Satan and excommunicate. *Eutychus*, *Acts* 20. 10, when he fell dead from an upper loft, all who beheld him thought he was dead: *Paul* imbraces him in his armes, and sayes, *He is not dead*, his life is yet in him; The Saints of *G o d* will get great falls, and in the iudgements of men seeme to be dead; yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them.

Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the sinnes of ignorance and infirmitie in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the saving graces of the Ele^d. Fourthly, some neither of the Spirit, nor with the Spirit; as the sinnes of malice, and reigning sinnes in the wicked. The foyled Christian comes never to this degree.

The Church of *Rome* are miserable comforters to sinners, sundry wayes,

First they hold, that they have the same power which Christ hath to remit sinne; because they make the bodie of Christ (as they speake) in the Sacrament: we and they differ in this poynt.

To conceive this the better, wee must consider, in the forgiveness of sinnes, that there is a threefold power,

Canon.

Comfort.

Nota

Canon.

IRust.

1.

the first is *authoritatis*, the second is *potestatis*, the third is *ministerij*. *Authoritatis* is that, which one hath principally of himselfe, and not of another, so God onely pardons sinnes: the second *Potestatis*: or *excellencia*, which one exercises, delegate from another, but by way of excellencie; and so Christ as Mediator, pardons sinne: thirdly, *Ministerij*, when onely by intimation in the name and authoritie of the soveraigne Lord he proclaimes it: and so Ministers pardon sinnes; God pardons *ἐξουσιασικῶς*, the Minister onely but *ἀξίως* *καὶ*.

2.

There is *totum potestativum*, and *totum contractum*; *totum potestativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magistrate: *totum potestativum*, is the power of seeing in the soule; *totum contractum*, is the power of seeing in the eye: Christ hath the whole power, but his Ministers have it not as *totum contractum*, as inferiour Magistrates have power; but onely as Herald or Pursevants, who make intimation of the Magistrates decrees; but have no power at all in their owne persons, but cloathed with the authoritie of the Superiour.

II.

Secondly, in the manner of the confession, they are miserable comforters.

I.

Wee hold that confession is necessary: for, as under the Law, hee who held any uncleane thing in his hand; although he washed himselfe never so often, he was still uncleane; so he who repents of his finnes, and keepes one still, is still uncleane.

2.

Secondly, wee hold, that for greater sinnes, greater confession is requisite. *Peter* thrice denyed Christ; hee got three admonitions by the Cocke: Christ asked him three times, *Lovest thou me Peter?* &c. *Iohn* 21.7. So hee must confesse three times, because his sinne was so great.

They hold, that in Confession there must be all these circum-

circumstances; who sinned, when he sinned, how hee sinned; how often hee sinned; and they will have the whole sinne *circumstantionatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

Thirdly, in the sin confessed, they are miserable Comforters, in which we and they differ.

They hold, that sinne is *veniale ex causa, veniale ex forma, & veniale ex eventis*; they setup * a false Glasse which representes not the shape of the sinne to the people.

Ex causa, that which comes of ignorance; as first, *ex metu*, of feare: secondly, *ex non advertentia*, by not taking heede; thirdly, *ex defectu iudicij*, by defect of understanding: these they hold to be sinnes pardonable *ex causa*; but before God they extenuate sinne onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; and there was a Sacrifice under the Law for the sins of ignorance. *Heb. 9. 7.*

Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; whenas the Apostle sayes, that *The wages of sinne is death*, *Rom 6. 23.* but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibility of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentia*, *sed non persona*: The guilt of lust, but not of the person: Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But wee deny that there are sinnes so small, which have

III.

ερεβδωχιστον

I

I I.

I.

2.

I.

neither the potentiall nor the actual guilt. The sinnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed, *Rum. 21.6.* The sinnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it have a sting in it selfe; as the Viper upon *Pauls* hand, *Act. 28.5.* The sins of those who commit the sinne against the Holy Ghost, are like the Serpent which cannot be charmed at all, *Psal. 58.4.* But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we deny.

2.

3.

III.

Veniale ex eventu, through the mercy of God, wee grant that sinne is pardonable; but not through the smallnesse of the sinne it selfe.

IIII.

I.

Fourthly, in the medicine they are miserable comforters: 1, They propound onely the outside of Christs suffering to sinners; as his whipping, scourging, and the paines of his body: but they never set before them the inward part of his suffering, the torments which he suffered in his soule.

2.

Secondly, they mixe the merites of the Saints, with the merites of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gave them wine to comfort them, alledging that place of the *Proverbs 31.6.* Give wine to him who is of a sad heart: but afterward they found out this; to mingle Myrrhe, and to give it them in their drinke, for to make their heads giddy, that they might feele no paine; but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God presented to the sad-hearted, and miserable sinners, in their death, only the blood of Christ; but the Church of *Rome*, as miserable comforters, began to mixe sinne (like bitter Myrrhe) as mens mirits, and the milke of the Virgin *Mary*, and such like trash, with the body of our

This is Poculum te-
moris, *Psal. 60.*

our Lord: but as the Lord refused that wine mixed with Myrrhe; so should all Christians in their death, refuse this mixed drinke, which will intoxicate their braines; and take them onely to the blood of Christ. The *Amphibia* playes now in the water; and now upon the land; but when shee is once wounded, then shee is glad to retyre to the land. So Papists, although now they play like *Amphibia*, betwixt Christs merit, and mans merit; yet in their death they are glad onely to take themselves to the merit of Christ. *Bellarmino, Tutius est in sola morte Christi acquiescere: It is more sure to rest in the onely death of Christ.*

CHAP. VI.

Of the manner how the Priests under the Law blessed the people.



When they blessed the people, they lifted up their hands.

Lift up your hands in the Sanctuary, and blesse. Psal. 134.

The Priests lifted up both their hands, when they were to blesse the people: because they could not lay their hands upon all the people, they lifted them up. They used ordinarily, when they blessed, to lay on their hands; but because they could not doe this to all, they lifted them up onely.

Secondly they lifted up their hands, *ad scapulas, to their shoulders points*, when they blessed.

Thirdly, they blessed in the holy tongue.

Fourthly, with a high voyce.

Fifthly, face to face.

Sixtly,

Canon.

Conf.

I.

Illust.

2.

3

4.

5.

6.

* *bassem ham porshe.*

Sixty, in the name of * *Iehovah*. If they had met a man out of the Temple, they would have said, *We bleſſe thee in the name of Adonai*; but not of *Iehova*.

7.

Lastly, they thrice repeated this *Numb. 6. Iehova bleſſe thee, &c.* to ſignifie that they bleſſed in the name of the Trinity, Father, Sonne and holy Ghoſt. So *Iohn, Revel. 1. 4. 5.* *wiſheth peace from him which was, is, and is to come;* (that is) God the Father, and from the ſeven Spirits which are before the Throne, (that is) the Holy Spirit, and from Ieſus Chriſt.

Cataſtrophe.

Iohanned lictwed.
על סוף

I Conclude this Booke, with that phraſe of the Talmud, *ללמד ע"ס ללמד* *Discendum, propter docendum; discendum nobis est eo fine, ut aliquando alios doceamus.* We muſt learne for to teach: (that is) we muſt learne that ſometimes we may teach others.

FINIS.

THE
PORTRAITVRE
OF THE IMAGE OF
GOD IN MAN.

Creation.
In his three estates, of Restoration.
Glorification.

Digested into two parts.

The first containing, the Image of God both in the Body and Soule of Man, and Immortality of both : with a description of the severall members of the Body, and the two principall faculties of the soule, the understanding and the Will ; in which consisteth his knowledge, and liberty of his will.

The second containing, the passions of man in the concupiscible and irascible part of the soule : his dominion over the creatures ; also a description of his active and contemplative life ; with his conjunct or married estate.

Whereunto is annexed an explication of sundry naturall and morall Observations for the clearing of divers Scriptures.

All set downe by way of collation, and cleared by sundry distinctions, both out of the Schoolemen, and moderne Writers.

The Third Edition, corrected and enlarged.

By *I. Wecmse*, of *Lathocker* in *Scotland*, Preacher of Christs Gospel.

L O N D O N,

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THE
PORTRATTLE
OF THE IMAGE OF
GOD IN MAN

In the first place
the effect of the image of
God in man

In the second place, the image of God in man
is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit

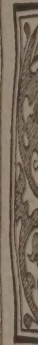
In the third place, the image of God in man
is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit

In the fourth place, the image of God in man
is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit

In the fifth place, the image of God in man
is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit
in the human mind, which is the image of the Father, the Son, and the Holy Spirit



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TO
THE RIGHT VVOR-
THY, S^r. DAVID FOVLES

Knight and Baronet, one of his maje-
sties Councell established in
the North.



Here were two pillars
before Salomons Tem-
ple, (right worthy Sir)
Jachin, that is, *God will*
establisth; and *Bohaz*,
that is, *strength*. These
two pillars were set
up, to uphold the
porch of the Temple. So there are two pillars,
which uphold the Church, and this world,
Religion and *Justice*: true *Religion* upholds the
Church, and *Justice* the Common-wealth.

Of these two, *religion* stands upon the right
hand to uphold, (as *Jachin* did,) and *Justice*
upon the left hand (as *Bohaz* did.) *Religion*

1 King. 7. 21.

2 Chron. 3. 17.

The Epistle Dedicatorie.

Numb. 2.

2 Pet. 3. 10.

Prov. 16. 12.

hath the first place, and therefore the Iewes say well, that it is for *Jerusalems* cause the world stands; that is, the *Church*. All the tents were pitched about the Tabernacle; to teach us, that the world is but an Inne for the Church to lodge in for a while; and if the Saints were once gathered out of the world, the foure corners of the earth would soone clap together, and the Heavens should goe away with a noyse.

The pillar which upholds the world upon the left hand is *Justice*; it upholds the earth, and the Kings throne. It is said, *Habak. 1. 4. Iam defuit Lex; the Law failes*: This is a speech borrowed from the pulse of a man; for as we discern the estate of a man by his pulse; if it stirre not at all, then we know he is dead, if it stirre violently, then we take him to be in a Feaver; if it keepe an equall stroke, then wee know he is sound and hole. The pulse of the Common-wealth is *Justice*. If *Justice* bee violent and turned into wormewood, then the Common-wealth is in a bad estate; if it stirre not at all, then the Common-wealth is dead, and if it have an equall stroke, then it is sound and hole.

Now Sir, these two pillars, *Religion* and *Justice*

The Epistle Dedicatory.

Justice, have beene your maine study how to uphold them in your place, and that these two, might kisse one another, as the Psalmist speakes; For piety, your care hath beene still, *that these Foxes which spoyle the Vines*, should bee catcht, (that is, these Locusts and Seminaries, which come out of the bottomlesse pit, and goe about secretly to devoure Widowes houses, and subvert these tender young Vines, and weake ones, under the colour of long prayers,) your whole labour is to discover them; and that these parts where ye live may be receptacles for the earth. Secondly Sir, what your care is for Iustice, that shee may flourish, all the Country about you can witnesse, from the highest to the lowest. *Iethro* said to *Moses*, *Why sit ye all the day long, from morning till night, judging the people?* Your care (I may say truly Sir) from morning to night, is to judge the people, and to give upright justice to his Majesties subjects.

There are foure Iudges most remarkeable in the Scripture, *Moses* for his mildnesse; *Salomon* for his wisedome, *Iob* for his pity, and *Samuel* for his equity: with the mildnesse of *Moses* ye can moderate in discretion your censures; and with *Salomon*, wisely Iudge what belongeth to every one; ye are, as *Iob* speakes,

Psal. 85. 10.

Canr. 2. 15.

1 Tim. 3. 6.

Exod. 18. 14.

Numb. 12. 3.

1 King. 4. 29.

Iob. 29.

1 Sam. 12. 3.

The Epistle Dedicatory.

*The blessing of him that is ready to perish ; yee are an eye to the blind, and a foot to the lame ; ye see none perish for want of cloathing, nor the poore without a covering: so that the loynes of those that are warmed by you, blesse you; and yet in all this you may say with Samuel, Whose Oxe have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whom have I received any bribe to blinde mine eyes therewith? so that the people where you dwell, may blesse God who hath seated you amongst them for their good. These my travels therefore Sir I offer to your Patrocinie, as to one most Worthy, and who hath greatest interest in them, if there were any thing in them answerable to your goodnesse; for still (Sir) yee have beene my greatest encourager, to set me forward in my studies. Yee have Iudgement to discern, what is said to the purpose here, and what seemes to be said amisse, to construe it to the best sense; and to defend it against the criticke censures of some not so wel affected. Now for all your care both for Religion and Justice, the God of Mercy mete you againe. Jonadab, for his obedience to his Father Rechab, had a promise made to him, that he should not want a man to stand before the Lord for ever. So Sir, for your
obedi-*

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obedience and care, that ye have to doe service to your King and Country, I pray God that ye want not a man to stand before the Lord, to succede you, and to continue your family to all posterity. Thus craving Gods blessing to bee alwaies upon you, and your most Religious and Noble Lady and children, I bid you all farewell.

IOHN WEEMES,

Preacher of the Gospel.

bedience and care, I pray God
that you will not stand before the
Lord to receive you, and to continue your
faith to all posterity. Thus craving Gods
blessing to be always upon you, and your
most Religious and Noble Lady and chil-
dren I bid you all farewell.

JOHN WELLES

Teacher of the Gospel.

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An Advertisement to the Reader for the right using of School-divinitie.



It is a question that hath beene much ex-
agitated in the Schools, how farre
Philosophy should have place in the
Church of God and in *Divinity*. Some
have gone so farre upon the one ex-
tremitie, that they have advanced
her in the Church, above *Divinity*
it selfe, and they have framed the
whole platforme of their religion as
Philosophy hath taught them; others
againe bending the sprig other way, would altogether have *Phi-*
losophy banished out of the Church. But wee are here to follow a
middle course, neither to seclude her out of the Church, neither
to suffer her to advance her selfe above *Divinity*; shee is but the
handmaid to her mistresse *Divinitie*: therefore shee must not take
upon her to rule in the house, and to over-rule her mistresse; as
Hagar would have usurped above *Sara*: if she have any charge, it
must be over those who are under her; she must then submit her-
selfe as a dutifull handmaid to her mistresse.

There is in a man *sense*, *imagination*, *reason* and *faith*: *sense* cor-
rects *imagination*; as when the Disciples saw Christ they thought
he had beene a spirit: But Christ corrects this wrong *imagination*
by *sense*, saying, *Touch me, for a spirit hath not flesh and bones*. When
sense is deceived, *reason* corrects it; When one puts a staffe in the
water, to his sight the staffe seemes to be broken: but yet *reason*
corrects his sight, and teacheth him that the water cannot breake
the

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the staffe; so when a man is in a feaver, sweete things seeme bitter to his taste, yet this reason teacheth him that the fault is in his taste, and that the things are sweete in themselves.

When reason erres, shee cannot cure her selfe, but her mistress Divinitie must come in and teach her. Sara, when she was old the Lord promised that shee should have a childe, she did laugh at it, her reason thought it impossible, that a woman stricken in yeares should have a child: but her mistresse faith corrected it, and shee beleevd by faith, that which her reason could not take up. Philosophy is but a hand-maide to Divinity, therefore shee must bee *ἐμμενεια* and not *ὑπερβασία*, that is, she must hold herselfe within her owne bounds and not transcend them. Nicodemus reasoning against regeneration failed in this point when he reasoned thus: He that is borne againe must enter into his mothers wombe againe. But no man can enter into his mothers wombe againe: This principle is wrong applyed by him in Divinity, for wee are borne againe as Christ teacheth, *John 3, by the water and the Spirit*; and not by entring into our mothers wombe againe. This vaine excesse of reason and fleshly wisdom, is that which the Apostle condemnes, *2 Cor. 10. so 1 Cor. 3. 19.*

Againe, when by naturall reason and Philosophy, we take up a thing; and by faith wee beleewe the selfe same thing, if reason claime the first place here, then she is not a dutifull hand-maid.

There are some things in Divinity which are *mixtly divine*: there are other things *meerely divine*: these things which are *mixtly divine*, in such reason may serve but onely in the second place; *primo credantur, et postea intelliguntur*: as a man beleeves the immortality of the soule: then he begins to take up the same by reason; must reason here advance her selfe as farre as faith? or must reason come here before faith? God forbid: for that which I beleewe, I beleewe it, *ex autoritate dicentis*, relying upon the truth of him that saith it, and al the evidence which I get by reason is nothing to this certitude: if reason should goe before like an usher to make way to faith, we should never beleewe. The School-men say well, *Rationes precedentes minuant fidem; sed rationes subsequentes augent fidem* Reasons going before faith weaken faith, but reasons comming after faith strengthen it: reason makes not the matter more sure, *ex parte veritatis dictantis, sed ex parte intellectus assentientis*: in respect of God the speaker, but in respect of the weaknesse of our understanding, for by this accesse of further

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ther knowledge it is more confirmed. A gardiner when hee is about to plant a tree, first hee digs the earth and makes an empty roome in the bosom thereof for the planting of the tree : then after he takes the same earth (which if it had not beene digged up, had stayed the planting of the tree) and casts it about the roote of the tree againe, for the fastning of it : hee takes also the stones which he had digged up with the earth, and kills the mole which would have beene hurtfull to the tree : so, first the Lord empties our soule of all *naturall reason* ; and this heavenly gardiner makes a roome, wherein hee plants this supernaturall grace of *faith* by his owne hand ; but when he hath planted this heavenly plant faith in the soule, *reason* will serve for two uses ; first, for the confirmation and establishing of our *faith* new planted : another for killing of all contrary heresies besides which might hurt our faith : But in things which are meereely divine, & *qua cadunt directè sub fide*, and fall directly under faith, as the mysterie of the Trinitie and the incarnation ; what can *reason* or *Philosophy* doe here ; but admire these hid mysteries which she can never reach unto ? if *reason* the hand-maid have alwaies her eyes towards her mistresse, then we may make good use of her in the Church.

The *Vine-tree* of it selfe bringeth forth the most comfortable grape for our nourishment, and chearing of our hearts ; but yet if we set a *Mandrake* by it, and then drinke of that wine, that wine will make us sleepe the better. The knowledg of Divinity is the onely comfortable knowledg, but yet *Philosophy* as the *Mandrake* being set by it, may have the profitable use also. Schoole divinity hath most incroched upon the truth and obscured it, framing all religion according to the platforme of Philosophie. There was one *Demonides* a Schoolemaster in *Athens* having crooked feete, hee had his shooes made according to his feete: one stole his shooes from him; but he wisht that the feete of those who had stole his shooes, might become like unto the shooes. This was a foolish wish to de fire the straight foot, to be made conforme to the crooked shooe, whereas the shooe should be made conforme to the straight foote. What is *Schoole divinity*, but a crooked shooe? therfore to conforme *divinity* to it, where to conforme the straight foot to the crooked shooe. *Divinity* must be the square to correct that which is not straight.

Although this schoole divinity hath beene mightily abused, yet the abuse takes not away the use. For the right using of the schoolmen wee must remember, that there is a threefold judgement,

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1. the judgement of *verity*, the second is the judgement of *prudency*, the third is the judgement of *charity*.

The judgement of *verity* is onely to be found in the Scriptures, and all other writings should bee tryed by them, as the canon and touchstone: but the church of *Rome* would have the Scriptures to be tryed by the Fathers and Schoolemen.

Secondly, the judgement of *prudencie* is requisite in reading of them; men should not dote upon them: for this is generally the fault of most of them, that yee shall finde little pietie or matter of holinesse in all their writings. *Bucer* said well, that there is more holinesse to be found in *Seneca* than in most of them: if men converse too much with them, they shall finde but little sanctification by them, but having their mindes inlightened by the holy Scriptures, and their affections sanctified, they may make use of them. Some of them we may reade distinctly and judiciously; some of them we are to reade cursorily; and some of them we are but to looke upon here and there: some meates we cut first, then we chew them, then we digest them; other meates we swallow them; and other meates wee taste onely of them. So wee should use these Schoolemen: some of them we should reade distinctly: others of them we should swallow as it were, and run over lightly: and others of them wee should tast and looke but upon them here and there.

Againe, *prudency* should teach us, what wee should observe as impertinent in them, and what to reject; their questions for the most part are idle and curious, as the most of their hypotheticall propositions, and the manner of their disputations; for often times they dispute *ex alienis principijs*, out of the grounds of other sciences: they confound *Divinity* and *Philosophy*: and the *Media* which they use oftentimes are impertinent. They bring innumerable arguments and disputations oftentimes probable on both sides, and they trust too much to the testimonie of men; they goe very rashly many of them, and speake not soberly enough of the great mystery of the Trinity, and Incarnation; bringing in philosophicall reasons: whereas these mysteries should rather be adored than searched after: and herein *Athanasius* sayd well, *Etiā verade Deo loqui est periculosum*.

And last of al, they distinguish where the law distinguisheth not.

The third judgement is the judgement of *charity*; when wee reade them and finde many grosse errors in them: wee are not for

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for that to reject them, for we shall finde sometimes points notably well cleared in them. The Iewes have a proverbe, *Comede dactylos, & projice foras duritiem*; *Eate the Date, and cast away the Stone*; so should wee in reading of them, take that which is good, and cast away their errours. The *Toade*, although it bee a loathsome creature, yet we will take a stone out of the head of it, and use it: the *Muske-kat* is an il-favoured creature, and yet we will take the muske of it to perfume things with: The *Raven* was an uncleane creature under the Law, yet *Elias* was fed by it: so wee may get many profitable helps by these Schoolemen, although they have greater errours: but we must take heed, that we fawningly flatter them not.

The flatterers of *Dionysius* were so grosse, that they would licke up the spittle of *Dionysius*, protesting that it was sweeter than *nectar*; we must not so doate upon them, as to licke up their excrements, but onely follow them in so farre as they follow Christ. We must not give to them glorious titles, for then as *Iob* saith, We must give titles to men, as *Jacobus de Voragine*, as though he had eaten up the whole Booke of God in reading it; and to *Thomas Aquinas*, they gave the name *doctor Seraphicus & angelicus*: to *Scotus*, *doctor subtilis*; to *Durandus*, *doctor irrefragabilis*; to another, *venerabilis inceptor*; to another, *doctor fundatissimus*; to another *illuminatus*; to another, *doctor resolutus*: and a thousand such.

Among the Iewes, when the holy Ghost was not revealed unto them, then they tooke glorious titles upon them, as one was called *אור העולם lux mundi*, *R. Inde*, his title was, *Rabboni הקדוש doctor noster sanctus*; *Saddaas* was called, *הנאו illustris*; *Aben-ezra* was called, *lapis auxilij*; they were also called *פתחים aperti*, the men that saw; for they reckoned the people but blinde, *Rom. 1.* and the leaders of the blind: then they disdained the people, *Joh. 7. 49.* *this people who know not the Law*: they called also the people *populus terra*. So when these glorious titles were given to the Schoolemen, then the holy Ghost withdrew his presence mightily from his Church.

Wee should in charity judge their errors, for they lived in the houre of darkenesse, and few there were then to oppose against them, and what marvaile if they did oftentimes stumble: so that this was but infirmity in them, and not malice.

But if they could now behold from heaven the Church of *Rome* (who brags that shee succedees to them) with her new plots, as her

equivo-

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equivocations, mentall reservations, allowing the killing of Princes, absolving subjects from loyalty towards their Prince; wives from their husbands, children from their parents; and giving to images not onely cultum respectivum, which the schoolemen granted to them, but also cultum conjunctum, or coadoration; would they not bee ashamed of these their children, and blush if they could behold them?

A Cardinall upon a time caused a Painter to paint the twelve Apostles; the Painter painted them looking somewhat reddish; the Cardinall asked the Painter whether the Apostles looked so when they were here alive? no said the Painter: why dost thou then so paint them said the Cardinall? the Painter replied, They blush so now when they behold the corruptions of you who take upon you to bee leaders of the Church. If the Schoolemen could behold the grosse and innumerable corruptions which are maintained now in the Church of *Rome*, which were not then, would they not blush and be ashamed, and disclaime them for their children?

When *Moses* was upon the mount, hee brought a patterne of the whole frame of the tabernacle from the Lord, and erected it according to the patterne received, but the Church of *Rome* hath erected another patterne, framing religion by the mould of humane reason.

If ye will take a view of severall points professed in Poperie, ye may easily perceive whence they have taken the patterne of them, not from *Moses* on the mount, but from scholasticke speculations.

First, because the Mathematickes consider lines, figures, circles, points, abstracted from bodies, therefore they gather, that accidents may be in the Sacrament without the subject.

Secondly, because morall Philosophy establissheth neyther punishment nor reward, unlesse the free will of man goe before; hence they inferre, that there is free will in man: againe, because morall Philosophy knoweth no vertues, but inherent habites and vertues; therefore it is that they set themselves so against the imputed righteousnesse of Christ: the morall Philosopher calls vice a voluntary evill, therefore they inferre, that concupiscence is not sin, because it is not altogether voluntary.

Thirdly, from the Politickes, in policie, the best sort of government is monarchicall, therefore the Popes government must bee monarchicall. Againe, in Princes Courts, men use mediators to

goe

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goe to their Prince, therefore they conclude, that we must use the intercession of the Saints to God. In policie, no lawes are given, but which the subjects may fulfill, therefore man is able to fulfill the law of God.

Fourthly, from the Physickes; Physicke teacheth us that the body turnes to corruption, and dissolves; upon this they inferre, that man before his fall, his body should have dyed naturally, as it doth, if supernaturall righteousnesse had not kept backe corruption; so that they make God as well the author of death; as well as of nature, considering man here onely after the principles of nature, and not according to his first creation. Againe, Physicke teacheth us, that the blood alwaies followeth the body, therefore they have taken away the cup from the people in the Sacrament, because (say they) if they get his flesh, they get his blood, *per concomitantiam*.

Fiftly, the Metaphysickes teach us, that every positive thing is good, therefore they define originall sinne to be a meere privation.

Sixthly, the Platonickes were mightily deluded by the apparition of spirits, hence they have borrowed their apparition of spirits.

Seventhly, from the Poets fables they have taken their Purgatory.

Last, from the incantations of the Gentiles, they have borrowed their exorcismes. Thus wee see that they have not taken their platforme from above in the mount with *Moses*, but from below, from humane reason and Philosophie: and here they ought to have remembred that of the Apostle, *Take heede that no man spoile you with Philosophie*. Curteous Reader, if there bee any thing here that may serve for the good of the Church and your edification, give the glory to God, and reape you the fruits: if there bee any thing that seemeth not correspondent to reason or the word of God, reprove me for it, and it shall be like a pretious balme unto my head. So recommending you to the grace of God, I rest,

Your ever loving brother in Iesus Christ,

JOHN WHEEMSE.

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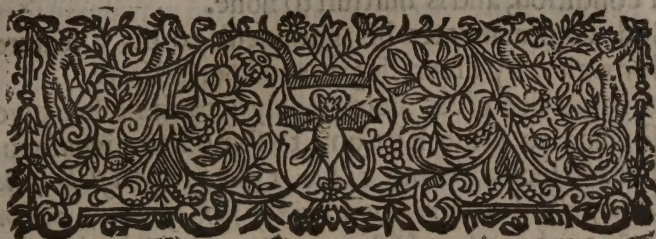
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1. Cor. 15. 49.

*As we have borne the image of the earthly Adam,
so shall wee beare the image of the
heavenly Adam.*



THE
PORTRAITVRE
 of the Image of GOD in MAN,
 in his Creation, Restauration,
 and glorification.



GOD, who dwelleth in a Light inaccessible, 1. Tim. 6. 16. communicates his goodnesse to his creatures freely.

Proposition.

Illustration.

Duplex Bonitas imperfecta & perfecta.

Prov. 29. 28.

Every good thing communicates it selfe to another: the Sunne among the Planets communicates Heat and Light; it communicates Heat to all, and Light to many creatures, but yet the Heat is hurtfull to some. So justice amongst vertues is the most excellent vertue, and communicates it selfe to all Societies, and no Societie could subsist without it, not robbers and Theeves, unlesse some kinde of justice were amongst them: for if one should take all, the Societie would soone dissolve. Iustice communicates not her selfe perfectly to this Society, for in this sort of Society there is great injustice: but God communicates his good-

Cc

nesse

nesse to all his Creatures in a perfect measure, fit for their condition, and is hurtfull to none.

Prop.

God communicates his goodnesse to his Creatures fundry waies; by divers degrees and perfections.

Illust.

To some hee gives Being onely; to some hee gives Sense, and to some Reason; to some hee gives such a Matter and such a Forme, *1. Cor. 15. 39. All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, and another of fishes, and another of birds: there are celestiall bodies, and terrestriall bodies.* A man when hee conceives a thing in his minde, he hath a simple conception of it, yet to make his hearers take it up the better, he utters it by sundry words. So that which is one in God is communicated diversly unto the creatures, as not being all capeable of a like goodnesse; although hee communicate not his goodnesse to all his creatures in a like degree, yet all are partakers of his goodnesse.

Duplex Bonitas; unita & dispersa.

Prop.

God in communicating his goodnes with the creatures, intends onely his owne glory, and to shew his goodnes.

Illust.

Other creatures, who worke but imperfectly, worke for their owne commoditie and profit, *Eccles. 6. 7. All the travile of a man, is for his mouth.* But God made all things not for his profit, but to shew his goodnesse to the creatures: therefore his goodnesse is specially and first seene in the creation, which is Gods first manifestation of himselfe.

CHAP. I.

Of the Creation in Generall.

Prop.

God by his goodnesse is the sole and onely cause of Creation.

Illust.

In all other of Gods workes hee useth meanes as in generation, corruption, dimunition: in these, hee is not the simple and sole cause; but in crea-

tion

tion hee is the onely cause, and useth no meanes. *Dens est causa simpliciter in creatione, at essendi in hoc in alijs: God is the onely simple cause in creation; but in his other workes, hee is onely the cause of beeing this or that.*

*Duplex Causa, simpliciter
& essendi in hoc.*

Illust. 2.

God is the first cause, and being is the first effect; but nothing can intervene betwixt the first cause and the first effect; and therefore there can be no instrumentall cause in the creation; if any thing should intervene betwixt the first cause and the first effect, it should be *Non ens*, that which is nothing: but an instrument cannot be *Non ens*; therefore no instrument can intervene betweene the first cause and the first effect.

*Inter primam Causam &
primum Effectum nihil
interuenit Thom. contra
Gentiles.*

Consequence,

I.

God is the onely cause of creation, therefore the Angels can bee no instrument in creation, farre lesse can they create a thing, *Augustine* saith, *Demonēs non possunt quicquam creare, sed creata specie tenus mutare; The spirits can create nothing, but they may change in shew the things that are already created.* Secondly, the Angels may hasten the production of things, but not in an instant, as God made *Adam* a perfect man in an instant, and *Aarons Rod* to budde and to bring forth almonds in an instant, *Num. 17.* because it was a Creation and a Miracle. Thirdly, as they can hasten nature, so they can bring accidents into nature: for if *Iacob* by laying peeled rods before the sheepe, made them to conceive speckled Lambs, *Gen. 30. 37.* much more can an Angel worke such things in nature. *Augustine* in his booke called the *Citie of God*, giveth an example of this; the Oxe which they worshipped in *Egypt* was marked with many divers spots; when hee dyed, how could they finde another marked after the same manner? *Augustine* answers, that the diuell represented to the Cow ingendring, a Bull with the like markes, and so the Cow brought forth the like. And thus the Divell continued Idolatry in *Egypt*. Here we see how they can bring acci-

Consequence.

2.

Prop.

Idust.

Nihil est negativum,
comparativum, &
privativum.

Deus in creatione pro-
cessit a negatione ad ha-
bitum, a totali priva-
tione ad habitum, &
a partiali privatione ad
habitum.

dents into nature, but the Devils could not create the Oxe of Egypt.

God only creates: this distinguisheth him from the heathen God, and the vanities of the Gentile. *Ier. 10. 11. So shalt thou say to them, Cursed be the gods that made not heaven and earth.* This verse is set downe in the Chaldee tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this? to this effect, that when the Iewes should goe into *Babylon*, and there should bee solicited to worship their Idols, they should have this verse ready in their owne language; *Cursed be your gods, for they made neither heaven nor earth.*

God created the world of nothing.

Nothing is taken fundry wayes in the Scriptures: first *privatively*, as *1 Cor. 8. 4.* an Idol is *nothing*, that is, it hath no divinity in it; it is *nothing privatively*, here, but not *negatively*, for it is of wood or stone. So *1. Cor. 7. 9.* *Circumcision is nothing*, that is, it hath no efficacy in it after the abolishing of it, yet it is not *simply nothing*, for it is the cutting of the fore-skin. Secondly, a thing is *nothing in comparison*, one thing being compared with another of greater excellencie. *Esa. 48.* *All the world is nothing before him*; that is, all the world is *nothing*, being compared with God. Thirdly, a thing is *nothing negatively or simply*, *Marke 11. 13.* *There was no fruit upon the fig-tree.* When we say that God made the world of *nothing*, it is not meant of *nothing privatively or in comparison*, but of *nothing negatively and simply*. *Rom. 4.* Hee calleth upon things that are not, as though they were.

He proceeded in the Creation from the negation to the habite, when hee made the world of *nothing simply*; secondly, from a total privation to the habite, when hee made *light to shine out of darkenesse*. *2. Cor. 4. 6.* thirdly, from a partiall privation to the habit; when he made the day to succede to the night.

God

God hath sundry royall prerogatives which onely belong to himsefe.

First God can create a thing of nothing ; therefore the Magitians of *Egypt*, who in shew had many things, yet could not truely make the basest *creeping things*, *Exod.* 8. 18. Secondly, it is Gods prerogative to turne a thing to nothing ; for there is as great a vastnesse of motion from that which is, to that which is not, as is from that which is not, to that which is. A man may dissolve a body into dust by burning it, but he cannot simply turne it to nothing, for onely God by his power must doe this; *Annihilatio est subtractio Divini influxus*, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without natural preparation turne one substance into another, as *water into wine*, *Iohn* 2. and *Lots wife into a pillar of salt*, *Gen.* 19. therefore the Divell when hee would take a prooffe of Christ whether he was God or not, bids him *change stones into bread*, *Mat.* 4. Fourthly, it is Gods prerogative, onely to adde formes to things, man cannot simply invent a forme, but compose, adde, or diminish from that which he hath seene already ; a man can make a mountaine of gold, because he hath seene both a mountaine and gold ; so he can make *Dagon* halfe man, and halfe fish, because he hath seene both fish and a man before, but hee cannot simply invent a forme. Fifthly, it is God that onely can put life into the creatures. Sixtly, to preserve and guide them continually.

Hee who needeth most helpes to his worke, is the most imperfect worker. There are three speciall workers considered in their place and decree ; *Art*, *Nature*, and *God*. *Art* needeth many helpes, *Nature* needeth few, but *God* none, for his working depends upon nothing, and he presupposeth nothing to worke upon. The perfection of *art* is to imitate *nature*, the perfection of *na-*

Prop.

Illust.

Tanta est distantia ab ente ad non ens, ut a non ente ad ens.

Solius Dei est creare de nihilo, convertere in nihilum, transformare, addere formas rebus, vivificare, & conservare.

Illust. 2.

Art. Natura, Deus operimur.
Est agens independens.

ture, is to imitate God in his first creation, when *Art* degenerates from *nature*; then shee is ashamed, and when *nature* degenerates from the first creation, shee bringeth forth but monsters.

Illust. 3.

The tradesman when he worketh, hee must have matter to worke upon, and his patterne before him; our minde when it worketh, hath not neede of matter to worke upon, but of a forme; but God when he worketh needeth neither matter to worke upon, nor patterne to worke by.

God when hee made the world of nothing. First, hee made it of *nothing simply*. Secondly, of a subject that had *no hability to produce*, as when hee made the plants out of the earth, there was no more power in the earth at the first to produce these plants, then there was in the rocke to give water, *Exod. 27*. Thirdly, he created man out of a subject that had *no hability to produce the matter*, and of nothing simply, touching the forme, as hee made his body out of the earth, which had no disposition in it for making of the body; so he created the soule of nothing, which is the forme of the body, hee produced the soule of beasts, both in the body, and of the body.

He made the world of nothing, *EX*, *hic non notat materiam sed ordinem*. *OF*. signifieth not here any matter, but order onely.

Quest. How were the creatures with God before the creation.

Ans. The creatures are said to bee three manner of waies. First in the cause, as the Rose in winter is in the roote, although it bee not spread. Secondly, when they are in the mind by representation. Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his understanding before the creation: and of this sort of being, *David* speaketh, *Psal. 139. 16.* saying,

Thine

Ex inabili subjecto.

*Creatio in materia, sed
non ex materia.*

*Esse in sua causa, ideale,
reale.*

Thine eyes did see my substance yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there were none of them: but the creatures had not a reall existence with God, as after when they were created. The creatures, *eminenter sunt in Deo*, they are by way of excellency in God, but in themselves they have a finite being.

God is the exemplar of all things.

The creatures are but as the shaddow to the body, or as the reflex of the glasse presently vanisheth when the face is turned away; So when God turneth away his face from the creatures, they perish and turne to nothing *Psal. 104. 29. They die and returne to their dust.* God in the creation created some things *actually*, other things *potentially*, in their first principles; as Hony, Wine, Oyle, Balme, and such.

God in the creation kept this order; in the universe, he proceedeth from the imperfect, to the perfect, as the Elements were first created, and then the things made of the Elements; the things without life; before things with life; and of things with life, hee made man last, as most perfect; but in particular things, hee proceeded from the more perfect, to the more imperfect; as first he made the trees, and then hee made the seede; so hee made the Woman after the Man, as more imperfect and passive.

Quest. Whether could God have made the world better than he made it?

Ans. The world is considered either in respect of the whole, or in respect of the parts. In respect of the whole, the world is perfect, both in respect of *degrees* and *parts*: but respecting the parts severally, the world was not perfect in respect of *degrees*, for God by his power might have made particular things better than they were. This the Scripture sheweth us, *Gen. 1.* when it saith, *That eve-*

Prop.

Prop.

The order of the Creation.

Progressus ab imperfectis ad perfecta in universi creatione, at in particularum creatione a perfectis ad minus perfecta.

Duplex perfectio graduum, & partium.

ry dayes worke was good, but when it speakes of all together, it sayes, *They were very good; Propter ordinum universi, & hac est ultima & nobilissima perfectio in rebus; This is the last and most excellent perfection of the creatures,* and this could not be made better. In a Campe, there are Captaines, Souldiers, and a Generall, a Souldier considered by himselfe, might be in a better place than hee is in; for it were better for him that he were a Captaine, But consider him with the whole Campe, which consists as well of inferior members as superior, it is better for him to be a Souldier. So consider the severall workes of God by themselves, they might have beene made better; but consider them with the whole, they could not have been made better. Consider Christs humane by it nature selfe, it had beene better if it had not been passible; but consider it in order to our redemption, it was better that his body was made passible, and so could not have been made better, because it was better for the curing of our miserie, that his body should be mortall and passible. Secondly, it may be answered, God could have made these things which he made better *accidentally*, but not *essentially*, because hee could have made Man or Angel with more excellent gifts than hee made them with: but hee could not make them in essent better than they were. Thirdly, it is answered, by others: that God could not make the world with more wisdom, or after a better manner than he made it; but respecting the things which were made, he could have made them better, *Ad optimum non pertinet ut optima faciat, sed ut optimè & summa potentia & sapientia; It belongs not to the chiefe good, to make things good in the highest measure of goodnesse, but by his power and wisdom onely to make them good.*

Quest. Whether are Miracles a Creation or not.

Ans. Where Nature is onely enlarged or hindred; they are not called a Creation, but a Miracle: but where the

Thom. part. prim. quest.
15. art. 6. *Essentia
cuiusque, rei consistit in
invisibile, Ergo nihil
potest addi vel detrahi.
Ip. natura est inensa
aut poten. in inhib. ta
non est creatio.*

the things are suddenly brought forth, or the Essentiall formes multiplyed, there is a Creation as well as a Miracle. Example of the first, when Nature is onely extended, it is not a Creation but a Miracle; as when the eye of *Stephen* saw to the third heaven, *Christ* standing at the right hand of God, *Act. 7.* or when *Sara* that was barren conceived, *Gen. 21.* or when the Sunne went backe ten degrees, *Esay 38.* or when it standeth still, *Iosh. 10.* these are Miracles, but not a Creation. But when the Virgin *Mary* conceiveth, and beareth a Sonne, here is both a Miracle, and a Creation. It was a miracle because a Virgin brought forth a Son, and yet remained still a Virgin. It was a Creation, because shee conceived a child without a naturall meanes, *Respectu causæ efficientis non materia, In respect of the efficient, and not of the materiall cause:* Shee knew no man, for the ho'y Ghost over-shadowed her, *Luk. 1.* Manna made for the sustentation of the *Israelites*, is both a Miracle and a Creation, *Ex. 16. 22.* In respect of the place from whence it commeth (from Heaven) it is a Miracle; in respect of the quantitie that there fell so much to feede so many hundreth thousand people, it was a Creation; In the taste it was sweet like honey, a Miracle; in the colour transparent, a Miracle; in a quality that the heate of the Sun melted it, and the heate of the fire bak't it, a Miracle; but that their fell double of it on the evening before the Sabbath, both a Creation and a Miracle: that it fell not upon the Sabbath day, a Miracle; that it corrupted when it was gathered contrary to the command of God, a Miracle; that it fell onely about the campe of *Israel*, and in no place else, a Miracle; that it lasted till they came to *Canaan* a Miracle; that it was preserved for so many hundred yeares in the golden pot, a Miracle.

Quest. Whether shall the Resurrection of the Body be a Creation or not.

Bast

*In epist. ad caesarienses.
Creatio ex nihilo, rege-
nerationis et resurrectio-
nis.*

Basil answers, that it is a creation, & he shewes that there are three sorts of Creation, the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of evill is made good; as in regeneration, *Psalm*. 51. *Create in me a new heart.* The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called *γενεσις*, and the resurrection is called *παλιγγενεσις*, or a new creation, *Matth.* 19. 3.

CHAP. I.

of the Creation of Man.

Doctrine.

*Differt theologia ab om-
nibus alijs scientijs.*

Moses in the first of *Genesis* brings in God making man. Hence we learne a difference betwixt *Divinitie* and all other sciences: for although all other sciences be busied about man; as *Physick*, for the health of his body; *Ethickes*, for his civill conversation, &c. Yet none of them leads him to the conversation of his Maker, but Divinity, till *Moses* come in and shew this. The *Anatomist* will describe every member of his bodie, but never speake of his Maker. Here wee see the prophanenesse of man, for hee maketh lesse account of this science than of any other; hee accounts more of the painter that paints him, or of the tayler that makes his cloathes, than of him that sheweth him who made him. *Laertius* writes of one *Crates* who bestowed his goods very foolishly, for he gave to his flatterer ten talents, to his whore a talent, to his cook ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, *Fumum*, *Smoake*; in effect, men now count baseliest of the most worthiest sciences: but let men paint thee, dresse thee, cure thee as they please; if *Moses* come not in and tell thee, that God made thee, they shall have all but shame of their handiworke. The Philosopher being asked, what was the cause that Phi-
losophers

Philosophers attended at the gates of rich men, & rich men attended not at the gates of Philosophers? he answer'd, because the Philosophers knew what they stood in need of, but the rich men knew not what need they had of Philosophie. So if men knew how much they stood in need of Divinity, to leade them to their Creator, they would make more of them that leade them to this knowledge.

Causa materialis formalis, efficiens, finalis.

Divinity passeth for the most part from the *materiall* and *formall cause*, and thinketh upon the *Efficient* and *finall*, the first and the last cause, and so while other sciences are either plunged in the baseness of the matter, or curiously searching into the formes of things (which can hardly bee knowne) the Divine is carried backe to the contemplation of the first cause, to *eternitie*, and to the last cause in *eternity*, which are the onely comfortable meditations.

CHAP. III.

Of Mans Body.

THe body of man was created of the earth.

The Philosophers say, in respect of the substance of the bodie, it consists most of earth and water, but in respect of vertue and efficacie, it consists more of moyst and heate, than of cold and dry, that is, it consists more of fire and ayre, than of earth and water, and so the body is kept in equall temperature, in the operation of the elementarie qualities.

*Prop.
Illust. 1.*

God made all things in weight, number, and measure *Wis. II. 17.* In *weight*, that the earth and water should be heaviest in substance, and that the ayre and fire should be lightest. In *number* that a little fire should have a great efficacie and power, as a great quantitie of earth. In *measure* that they might keepe a proportion amongst themselves, if this harmonic bee broken, it bringeth destruction of the body, as if the heat prevaile then it bringeth

Illust. 2.

Omnia operatus est Dominus in pondere, numero et mensura.

eth fevers, if the cold prevaile then it bringeth lethargies: if the moyst prevaile then it bringeth Hydropsies: so that the extreame qualities (according to the situation of the Elements) heat and cold, must bee temperate by the middle qualities of the middle Elements, moyst and dry.

It is to bee marked, how God hath shoven his wisdom in creation: First in placing man here below upon earth who had an earthly body. Secondly his power, when he shall place the same body, (when it shall bee made a *spirituall Body*, in the heavens to dwell there. Thirdly, his justice in thrusting the bad angels, who are spirits, downe to the lower hells, who were created to enjoy the Heavens if they had stood in innocencie.

God created the Body of man of the dust of the earth, that it might be matter to humble him.

When *Herod* gave not glory to God, *Act. 12. 23.* The Text saith, that he *was eaten with vermine*; in the *Syriack* it is, *He was made a stable for wormes*. Since the fall, the body is nothing but a stable for wormes, and food for them: and the *Hebrewes* marke, that the flesh of man is called, *Lecham, Bread, Ioh. 20. 23.* Because now it is indeed bread and food for the wormes.

Out of a base matter God made an excellent shape of man.

Psal. 139. 15. *How wonderfully hast thou made me below in my mothers womb:* a speech borrowed from those who worke, *Opus Phrygionicum, Phrygian or Arras work.* The body of man is a peece of curious Tapestry or Arras worke, consisting of skin, bones, muscles, and sinewes.

The excellency of the body of man when he was first created, may bee shewen by the excellent gifts which have been found in the bodies of men since the fall; as one finding the length of *Hercules* foote, gathered by it, the proportion of his whole body; So may wee by the

reliques

1. Cor. 14.

Prop.
Illust.

Abenezra. R. Salomon.

Prop.
Illust. I.

*Rukhsate, mesaphera
ab acupistioribus.*

reliques found in sinfull man, gather what a goodly thing the body of man had beene before the fall. As the complexion of *David*, 1. *Sam.* 16. 12. The swiftnesse of *Hazaël* who was swift as a roe, 2. *Sam.* 2. The beauty of *Absalon*, in whom there was not a blemish from top to toe, 2. *Sam.* 14. All which being joyned together would make a most rare man: and if the miraculous wine changed by Christ, *Iob.* 2. at the marriage in *Cana of Galile* exceeded farre the naturall Wine; how much more did the body of man in the first creation exceede our bodies now.

The members of the body of man, are applied to other creatures, as the *Head of spices*, *Can.* 4. *Renes tritici*; the *Kidneys of the wheate*, *Deut.* 32. the *Heart of the earth*, *Matth.* 12. 40. the *Lippe of the sea*, *Heb.* 11. 12. the *mouth of the sword*, 11. 34. and such like; all which shew the excellencie of mans body.

The measures of every thing are taken from the body of man; as the *Inch*, the *Foot*, the *Palme* and the *Cubit*.

There are sundry members in the body of man which God ascribes to himselfe: as the *Head*, the *Heart*, the *Eares*, the *Feete*, to expresse his attributes to us.

God hath made the body of man a Temple for himselfe to dwell in, and the Sonne of God hath assumed the body of man in one person to his God-head; a dignitie which the Angels are not called unto, and after the making of man he left nothing, but to make himselfe man.

God hath placed wisely the members in the body.

There are some members that are called *Radicall members*, as the *liver*, the *heart*, and the *braine*; & in these, the Lord hath placed the *Naturall*, *vitall*, and *animall spirits*; these spirits are carried by the *Veines*, *Arteries*, & *Nerves*: the *Veines* carry the *vitall spirits* from the *Liver*; the *Arteries* carry the *naturall spirits* from the *Heart*: and the *Nerves* carry the *animall spirits* from the *Braine*.

There

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4.

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Prop.

Illust. I.

Membra radicalia.

Officialia.

There are other members, which are serving members; as the *hands, feete*, and such.

2. The members of the body helpe one another, the superiour rule the inferiour; as the eyes, the whole body: againe, the inferiour support and uphold the superiour; as the *feete*, the *legges*, and *thighes* support the whole body.

3. The middle members of the body defend the body, and provide things necessary for it; as wee see in the *hands* and *armes*.

4. The *Sympathie* amongst the members; if one bee in paine, the whole are grieved: againe, when one member is deficient, another supplyeth the defect of it; as when a man wants *feete*, hee walkes upon his hands; so when the head is in danger, the hand casts it selfe up to save it. Lastly, great grieve in one member, makes the paine of the other member seeme the lesse; which all shew the *sympathy* amongst the members.

5. The variety of the members of the body sheweth also this wisdom of God: *If all were an eye, where were the seeing*, 1 Cor. 12. 15.

Of the severall outward members of the Body.

Of the Head.

THe *Head* is the most excellent part of the body. First, we uncover the *Head* when we doe homage to a man; to signifie, that our most excellent part, (wherein our reason and understanding dwells) reverenceth and acknowledgeth him. Secondly, because the *Head* is the most excellent thing; therefore the chiefeest part of any thing is called the *head*, Deut. 28. 24. *Thou shalt*

be

be the head and not the taylor. So Christ is called the *Head* of the Church, *Ephes. 5. 23.* and the husband is called, *the head of the wife, 1 Cor. 11. 23.* So the excellentest spices are called, *the head of spices, Exod. 30. 25.*

All the senses are placed in the *Head*, except the touch, which is spread thorow the whole body. Secondly, the *Head* is supereminent above the rest of the body. Thirdly, the *Head* giveth influence to the rest of body. Fourthly, there is a conformitie berwixt the *Head* and the rest of the body. Christ, the *Head* of his Church, he hath graces above the rest of his members; he giveth influence and grace to them, and hee is like to them. So the man is the womans *Head*, hee hath more gifts than the woman, he should instruct and teach her, she is of the same nature that he is, *Bone of his bone, and flesh of his flesh, Gen. 2. 23.*

Of the Eye.

First, the *Eye* is *speculum artis*, for men have learned by the *Eye* to make Looking glasses: if the Christalline humour were not backt with a blacke humour, the *Eye* would give no reflex: so if glasses were not backt with Steele, the glasse would give no reflex. Secondly, although a man have two eyes in his head, yet hee receiveth but one sight at once, because his optick nerves meet in one. So although hee have two eares, yet hee heares but one sound at once; because his aousticke nerves both meete in one. So although there bee many members in the mysticall body; yet all should bee of one minde, because *there is but one spirit, 1 Cor. 12. 4.* Thirdly, the eye in it selfe hath no colour; for if it had any proper colour in it selfe, then the object should ever appeare in that colour which the *Eye* hath; as it is evident in *Ictericis*, in those whose eyes are so vitiate, that all

Visu & oculo videmus, sed visu effective & formaliter, oculo instrumentaliter.

all colours seeme alike to them, and in those who have the yellow-Iaundise, because the eye is vitiate with yellownesse, all things appeare yellow unto them. So when the minde of man is preoccupied with dangerous error. When Christ told his Disciples that hee must be whipt, crucified, and rise the third day; the Text saith, *They understood none of these things, beeing hid from them, Luk. 18. 33, 34.* Because they had drunke in a false principle before, that Christ behoved to be a worldly King, *Act. 1. 6.* and this is the reason why the Iewes interpreted the places concerning Christs Kingdome, literally, and not spiritually; of an earthly Kingdome, and not of a spiritual. Fourthly, there are five tunicles in the Eye to keepe it from any hurt; the first is called *aranaea tunica*, like a spiders webbe; the second, *retiformis*, woven like a net: the third, *uvea*, like a berry: the fourth, *Cornea*, like horne: the fift, *adnata tunica*, the cover of the eye, or the eyelids. *David* to expresse the speciall care that God hath over his Saints, saith, *Thou keepest me as the apple of thine eye, Psal. 17. 8.* That is, thou hast a speciall care over me, thou guardest me many wayes, as the apple of the Eye is guarded with these five tunicles.

A Collation betwixt
the Innocent and old
Adam.

The Eye before the fall, was the window to let in good instructions to the soule; but since the fall, it is *proxeneta peccati*, the broaker that goeth betwixt the heart and the object, to make up a sinfull bargain; it is now *pronubus ejus, ejus tactus est minister*, the spokesman of the wedding with sinne, and touch is his servant, and because it is now the most sinfull fence, God hath placed teares in it, which are the tokens of repentance.

The eye now is an adulterous eye, *2. Pet. 2. 14.* the eye now is *oculus nequam*, an evil eye, *Matth. 20. 15.* it is now a covetous eye, *Eccles. 37. 7.* Give the Lord his honour with a good eye, and diminish not his first fruites. Here hee alludes to the custome of the Iewes: for hee who had a

good

good eye, paid one of forty, when he payd his first fruits; he who was of a *mydle sort of eye* paid one of fiftie; but he who had a *coveteous eye*, paid one of sixtie; and they used to say, *There goeth the man with a good eye*, meaning the liberall; and, *There goeth the man with the evil eye*, meaning the covetous.

There was a contention upon a time, betwixt the *heart* and the *eye*, which of these two were the cause of sinne; which was decided by reason after this sort:

*Cordi causam imputans,
occlusionem Oculo:*

The cause of sinne is in the heart, but the eye is the occasion.

Of the Eare.

The *Eare* is first and honourable part of the body; therefore of old they did hang Eare-rings and Jewels in their Eares, as a signe of honour, *Gen. 24.* so when men were discharged, their *Eare* was bored in token of infamie. *Exod. 22.*

Secondly, the *Eare* is an honorable part for instruction: the Philosophers call it *sensum disciplinæ*, the sense for instruction.

Thirdly for delight, the *Eare*, is the most excellent sense; therefore *Salomon* calles the *Eares*, the daughters of *Musicke*, *Eccles. 12.*

Fourthly, the *Eare* is the most excellent member for grace; for faith commeth by hearing, *Rom. 10. 17.* The Apostle when he cited that verse of the 40. *Psalme* in the 9. of the *Hebrewes* he citeth it thus, *Thou hast fitted a body for me*; but *David* hath it thus, *Thou hast bored mine eare*; why? because his *eare* was one of the principall members whereby hee gave obedience to God his Father.

5.

Fifthly, there is not a member in the body that God takes such paines about, as hee doth upon the eare; for first, *revelat aurem*, he uncovers the eare, or takes a veile off it. *2 Sam. 20.* Secondly, *perforat aurem*, hee bores the eare, *Psal. 40.* as masters of old bored their servants eare, that they might dwel with them for ever, *Exo. 22.* The first was *ad intelligentiam*, for understanding; the second was *ad obedientiam*, for obedience. Thirdly, he circumcises the eare, *Rom. 2. 29.* which includes both the former.

6.

Sixtly, there is not a member the Divell envieth more than the eare, because it is *Ianua vite*, the gate of life, as we see in the man possessed with a deafe Devill, *Marke 9. 25.* he possessed that *sence* as the most excellent, to hinder him from hearing.

A collation betwixt the
innocent & old Adam.

Before the fall, the eare was the gate of life; but since the fall, in the corrupt man, it is the gate of destruction, *Evill speeches corrupt good manners. 2 Cor. 15.* and now hee is like vnto the deafe adder, *hee stoppes his eare and will not be enchanted, Psal. 58.*

Of the Mouth.

A collation betwixt the
innocent & old Adam.

Eccl. 6. 7. All that a man laboureth, is for his mouth; the mouth, a little and a strait hole, is soone filled.

Man before his fall was content with little, but since hee laboureth not to fill a mouth, but a gulfe, as it were the mouth of the Leviathan.

Of the Tongue.

[2]

The Tongue of man is a most honorable member, wherefore it is called *mans honour and his glory, Gen. 49. 6. Psal. 16. 9. My glory rejoyceth*, because it is the instrument for to glorifie God.

Secondly,

Secondly, a man hath two earēs, and but one *Tongue*, to teach him to bee swift to heare and slow to speake, *Iam. 1. 19.*

Thirdly, there is but one *Tongue* in man, to teach him not to be *bilinguis*, of a double *Tongue*. God will not have a heart and a heart in a man, *Psal. 12.* so hee will not have a *Tongue* and a *Tongue* in him, *Pro. 8. 13.* that is, a double *Tongue*.

Before the fall, the *Tongue* of man was like the pen of a swift writer, *Psal. 45. 1.* and uttered those things which his heart indited: but since the fall, it is a world of iniquity, and defileth the whole bodie, and setteth on fire the course of nature, and is set on fire of hell. *Iam. 3. 6.* now it is an unruly evill, and filled with deadly poyson, *Iam. 3. 8.*

Before the fall, he spake but with one *Tongue*; but since the fall, he is *bilinguis*, hee speakes with a double tongue, *Prov. 8. 13.* and sometimes *trilinguis*, *Eccles. 33. Lingua tertia commovit multos*, a third tongue hath troubled many. The *Chalde paraphrase* calleth a backbiter, a man with a three fold *Tongue*, or a *Tongue* which hath three stings. The Iewes give an example of it in *Doeg*, who killed three at once with his evill report; *Saul*, to whom hee made the evill report; the *Priests*, of whom he made the evill report: and *Himselfe*, who made the evill report.

The Heathen in the dedication of the severall parts of mans body, gave the eares to *Minerva*, the tongue to *Mercurie*, the armes to *Neptune*, and the eye to *Cupid*, &c.

Of the Womans Dugges.

God hath placed the *Womans Dugge* in her brest, and not in her belly, as in beasts; and that for two causes: the first is a *Physicall* cause, the second is a *Morall* cause.

2

3.

A collation betwixt the innocent and old Adam

Coll. 2.

Duplex est causa physica & moralis.

The *Physicall* cause, God hath placed them so neere the liver, that the milke might be the better concocted, and the more wholsome for the child: The *Morall* cause, that the woman might impart her affection and love more to her child, by giving it sucke with her *Dugge*, which is so neere the heart. The giving of *Sucke* was one of the greatest bonds of obligation of old, betwixt the mother and the children: when they intreated any thing of their children, they would say, *By these Dugges which gave thee sucke, I request thee doe this.* Virgil.

Of the Hand.

By the Hand we promise, and threaten: it is the *right hand of fellowship*, Gal. 2. 9. We reckon by it, *Wisedome commeth with length of dayes upon her right hand*, Prov. 3. 16. The ancients reckoned upon their *left hand*, untill they came to an hundred yeeres, and then they began to reckon upon their *right hand*. So the meaning of *salomon* is, that wisedome should make them to live a long age, even to a hundred yeeres. As wee reckon with the *hand*, so wee worship with the *hand*: *Iob* protests, that hee *blesse*d not his hand when hee saw the new Moone; *Iob* 31. 27. The Idolaters they used to kisse their Idols, *Ose* 13. 2. But because they could not reach to the Moone to kisse her, they kisse their *hand* in homage before the Moone: and *Iob* purged himselfe of this kinde of Idolatry. And the speciall providence of God is to bee marked in the hand of man, that hee hath made him to take his meate with his *hand*, and hath not left him to gather his meate with his lipps, as the beasts doe; for if man did so, his lippes, should become so thick, that he should not speake distinctly; wee see by experience, that those who have thicke lippes, speake not distinctly.

of

Of the internall members of Mans Bodie.

Of the Heart..

All the passions are seated in the *heart*, we see in *Feare*, such as are transported therewith, call backe the blood to the *heart*, as to the place where feare exerciseth her tyrannie, therewith to defend themselves; and therefore it is that those creatures, that have the greatest and largest *hearts*, are most fearefull, because the heat is more largely dispersed within their *Heart*: and consequently, they are lesse able to resist the assaults of feare.

Object. But it might seeme, that our anger is seated in the *Gall*, love in the *Liver*, and melancholy in the *Splene*, and so the rest; therefore the affections have not their seat in the *Heart*.

Answ. These foure humors, seated in the *Gall*, *Liver*, and *Splene*, are not the seate of the passions; but they are the occasion, whereby the passions are stirred up; as the abundance of blood in the *Liver*, stirreth up the passion of our love which is seated in the *heart*.

The *heart* is the first mover of all the actions of man; foras the first mover carryeth all the spheres of the Heaven with it, so doth the *heart* of man carry all the members of the body with it. In naturall generation, the *heart* is first framed; and in spirituall regeneration, it is first reformed.

The *heart* liveth first, and dyeth last. So in the spirituall life, the life of Grace begins in the *heart* first, and is last left there: hence it is, that *Michael* the Archangell and the Devill, *Ind. 9.* strove no faster about the body of *Moses*, than they doe about the *heart* of man: there-

fore the Lord saith, *Sonne give me thy heart, Prov. 23.*

The Iewes compared the *heart* of Man for the excellency of it, to three things. First, to the holiest of all, where the Lord gave his answers. So the Lord gives his answers, First out of the *heart*: Secondly, they compare it to *Salomons* throne, as the stateliest place where the King sits; So the Lord dwels in the *heart* of man, as in the throne. Thirdly, to *Moses* Tables, in which he wrote his Law. *Prov. 3. 3. Write Wisedome upon the Tables, of the heart.*

A collation betwixt the
innocent and old Adam

God dwelt in the *heart* of Man before the fall; but since the fall there is a great change in the *heart*, for out of the *heart*, proceed *Murther, Adultery, evil speakings,* and such, *Matth. 15.* It was a great curse which the Prophet denounced against the house of *Ahab*, *2. King. 10. 27.* That it should bee turned into a lakes; but a farre greater change now unto the *heart* of a man, being now a receptacle of all uncleannesse.

Coll. 2.

The *heart* of man before the fall was a wise *heart*, and placed in his right side, *Eccles. 10. 2.* But the *heart* of a foole is now in the left side, *Eccles. 10. 2.* The Anatomists marke when the *heart* inclineth more to the right side; the spirits of these men are more lively, and are more apt for contemplation; the right hand is the stronger hand, because more heate proceeds from the *heart* to the right hand, then to the left: But when the heate equally disperfeth it selfe to both the hands, then a man is *Ambidexter*, hee hath the use of both the hands equally alike. By the right hand wee doe things more easily, because motion proceeds first from the *heart* to it. The meaning then of *Salomon* is, that the *heart* of the wise man, is a strong *heart*, a courageous *heart*, apt to doe good, and a most honorable part, wherein the Lord hath set his residence; but the *heart* of man since the fall, is a weake *heart*, a faint *heart*,

flow

flow to doe any good, as a base and ignorant heart.

of the Liver.

The *Liver* is inclosed by a net called *Reticulum*, the seventy translate it *αἶμα* as yee would say an huske; for even as the huske incloseth the Corne, so doth this net compasseth the *Liver*; and it is to be marked, that God hath fenced his noblest parts, as the braine, with *Piamater*, and *Dura mater*; the Heart with *Pericardia*, and the *Liver* with *Reticulum*.

of the Lungs.

The *Lungs*, the bellowes of the voyce, are seated so neere the heart, to teach us that speech is but the interpreter of the heart, against those who thinke one thing and speake another. To make a man speake truth, three things are necessary; first, there must bee veritie in the matter; secondly, in the conception of him who speaketh: thirdly in his speech. The first must be *in signato*, the second *in conceptu*, the third *in signo*. If the matter be not true, then the conception is false; if the conception bee false, then the speech is false. If a man should set the kings armes aright; first, there must bee such a thing as a Lyon: secondly, the Lyon must bee set right upon the seale: thirdly, the seale must be set right in the waxe: if any of these three be wanting, the Kings armes are not rightly set. So the matter which we speake of, must first be true in it selfe: secondly, we must conceive it rightly, & thirdly, we must utter it rightly. But in *Logicall* verity it is otherwise: for if there be an agreement betwixt the matter onely and the *Tongue*, it sufficeth, although it bee not rightly taken up by the minde. As when I say there are *Antipodes*; whether I beleve this to bee true, or not, it

Veritas est in re ut in causa, in enunciatione ut symbo: in mente ut in subiecto; hæc dicitur complexa veritas.

Veritas, theologica, logica.

Consequence.

makes not much; it is a *Logicall* truth, because there is an agreement betwixt the matter it selfe and the *Tongue*. But a *theologicall* truth will have an agreement in all the three.

Augustines notation then of a lie is not perfit: *mentiri est contra mentem ire*; to lie, is to speake contrary to the minde; for it expresseth not fully the nature of a lye; for a man may lye, speaking an untruth, taking it to bee truth; therefore *Iohn* maketh an untruth a lye, *1 Iohn 2. 4.* He that saith *I know him, and keepeth not his Commandements, is a lyer, and the truth is not in him*; For if the matter be not true in it selfe, although hee take it to bee truth, and do utter it; yet it is a lye: it is a *materiall* lie, and an untruth, although it be not a *formall* lie. So Heretickes broaching their errors, which they take to bee truth, teach lyes.

Mendacium materiale, formale.

A collation betwixt the Innocent & old Adam.

Before the fall, man spake as he thought; but since the fall, he hath found out equivocations, and mentall reservations, and speaketh oftentimes contrary to that which he meanes.

Of the Ribbes.

There are two sorts of *Ribbes* in the body of man: the first, called by the *Anatomists*, *Costa legitima*; whereof there are seven, these defend the vitall parts: the second *Costa spuria*, whereof there are five lying to the belly.

Quest. When *Abner* stroke *Hazael* at the fift *Ribbe*, and *Ioab*, *Amaza*; which of the *Ribbes* is it meant of here?

Ans. It is meant of the inferiour *Ribbes*, which wee call the short *Ribbes*; and any of these five *Ribbes* is called the fift *Ribbe*. When *Abner* stricke *Hazael* at the fift *Rib*, he stricke him on the right side, because he was behinde him; but when *Ioab* stricke *Amaza*, hee stricke him

on the left side, because hee was embracing him. The stroke of *Abner* was deadly, because he stricke him through the liver; and the stroke of *Ioab* was deadly, because he stricke him in at the *Pericardia*, that compasseth the heart round with water to refrigerate it; for the nether part of the heart reacheth down to the fift *Ribbe*. When the Souldier pierced Christs side, *Iohn 19. 34.* it is said, *Hee pierced his side, and there came forth water and blood*: the *Syriacke Paraphrast* saith, *Hee pierced his Ribbe*: that is, the fift *Ribbe*, where the *Pericardia* lay.

Of the Intrailes.

The *Intrailes* are called by the Hebrewes, *Rechamim*, and by the Greekes *πλὴν χνῆ*, the bowels of compassion, *Luke 1. 78.* When a woman seeth her child in any danger, her bowels earne within her; which is attributed to Christ himselfe, when he saw the people scattered in the Wildernesse, *Marke 6. 34.* *πλὴν χνῆ*, He had compassion upon them: in the Greeke it is, *His bowels did earne within him*; he is a pitifull high Priest, who is touched with our infirmities, *Heb. 4. 15.*

Of the Intrailes called Iejunum intestinum.

When the meate is out of the stomacke, and the *Hungry gut*, called *Iejunum intestinum*, emptie; then man begins to be hungry; this gut by the Greekes is called *νῆστις*, and from it comes the Greeke word *νηστεύω*, to fast.

Of the Kidneyes.

The *Kidneyes* lie in a hid and secret part of the body; therefore *David* when hee would declare how God knoweth

knoweth hid and secret things, he saith, *Thou triest my Reynes, Psal. 139.* that is, *my secretest cogitations*; for although the affections be seated in the heart, as the cause; yet they are ascribed to the *Reines*, as the occasion: the cause of sinne is in the heart, the occasion in the Eye, *Ier. 12. 2. Thou art neere in their mouth, and farre from their Reines.*

A collation betwixt the
innocent and old Adam

Before the fall, all the members of mans body, were the weapons of righteousness; but since the fall, they are the weapons of sinne, *Rom. 6. 13. His throat is an open sepulchre, Psal. 5. 9. His feete swift to shed blood, Esay 59. 7. His right hand, a hand of falsehood, Psal. 26. 10.* In a Sheepe every thing is good; his wooll and his skinne to cloath us, his flesh to feede us, his dung to dung the land, his small guts to be Lute-strings; but in a man since the fall, every member is hurtfull. In the sacrifices under the Law, the caule and the fat about it, was commanded to be taken from the heart, the liver, and the kidneyes, *Exod. 29. 13. Levit. 3. 3, 4. Esay 6. 10.* It was to be taken from the heart, to signifie that the seate of our understanding (which is the heart) is corrupted; from the Liver, to signifie that our anger is corrupted; from the Kidneyes, to signifie that the seate of our concupiscence is corrupted.

Coll. 2.

Man before the fall had a beautifull body answerable to the holinesse of his soule, but since the fall, *Beauty in a woman without grace, is like a ring in a swines snout, Prov. 11. 22.* The Philosopher gave this counsell to his schollers, every morning to looke in a glasse, and finding their faces beautifull, they should labour to beautifie their minde accordingly. The ancients said, that beauty was the flower of goodnesse: that is, bodily beauty was the image of the soules goodnesse. But the Proverbe now goeth, *The properest man at the Gallowes and the fairest woman in the Stewes;* those who

who belie their owne *Physiognomy*, are rather to bee punished than others; because they belie that good promise which God hath placed in the face. *Antiochus Epiphanes* by *Daniel* is called *Antiochus Hardface*, *Dan. 8. 23.* The impudent countenance of him, shewed his perverse minde. *Socrates* confessed, that the deformity of his body, did justly accause the naturall deformitie of his soule; but that by industry and learning hee had corrected that perversitie of his minde. One looking upon his deformed body: sayd unto him, *O excellens anima, quam deforme hospitium nacta es; O excellent soule, how basely art thou lodged in such a body.* The Schollers of *Hippocrates* carried upon a time, the picture of their master to one *Philomenes*, who was exquisite in *Physiognomie*, desiring his judgement what he thought of their master: who said, that hee was one much given to lechery. But the Schollers found fault with *Philomenes*, that he should so have judged of their master *Hippocrates*, and this they told their master; who confessed, that *Philomenes* had judged aright: but hee said, the love of Philosophie, and honesty, had overcome the corruption of his heart, and hee had gotten that by study which nature had denied him.

Of the five senses.

The Spring and originall of the *five senses*, is in the common sense seated in the fore-part of the head: this *sense* differeth from the rest of the *senses*, as the roote from the branches, and as a line drawne from the point; the objects of the *senses* are laid up here as in a storehouse, it judgeth of all the objects: but the particular *sense* considereth onely of the object, as it is present; this *sense* considereth the object, as absent. As all the *senses* have their beginning from this *sense*; so all the
senses

Senses, Terminantur in hoc sensu, they end in this sense.

All the *senses* agree in this; first, that their power is passive, by receiving in, and not by giving out; *Recipiunt sensilia per immisionem, sed discernunt sensilia per emissionem*; They receive the objects by immision, but they discern them by emission, and looking on them: As the sight which wee have is not by emission, but by immision, receiving in the light. Secondly, all the *senses* agree in this; that all receive singular things, and not universall. Thirdly, unto every *sense* there is required a double nerve; the first to take up the object without; the second workes according as the minde workes, and directs the intention of the minde to the outward organ: as in seeing there are two Nerves, one whereof makes the eye looke from without, to the object: the second Nerve is ruled according to the minde, and directs the intention of the minde to the organ. Fourthly, in every *sense* there must be a proportion betwixt the object and the *sense*, *Quia in medijs delectantur, & in extremis corrumpuntur*, They are delighted in objects proportionable, but extremities corrupt them; as if the object bee too little, wee cannot behold it, or if the sound bee too vehement, it spoyles us of hearing. Fifthly, to perceive a thing by *sense*, these things are requisite, the object must bee present, but neither too farre, nor too neere. Secondly, there must bee a middle to carry the object to the *sense*. Thirdly, the organ must bee sound and whole. Fourthly, the mind must be actually intended to the object.

Differunt sensus, obiectis & medijs.

As the *senses* agree in many things, so they differ in many things. First, in their objects, for every one hath a severall object. Secondly, in their *Media*, middles, because the taste and the touch have no inward mids; but seeing and hearing have an outward mids; as the light

light, and the ayre. Thirdly, in their utilitie, for the taste is most profitable, *Ad conservationem individui*, for the preservation of our persons; the touch againe discerneth heate and cold, and other elementarie qualities: that the creature may eschew things hurtfull; and so it serveth also, *Ad conservationem speciei*, For the continuance of our kind; but seeing and hearing serve for our instructions. Fourthly, they differ in generality, because the touch is not determinate to one organ, (but is seated in all the members of the body) as the rest of the senses are. Fifthly, they differ in retaining of their impressions, for the grossest senses retaine most strongly.

Utilitate.

Generalitate.

Retentione.

If wee consider simply our *Being*, the touch is the most excellent sense, it includeth all the rest in it, and the privation of it, must bee most hurtfull to us; but if we consider our *Well-being*, and comfortable life, then other senses are more deare to us, as our seeing and hearing.

The *touch* in the beast, is the most excellent sense; for when a Dog senteth after a Hart, it is onely for the *Touch*, hee delights not in the smell for it selfe, as we do; to a naturall man, *Seeing* is a more excellent sense than the *Hearing*, it serveth more to invention than *Hearing*, it taketh up the object farther off, than the rest of the senses doe; it takes up the object presently, which hearing doth not so soone. The *Midales* whereby the eye seeth, are farre purer than the mids, by which wee heare; the eye more resembleth the understanding than the hearing doth, *Math. 6.23. If the eye be darke, how great is the darkenesse of the body?* Here is meant the blindnesse of the minde, as well as the darkenesse of the body: the eye mooves the imagination more than the hearing doth, therefore to the naturall man it must be the most excellent sense; but to the child of God, hearing is the most excellent sense;

For

A collation betwixt the
innocent and old Adam

For Faith commeth by hearing, Rome. 10. 17.

The senses of man before the fall were servants to reason, and to the affections. But since the fall they labour to pervert the affections, and to draw them from God: there is a fit allegorie, wherein reason is compared to a prudent mother; the affections to a young daughter, fit for marriage; and the five senses to five Sutors, the sight is compared to a Painter; the hearing to a Musitian; the smell to an Apothecary; the taste to a Cooke; and the touch to a Bawde: and every one of those five Sutors come by course to this young maide (the affections,) who gave her consent, and so did her wiser mother reason also: till a King (who was God the Father) sent Embassadors (his Ministers) to speake for his Sonne Christ, with whom at last the marriage is perfitted.

CHAP. IIII.

Of the immortality of the Body.

Prop.

Illust. 1.

Immortale multiplex,
ἐκ τῆς φύσεως, ἐκ δόξης κτίσεως,
ἐκ ὑποθέσεως, ἐκ δόξης
νέας κτίσεως.

Illust. 2.

MAns body before the fall was immortall. First, ἐκ τῆς φύσεως, Essentially, thus God is onely immortall, 1 Tim. 6. 16. Secondly, *Ex dono creationis*, by creation, as the Angels and the soule of man. Thirdly, *Ex hypothesi*, by condition, as Adams body had beene immortall, if hee had stood in Innocencie. Fourthly, *Ex dono novæ creationis*, by the resurrection, as our bodies and the new Heavens shall last perpetually after the resurrection,

The Physitians observed three estates in man. First, ἀντιμαχόμενον, *Cum plus accedit quam decedit*, when more nourishment remains with the body, than goeth from the body; this should have beene in Adams posterity, if hee

hee had not fallen. The second estate is *anxia*, *Cum quantum deccedit per pugnam, nutritio tantum apponit*; When as much nourishment remaines as decayeth. The third estate is *imbecillitas*, *Declinans etas, ubi accedit minus quam deficit*, this is the decaying estate of man, when lesse nourishment remaineth than decayeth; and this was not in *Adam* before his fall.

When wee put water into wine, at the first the wine converts the water into it; but put often water to it, then all turnes to water. The body of man before the fall should not have turned to corruption, but still should have turned the nourishment to wholesome food. It is true, there was some contrariety here; for otherwaies hee could not have beene nourished, but this was without the hurt of the whole, which remained whole and perfit; so that his body should have beene *aquivalenter incorruptibile, licet non videretur eadem numero materia*. It should still have remained that selfe-same body, although in it there was some alteration: for even as *Theseus* Shippe, (after that he had scoured the Sea from Pirates by her) they hung her up as a memoriall to the posterity; and the *Athenians*, when any planke or board decayed in her, they put a new planke or board in place of it; so that she was still *eadem numero navis*, that selfe-same Shippe shee was before. So should the body of man have beene still the same body, by supplying new and equall strength for that which failed.

The Church of *Rome* holds, that the body of man before the fall was mortall of it selfe, and that the immortality of it, came onely from without, from that supernaturall righteousness which God cloathed *Adam* with, and that death is onely but by accident from sinne, because it removeth the bridle, *originall righteousness*, which held backe death: and (they say) that the soule required

Cibos assumimus, ut corruptio que posset accedere ex consumptione naturalis humiditatis evitetur.

Plutarchi Moral.

The tenet of the Church of Rome, concerning the immortality of the body.

Bellarmin. de grad. primi hominis, cap. 9.

In sensu coniunctio non poterat mori, sed in sensu diviso poterat mori.

quired a fit body to exercise her functions ; but it could not have such a body, except made of contrary humours: hence it received a body joyned to it, by accident mortall ; which defect (they say) is supplied by that supernaturall righteousness.

Againe, they hold, that this necessity of death which was in nature before the fall, is now turned since the fall into a punishment of sinne. It was naturall before the fall (say they) for a woman to beare children, but after the fall it was painefull, and a punishment of sinne. It was naturall before the fall for the Serpent to glide upon her belly, but after the fall, she was to glide with paine upon her belly, this was the punishment of sin. So (say they) death was naturall to man before the fall in his *Pure naturals*, but now it is turned to him unto punishment of sinne; and as the beasts which sinne not, yet die; so should man in his *Pure naturals*, have died, although he had not sinned, if supernaturall righteousness had not restrained his death.

But wee hold, that *Adams* body in his innocent estate, was naturally incorruptible *ex hypothesi*; that is, so long as hee stood in holinesse, there was such a harmony amongst the qualities of his body, that they could breed no distemperature, or bring death to him; his body before the fall might have died, but this power should never have beene reduced into act, so long as he obeyed his maker: but it is otherwise mortall now, for now of necessity hee must die; then it was in *potentia remotissima*, in a most remote power to death, now it is in *potentia propinqua*, in a most neere power: *Angeli non poterant mori, neque necesse erat eis mori: Adam poterat mori, sed non necesse erat ei mori, sed Adamo corrupt, necesse est ei mori; The Angels could not die, neither was it necessary that they should die: Adam might die, but it was not necessary that hee should die: but*
Adam

Adam being corrupted it is necessary that he should die.

Our reasons to prove the immortalitie of *Adams* bodie before the fall, are these.

First, the soule desireth naturally alwayes to be in the body, therefore naturally it might attaine to this end; (for naturall desires before the fall were not frustrate) so that it behoved the body naturally to be immortal, and not supernaturally (as they hold) for the further clearing of this, we must consider the soule, either in the separation from the body, or as it exists after the separation: In the separation from the body, it is contrary to the desire of the soule to be separate from the body: therefore the naturall desire of it is to remaine in the body. Againe, when the soule exists out of the body, *est præter naturam ejus*, it is beside the nature of the soule, although it be not contrary to it, therefore it must naturally long to be in the body againe. They answer, that the understanding creature desires naturally some things which it cannot attaine to but by supernaturall meanes; as the soules of the blessed naturally desire to be joyned to their bodies againe, yet they cannot attaine to this, but by a supernaturall power, to wit, by the resurrection. So (say they) the soule naturally desires the eternitie of the body, although by nature it cannot attaine to it; but there must be some supernaturall righteousnesse, to cause it attaine to this.

Answer, The case is not alike, after hee hath sinned, and before; for after hee had sinned, and the soule separate from the body, naturally it cannot be joyned to it againe, but by the supernaturall power of God; but before the fall, the soule should naturally have attained to that desire, to have enjoyed an immortal body, for it had no desire in it before the fall, which it should shun and flee, as repugnant to the nature of it, to remaine a little while in the body,

Ee

and

Our reasons to prove that the body was naturally immortal, and not supernaturally.

Reason, I.

aliquid est contra, aliquid præter naturam anime.

Esch. lib. 2. dist. 19.

*De summo bono, lib. 1.
sect. 68.*

*Secundum vegetativam
& sensitivam facultatem
habuit actum naturalem,
sed secundum
superiorem facultatem
habuit actum supernaturalem.*

and afterward to remaine still without the bodie.

Secondly, *Lessius* the Iesuite answers after this manner, that there are three faculties in the soule; the vegetative, sensitive, and understanding facultie; he saith, that the soule should have had an inclination and desire to the body naturally, according to the vegetative and sensitive faculties, but not according to the understanding or supreme which required a supernaturall power to worke this desire. The soule (saith hee) being satisfied in her naturall desires, in her vegetative and sensitive faculties, cannot long for those againe, by a supernaturall desire; for it longeth now, *to be like the Angels of God; neither marrying, nor giving in marriage, Matth. 22. 30.* But supernaturally in the estate of blessednesse shee desireth such a body, which shall not hinder the body to attaine to her supreme and last end. *Answer.* It is true, that after the fall, the vegetative and sensitive faculties hinder the intellectuall facultie to attaine to the supreme end, God; but before the fall, and in the conjunction of the soule with the body againe, these inferiour faculties were subordinate, and shall be subordinate to the superior facultie, and did no wayes, hinder or shall hinder the superior facultie; therefore the soule naturally before the fall desired, according to all those faculties, the conjunction with the body, and so it shall in the resurrection. These be *Lessius* words, *Non abhorret a corpore nisi tale sit, quod libertati & functioni intelligentiae officiat; It abhorres not a body, but such a body which hindereth the libertie and function of the understanding.* But so it was, that the body of man was such before the fall; therefore the soule desireth naturally the conjunction with the body, in the estate, and likewise shall doe in the life to come.

Consequence.

Hence wee may gather, that the soule after the resurrection

rection shall enjoy a greater measure of blessednesse, and joy, then it did before, and that the body shall not be a hinderence to it, as it is now; for now when it begins to thinke of God and spirituall things, it must be abstract from the senses, as the Prophets had their heavenly visions intellectuall, and not by sense; but after the resurrection, the senses shall not be a hinderance, but a furtherance to the soule.

Adam after his fall lived 930. yeares, *Gen. Methusalem* 960. yeares, wanting this supernaturall, & righteousnesse, what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; Therefore it was not supernaturall righteousness that made him immortal.

God made the *Israelits* cloathes last forty yeares in the *Wildernesse*, *Deut. 29.5.* And *Manna* in the golden pot, *Heb. 9.4.* corruptible in it selfe, yet to last so many hundred yeares. And if *Iosephs* bones lasted 215 yeares, *Iosh. 24.31.* And if the *Egyptians* could embalme bodies artificially, that they could continue without corruption, for so many hundred yeares; how much more could God make *Adams* body to have continued without corruption naturally, if hee had stood in innocencie?

The fourth reason is taken from the cause of death, which is sinne; there was no sinne in his naturall body, and therefore no death. There are three things which follow sinne. First, *Dominium peccati*, the dominion of sinne. Secondly, *Sensus peccati*, the sense of sinne. Thirdly, *Ultimum consequens peccati*, the last consequent of sinne upon his body, when it is turned to dust. The dominion of sinne, is taken away by regeneration; the sense of sinne is taken away by death; the last consequent of sinne, when the body is turned to ashes (the body all this time being neither *Purum* nor *impurum* but

Reason. 2.

Reason. 3.

Reason. 4.

*Corpus consideratur ut
est purum, impurum, non
purum.*

A collation betwixt
the innocent and old
Adam.

*Triplex necessitas, illata,
innata, assumpta.*

A collation betwixt
the innocent, old, and
glorified Adam.

but *non purum*) this is taken away by the resurrection. There was no dominion of sinne in Adam before the fall, therefore hee had no need of regeneration; there was no sense of sinne in him, therefore hee could not naturally die; the last consequent of sinne was not in him, therefore his body stood not in neede of the resurrection.

Man before the fall, his body was immortall naturally; Christ the second Adam his body was mortall willingly, but not necessarily, for he tooke our infirmities upon him, *Esu. 53. Ioh. 10.* therefore Augustine saith well, *Traxit quidem mortalitatem sed non contraxit, & non fuit necessitas in Christo respectu peccati, sed respectu pœnae.* Hee tooke our mortalitie upon him, but hee contracted it not by sinne: there was no necessitie whereby Christ should die in respect of sinne, but in respect of the punishment. But man now necessarily dieth, It is appointed for all men to die, *Est illata necessitas Adamo, est innata necessitas nobis, & est assumpta necessitas in Christo:* Necessitie of death was layd upon Adam for his sinne; necessitie of death is inbred in us; but death was willingly assumed by Christ. But yet when he had once willingly taken upon him our nature and infirmities; hee must die; for it is appointed for all who have taken our naturall infirmities, to die. A man gives his word willingly for such a summe for his friend, but when hee hath willingly given it, a necessitie is laid upon him to pay it. So Christ willingly tooke this debt upon him, and now must of necessitie pay it.

The first Adam before his fall, his body was immortall, *Ex hypothesi*, that is, if hee had stood in obedience to God there should have beene no contrarietie betwixt the humors of his body to have bred corruption, there should have beene no deformity or defect in his body. But since the fall, the body is a mortall body,

a deformed body, and corruptible. But in the life to come, the soule shall be satisfied in all her desires, and all evill shall be removed from it, both actuall and potentiall; there shall be no actuall evill, because grace being consummate in them, it excludes all sinne; there shall be no potentiall evill in them, because they being confirmed in goodnesse, they cannot sinne. Now the body in the life to come, shall be fully subject to the soule, not onely in respect of the being of it, but also in respect of the actions and passions, the motions, and corporall qualities of it; and then it shall be free from corruption both actuall and potentiall: it shall be free from actuall corruption, because there shall be no deformitie or defect in it, and from potentiall corruption, because then they can suffer nothing, that can be hurtfull to them; therefore they shall be impassible; When we say the bodies shall be impassible, we meane of the hurtfull passions that may hurt the body, but other wayes the senses shall have their comfortable passions from the objects; *Passio sensus est perfectiva, passio natura est afflictiva vel corruptiva*; The passion of the sense, perfects the sense, (as Musicke doth our hearing) but the passions of the nature corrupts and afflicts nature, as sicknesses. We shall have small use of the sense of touch in the life to come, which onely serves for the continuation of our kind and persons; this sense is common with the beasts; but the seeing and hearing being more excellent senses, are more spirituall, receiving more immaterially their objects: these senses shall remaine, in the life to come, and suffer by their objects, 1 Cor. Chap. 15. verse 42. *The body is sowne in corruption, and is raised in incorruption.*

Adams body before the fall was a glorious body, and beautifull; but the body of man since the fall hath lost that glorious beauty, and hath many blemishes in

Dos.

1 *Immortalitatis sive impassibilitas.*
Duplex malum, actuale, & poientiale.

Dos.

2 *claritatis sive gloria.*

*Triplex pulchritudo, ex
terna forma, procedens
ab extrinseco, procedens
ab intrinseco.*

it. But the body in glory shall be most beautifull, having the glory of the soule transparent in it: as wee see the colour of the Wine in a glasse; so the glory of the soule shall be seene in the body; this glory in the body shall be a corporall glory, for this maxime holdeth, *Omne receptum in recipiente, est secundum modum recipientis & non recepti*; Every thing received, is in the thing receiving, according to the nature of the thing receiving, and not of the thing received. So the body being a corporall thing, receiveth the glory from the soule after a corporall manner. A body may be said to be beautifull three manner of wayes. First, because of the comely proportionable colour of it; as *Abolon* was beautifull, this is a naturall beauty. Secondly, when the light from without doth shine upon a cleare object, as the Sunne upon a Looking-glasse, doth cast a reflex. The third ariseth from an internall light, as the light which is in the Sunne or Starres; The beauty which was in *Adam* before the fall, was that naturall beauty arising from the comeliness and proportion of his body, wherein hee exceeded all the sonnes of men; The beauty in *Moses* and *Stephens* face, was like the beautie of the beames of the Sunne reflex't backe upon the glasse. But the beauty of the glorified bodies shall be like the beauty of the Sunne and the Starres, not from without, as the light of the glasse, but from the owne inward light: this is the light that is spoken of *Matth. 13. The just shall shine as the Sunne in the Kingdom of my Father.* Christs glorious transfiguration, was a forerunner of that glory that wee shall have in heaven: *Wee shall be made conformable to his glorious body, 1 Ioh. 3. 2.* This glory in Christs transfiguration, in respect of the Essence, was all one with the glory in the life to come, but it differeth in measure from that measure which hee hath in heaven, because it was not

per-

permanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it *His glorious body*. 1 Cor. 15. Thirdly, in the transfiguration his cloathes were made white; but in glory his body is not cloathed, 1 Cor. Chap. 15. ver. 43. *It is sown in dishonour, and riseth in glory.*

Adams body before the fall, was a nimble body and agile fit for the discharge of the functions of his soule; for if *Asahel* was swift as a Roe, 2 Sam. 2. much more was *Adams* body. Man since the fall, hath a heavy and a lumpish body, unapt to execute the functions of the soule; neither can it performe those actions which the soule requires of it. But in glory, the soule having attained to the fulnesse of the desires of it; the desires of the soule moving the body, the body must be most nimble to obey. In the first *Adam* there was no resistance in the body to the soule, but in the glorified *Adam* the soule shall communicate to the body such power, that it shall be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule and body both shall be replenished with the Spirit of God, which shall make the bodies nimble and agile, and not heavy and dull as they are now. One Egge before it is hatcht, is heavy and sinketh downe; but when it is hatcht, and full of spirits, then it fleeth: So these bodies which are heavy and dull now, being then replenished with the Spirit of God, shall be agile and nimble; therefore the Apostle saith, *We shall be taken up to meete Christ*, 1 Cor. 15. Our bodies then being agile, we shall shall meete Christ in the Ayre, 1 Cor. 15. 43. *It is sown in weakenesse, and raised in power.*

The first *Adams* body was a naturall body, and was to be entertained by food as our bodies to pre-

E e 4

serve

Dos.
3. Agilitati.

Dos.
4 Subilitatis, five spiritualitatis.

serve it from corruption. The old *Adams* body, although it be entertained by food, yet cannot be preserved from corruption. But the soule of the glorified *Adam* enjoying God, adheres to him perfectly; therefore the body enjoying the soule, shall be perfectly subject to the soule, and shall be participant of the soules properties, so farre as possible it can, having the vegetative and sensitive facultie fully subject to the reasonable soule, *Then the meate and drinke of the soule shall be, to doe the will of the Father. Ioh. 4. 34.* And to live upon that *hid Manna, Rev. 2.* The nature of every thing is more perfect, the more it is subject to the forme; but then the body shall be most perfect, and therefore then most subject to the soule, *1 Cor. 15. 44. It is sown a naturall body, and riseth a spirituall body;* It is called a spirituall body, not that it is turned into a Spirit, but because it shall be altogether ruled by the Spirit.

CHAP. V.

Of the perfection of Mans Body.

MAN was created a middle, betwixt the superiour and inferior creatures.

There is life in Angel and Man, but more excellently in the Angell than Man; so there is life in man and in the Beast, but more excellently in Man than in the Beast; and in this, Man may rejoyce, that there is no creature which disdaines to serve him; yea, *The Angels are ministring spirits for his good, Psal. 104. 4.* And no marvell that hee is beloved of all these, seeing all of these, in some sort, and every one of them, both earthly and heavenly things doe like him, because hee is a middle in which both agree; and as

the

Prop.
Illustr. I.

the Jewes said, 2 Sam. 19. 43. *Have wee not all a part in David the King?* So all the creatures say, *Have we not all a part in Man?*

There are three worlds; and man is the fourth. First, the elementary world. Secondly, the celestiall world. Thirdly, the angelicall or supercelestiall. Fourthly, the little world, Man. And those things which are found in the inferior worlds, are likewise found in the superior; we have here below the elementary fire, here it is, *ignis urens*, burning fire: This same fire is in the heavens, and there it is *ignis fovens & vivificans*, it quickeneth and nourisheth all things. There is fire above in the celestiall spirits, and there it is, *ignis ardens & amor Seraphicus*, burning in love; Man the fourth world hath all these three sorts of fire in him. First, the elementary fire, in the composition of his body of the foure elements. Secondly, the celestiall fire, the influence of the Planets in him. Thirdly, the supercelestiall fire, the love of God heating and burning within him, Luk 24. *Did not our hearts burne within us.*

God hath joyned all things in the world, *per media*, by middles; as first, he coupled the earth and the water by *slime*; so the ayre and the water by *vapours*; the exhalations are a middle betwixt the ayre and the fire; *argilla*, or *marle*, a middle betwixt *slime* and *stones*; So the *christall* betwixt *water* and the *diamond*; *Mercury* or *Quicksilver*, betwixt *water* and *metals*; *Pyrrites* the *firestone* or *marcasie*, betwixt *stones* and *metals*; the *corall* betwixt *roots* and *stones*, which hath both a roote and branches; *Zoophita*, or plants resembling living creatures (as the *Mandrake* resembling a man, the hearbe called the *scythyan lambe*; resembling a lambe) or a middle betwixt *animals* and *plants*; So *amphibia*; as the *Seale* and such) betwixt the *beasts* living on earth, and in the Sea;

so

Illust. 2.

Quadruplex mundus, elementaris, celestis, supermundanus, & microcosmus.

Illust. 3.

So *Struthiocamelus*, the *Ostrich* betwixt fowles and beasts; So the *fleeing fishes* are a middle, betwixt the fowles and the fishes; the *batt* betwixt creeping things and the fowles; the *hermaphrodite* betwixt man and woman; the *Ape* betwixt a man and a beast, and man betwixt the beast and Angels.

A collation of man between the three states of his life.

1.

A collation betwixt the child in his mothers belly, and when he lives here after he is borne, and when he lived under the ceremoniall Law.

In the mothers belly, the first seaven dayes it is seede onely, and then there is feare onely of effluations, but if the mother retaine the seede the first seven dayes then there is hope that it will be *embryo*, this an imperfect child in the mothers belly; after the seventh day till the fortieth day, then there is danger that she is abort; if shee part not with this before the fortieth day, then it is *fatus vivens* a living child, till the birth.

2.

When the child is borne, if hee live till the seventh yeare, then there is hope that he shall be lively, and if he live till the fortieth yeare, that then he usually comes to his perfection and wisdom.

3.

Answerable to these under the ceremoniall law, were the children passing the first seven dayes, who were circumcised the eight, and the fortieth day were to be presented before the Lord. *Levit. 12. 6.*

CHAP. VI.

Of the soule of Man.

Prop.
Illust. I.

That the lives of beasts are mortall.

I. Reason.

THe soule of man is an immortall substance. The opposition betwixt the life of the beast and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perisheth with the body, because there is no opera-

operation in the sensitive facultie without the organs of the body, but in the beast there is no operation found above the sensitive faculty, for they neither understand nor reason, *Psal. 32.9. Be not like the horse or mule, in whom there is neither understanding nor reason.* That the beasts neither can understand nor reason, it is manifest thus, because all beasts and fowles of the same kinde worke alwayes alike, (being moved onely by nature, and not by art) as all the Swallowes make their nests alike, and all the Spiders weave their webs alike; therefore the beast can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beast perisheth, the life perisheth also.

In every thing which may attaine to any perfection, there is found a naturall desire to that perfection: that is good which every thing desireth; but every thing desireth the owne proper goodnesse; in beasts there is no desire found, but in their preservation of their kinde by generation; they have this desire *hic & nunc* at this time, and in this place; but their desire reacheth not to perpetuities, for the beast is not capable of perpetuities, therefore the life of the beast is mortall.

Delights perfect the operation, and as sawces give a good relish to the meate, so are delights to our workes: when any thing hath attained the owne proper end, it breeds delight: but all the delight in beasts, is onely for the preservation of their bodies; for they delight not in sounds, smells, or in colours; but so farre, as they serve onely to stirre up their appetite to meate or to provoke them to lust, as when the Elephant beholds red colours, it moves him not to fight, but stirres him up to lust; and being thus enflamed he fights, but simply his lust is stirred up by it; therefore the beasts have no delight but in bodily and sensuall things, and doe nothing but by the body: therefore, *Levit. 17. 11.*

The

2. Reason.

3. Reason.

Reason. 4.

The life of the beast is said to be in the bloud, which is not to be found so in the soule of man.

If the sense received things without a bodily organ, then any of the senses should receive in them both colours, sounds smells, and tastes, because an immortall substance doth apprehend all the formes alike; as wee see in the understanding using no bodily organ, it understands all sensible things alike. Therefore the sensitive facultie is still bound to the organs of the body.

Reason. 5.

The sense is corrupted by a vehement object, as the sight is dazled, and the eares are dulled, by too vehement objects of seeing and hearing: but the understanding, the more it apprehends, the more it is perfected; because it useth no bodily organ as the sense doth.

Object. But it may be objected against this out of *Act. 26. 24. Too much learning hath made thee madde;* then it may seeme that the understanding is dulled by learning, and not perfected.

Answ. when a man becomes madde through learning, it is not the understanding simply that is madde, but the distraction is in the sensitive part arising from the ill constitution of the body.

Consequence.

The soules of beasts are mortall, therefore *Plato* and *Pythagoras* erred, who held that they were immortall.

CHAP. VII.

Of the Immortalitie of the Soule.

Reason. 1.

THat the Soule of man is immortall, it is proved by these reasons.

First, the Soule when it understandeth any thing, it

it abstracts from the things which it understands, all quantity, qualitie, place and time, changing it into a more immateriall and intelligible nature; which is universalitie, and loseth the particular and individuall nature: as our stomackes when they receive meate; change and alter the outward accidents of the nourishment to the owne nature, whereby it becomes flesh and blood. So the Soule when it conceiveth of a thing, it separateth all these dregges of particular circumstances from the body, and conceives it universally in the minde. When a man looketh upon a horse, hee seeth him of such quantitie, of such a colour, and in such a place; but when hee is conceived in the minde, then it is an universall notion agreeing to all horses. As the thing conceived in the minde is not visible, because it hath no colours, it is not audible, because it hath no sound, it hath no quantitie, as bigge or little: So the soule it selfe must be of this nature, without all these; quantity, quality, time, and place; and therefore cannot be corruptible.

If the Soule were mortall, then it should follow, that the naturall desires should be frustrate, but the naturall desires (which are not sinfull in the Soule) cannot be frustrate, *Natura nihil facit frustra, Nature doth nothing in vaine*; it should be in vaine, if there were not something to content it, which being not found upon earth, must be sought for in heaven; therefore the soule is immortal. A sinfull desire cannot be fulfilled; as if one should desire to be an Angell; but naturall desires, (as the desire to be happy and to be free of misery) cannot be fulfilled in this life; therefore it must be fulfilled in the life to come: naturally every man desires to have a being after his body is dissolved; hence is that desire which men have to leave a good name behind them, and so the desire that they have that their posterity be well,

Reason. 2.

well, and that their friends agree, and such: and from this natural desire, come these ambitious desires in men who are desirous to erect monuments and sepulchers after their death, and, *to call their lands after their name*, *Psalm. 49. 12.* So *Absolon* for a memoriall of himselfe, set up a pillar in the Kings dale, *2 Sam. 18. 18.* And the poorest tradesman hath his desire when he can reach no higher, hee will have a stone laid upon him, which his mark and name upon it; this very ambitious desire in man is a testimony in his minde that hee acknowledgeth the immortalitie of the Soule.

Dist. 44. 9. 2.

Quest. Scotus moves the question here, how shall wee know that these naturall desires are agreeable to reason, and that they must be fulfilled because they are naturall.

Ans. He answers, that this desire of the immortalitie of the Soule is naturall, because it longeth to have man a perfect man; for man is not a perfect man, while he hath a Soule and a Body joyned together after they are separate, so that this desire cannot be a sinfull desire, because it is from the God of nature. ¶ Things without life seeke their preservation, *secundum numerum*, in their owne particular being, and resist those things which labour to dissolve them; beasts againe desire the continuance of their kinde *ut nunc*, onely for the present, they desire not the continuance of their kinde perpetually; but man naturally desireth *esse absolutum suum*, his perpetuall being, included within no bounds.

Reason. 3.

The Soule is no bodily thing, therefore it is not corruptible; if it be a body, it must be finite, and consequently cannot have an infinite power; but the power of the Soule is in a manner infinite in understanding, comprehending not onely singular things, but the kinds of all things, and universalitie; therefore the understanding

standing cannot be a Body, and consequently mortall.

Object. But it may seeme, that the Sunne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may have power in infinite things, as well as intellectuall.

Ans. The fire may consume singular things, by adding continuall fewell to it; it cannot *consumere species rerum*, the kinds of things. But this is the perfection of the understanding, that it conceiveth not onely singular things, but also all kinds of things, and universall things, (that in a manner are infinite) and so where the understanding receiveth these things, it is not corrupted by them, neither corrupts them, but is perfected by them.

Reason. 4.

Every corruptible thing is subject to time and motion; but the Soule is neither subject to time nor motion; therefore the Soule is not corruptible: that the Soule is not subject to motion, it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the soule being free from motion and perturbation is most perfect, and then it is most fit to understand things; as the water the more cleare it is, it receives the similitude of the face more clearely. Therefore it was that *Elisba* when he was to receive the illumination of propheticie, he called for a Minstrell, *2 King. 3. 14.* to play sad musicke to settle his affections.

Reason. 5.

These things that are true, have no neede of a lye to further them; but to use the immortalitie of the Soule as a middle to further us, to the duties which wee are bound to doe, were to use a lie, if the Soule were not immortal; for many religious duties which wee are bound to performe, require the contempt of this life, as the restraining of pleasures, which a man could not doe if hee had not hope of immortalitie, in which he

he findeth the recompence of his losses. This perswasion of immortalitie, made the heathen undergo death for the safetie of their countrey; and if our last end were onely in this life, then all that we doe should be for this last end, to ayme at it, to procure it, and never to crosse it: it were great madnesse in men, to undergoe so many hard things as they doe, if they had not a perswasion in their hearts of this immortalitie, if we hope onely in this life, *Then of all men wee are most miserable,* 1 Cor. 15. and if the Soule were not immortall, Christ would never have commended him, who hated his owne Soule in this world, that he may gaine it in the life to come. *Marke 8:35.*

Reason. 6.

The Soule is immortall because God is just; for God being the Iudge of all, *Gen. 18.23.* it behooveth him to punish the wicked, and to reward the just; but if God did not this in another life, he should never doe it; for in this life, *the wicked flourish, and the just are afflicted,* *Psal. 37.* therefore as God is just, there remaines another life; wherein the soules of the godly are rewarded for wel-doing: the Prophet saith, *Ier. 12.* concerning every mans reward, *O Lord thou art just when I plead with thee, yet let me talke with thee of thy judgements, why doth the way of the wicked prosper, and why goeth it well with them that doe wickedly.* To the which objection he answereth; (that he may defend the justice of God) *Gather them together as a flocke to the sacrifice;* whereby hee signifieth that after this life, they shall smarte in the life to come, howsoever they have escaped in this life. So Christ in the parable, *Luk 16.* bringeth in *Abraham* defending the justice of God against the *rich glutton,* *Matth. Chap. 22. Vers. 32. 33.* *God is the God of the living and not the God of the dead.* As Christs proves out of this place, the resurrection of the body; so hence is clearly proved the immortalitie of the

Reason. 7.

Soule

Soule : for when God makes a covenant with his owne, it is a perpetuall covenant, therefore it is called a covenant of salt, to note the perpetuity of it, *Num. 18. 19.* If these with whom God makes his covenant existe not, then the covenant must of necessity cease; but the covenant of God indures for ever; therefore these with whom he makes the covenant must live for ever. God calling himselfe the God of the Patriarches after their death, *Exod. 3. 6.* then the soules must be immortall after the separation from the body.

It is said of *Iosias*, although he was slaine in the battle, yet, *Hee was gathered in peace to his fathers*, then hee must be gathered to the spirits of his fathers who enjoy peace, for he was not gathered in peace in his body; For hee was slaine, *2 Chron. 35.* it is said of *Abraham* onely that he was gathered to the body of *Sarah*, *Gen. 25. 10.* but of the rest simply it is said, they were gathered to their fathers; that is, their Soules were bound up in the bundle of life, *2 Sam. 25. 29.* Which being well marked, is a good argument for the soules immortality, and that it was knowne under the old Testament; by the fathers here, are meant, *the spirits of the just men made perfect*, *Heb. 12. 23.*

Reason. 8.

The heathen most of them were perswaded of the immortalitie of the Soule. *Cicero* cited out of *Socrates*, that the Swanne was dedicated to *Apollo*, because shee sang sweetly before her death, like the children of God, who sing sweetly before they dye; being perswaded of this immortality, die pleasantly, singing their last most joyfull song. And the *Romans* when their great men died, and when their bodies were burnt to ashes, they caused an Eagle flee and mount on high, to signifie that the soule was immortall, and perished not with the body.

Reason. 9.
Quest. 1. Tusc.

Ff

Object.

Duplex vita, absoluta
& xennu seu relativa.

Consequence.

A collation betwixt the
first Adam, and old
Adam.

Object. If the soule be immortall, how is it said to die:
Ans. The soule of man hath a twofold life, one *absolute*, another *relative*. The *absolute* or *essentiall* life of the soule is never loosed, for the essence of the soule is *Metaphysicall*, having a beginning but no end, having no corruption within it; the second sort of life which the soule hath is *relative*, having relation to God, and getting grace from him, this life may be lost, for it is not of the essence of the soule; this last sort of life in the soule, which to us is *relative*, to Christ is *personall* and cannot bee lost. Some perhaps may thinke that this distinction may be more shortly expressed, and more plainly by the life of nature, and the life of grace: but they are mistaken, for both these sorts of lives, as well *essentiall* as *relative*, were naturall to Adam before his fall.

Our soules are immortall substances, as the *Chaldeans* say, *in eodem cretere temperatas esse animas nostras cum caelestibus*, our soules are tempered in the same mortar with the heavenly spirits; therefore wee should be their servants, neither should wee measure our condition by our weake bodies; but remember that we have spirits onely subject to him, *who is the Lord of our Spirits*, Revel. 22. 6.

The soule is immortall; the *Sadduces* held, that the Soule was mortall, Act. 23. 8. and they sayd, *Let us eate, let us drinke, to morrow we shall die*; and the Apostle, 1 Cor. 15. 23. hath it in the present tense, *morimur, we die*, to note the beastlinesse of these wretches, who thought they should be quite extinguished, both in soule and body presently, like beasts knockt on the head, and if any man aske them, why then study you to keepe the Commandements of God, seeing yee beleeve not the immortality of the Soule? they answered, that it might goe well with them in this life; but men

now

now, who professe the immortality of the soule, yet study not to keepe Gods Commandements, that it may goe well with them in the life to come. *Augustine* professed, if he were perswaded, that the soule were mortall, then of all sects hee would make choyse to bee an *Epicurean*.

CHAP. VIII.

Of the conjunction of the Soule with the Body.

THe Soule is joyned to the Body immediatly. The forme is joyned to the matter without any middle, but the Soule is the forme to the Body: therefore the Soule is joyned to the Body without any middle.

The Soule is joyned to the body; hence wee may gather that there are intellectuall Spirits or Angels which have no bodies; for if two things be joyned together, the one perfect, the other more imperfect; if the more imperfect be found alone, much more is the more perfect: wee see that there are bodies without spirits; therefore there must be spirits without bodies. Secondly, those things that are inseparable, the one cannot bee found without the other, but those things that are accidentally joyned together, the one may bee found without the other, as whitenesse and sweetenesse are but accidentally found in Sugar, for whitenesse may be found, where there is no sweetnes; as in Snow; so sweetenesse may be found where there is no whitenesse, as in a Figge: therefore sweetenesse and whitenesse are but accidentally joyned together in the Sugar; so the body & the Spirit are but accidentally joyned together; there-

Ff 2

fore

*Prop.
Illust. 1.*

Consequence.

*Duplex inseparabilitas;
logica & physica.*

*Inseparabile logicum
quod cogitatione potest
separari tantum ut vi-
sibilitas in homine. In-
separabile physicum cum
unum non dependeat ab
alio necessario ut n gre-
do in corvo.*

fore there are spirits that subsist by themselves without bodies.

Object. But how is the Soule joynd accidentally to the body, seeing the soule is the essentiall forme to the body which animates it?

Answ. The soule, as the soule, is the essentiall forme to the body, and so it is inseparable, but the Soule as it is an intellectuall Spirit is accidentally joynd to the body, and may be separate from it.

Object. But it might seeme that the Apostle puts the Spirit betwixt the soule and body, as a middle to joyne them together, therefore the soule and body are not joynd immediatly. *1 Thess. 5.23.* He prayes, *that God would sanctifie them in their Spirits, Soule, and Bodies.*

Answ. By the Spirit is not meant here a third thing, which joynes the soule and body together; but by the Spirit hee meanes the gift of sanctification, which is through the whole man both in Soule and body opposite to the *Old man, Rom. 7.*

Conseq.

The soule is joynd immediately to the body, therefore *Averrois* erred, who held that the phantasies or imaginations were a middle to joyne the soule and the body together. So these who held that the soule was joynd to the Body, by corporall Spirits: and so these who held that they were joynd together by light.

Prop.

The soule being one, yet hath three distinct Faculties, the *Vegetative, Sensitive, and Reasonable faculties.*

Illust.

Anima vegetativa & sensitiva, est virtus seminis, preparans materiam ad recipiendam formam intellectualem.

In the conception the *Vegetative* and *Sensitive faculties* are virtually in the seede, untill the fortieth day, and after the fortieth day the reasonable soule is infused, they give place, and it animates the body. *Exod. 21. 22.* *If two strive together, if one of them strike a woman with child, that she part with her child, and there bee no hurt, neither to the mother nor to the child, then the striker*

shall

shall not die; but if there follow death of either of them, then the striker shall die. If shee part with the child before it bee quicke in her belly, then shee shall not die; but if it bee a quicke child, and shee part with it, then hee shall die. *Physitians* and *Canonists* hold, that before the forty dayes it is not a living child; it is then called *Golem*, *Psal.* 139. vers. 16. *Massa rudis, corpus imperfectum* before the members bee fashioned in it; The *seventie* reade these words; *Exod.* 21. vers. 22. ἐξαιονισμένον, *Non signatum*; which they referre to the imperfect child when the woman abhors, and the *Rabins* call it *Asiman*, which word they borrowed from the *Greekes*, as money not sealed or stamped; therefore the Law saith, *Si exierint jeladebha, nati ejus, her sonnes* the Law then meaneth of a perfect and a formed infant, when a resonable soule quickens it; Why should one give life for life, when as yet the life is not perfect? *Adams* body perfectly fashioned, saith *Augustine*, received life and not before. So infants bodies perfectly fashioned receive the reasonable soule.

The soule is joyned to the body to make up one person.

The soule is not in the body, as a man dwelling in his house, or a Sayler in the shippe; for a house will stand without the man, but the body decayeth without the soule; shee is not in the body as the Spider in her web, as *Chalcidius* held, determinate to one part of the body, and from thence giving vertue and influence to the whole body; as the spider dwelling in the middle of her Cob-web, fees the least touch in the webbe, either within or without. Neither dwels the soule in the body as water into a vessell; or as one liquor into another: or as the heate in the fire; but as the morning light imparts the beames here and there, and in an instant doth unite her selfe to the transparent ayre, in all and every part thereof, still resting whole when the ayre is divi-

ded, abiding pure when the ayre is corrupted. So the soule filleth the body, beeing all in all, and all in every part; and as the Sunne bringeth light from above, although we behold it in the ayre; so the soule springs from eternall light, although shee shew her powers in the body; and as the Sunne in diverse places worketh diverse effects, here Haruest, there Spring; here Evening, there Morning: so doth the soule in our little world worke diversely, upon diverse objects, here shee attracts, there shee decocts, here shee quickens, there shee makes to grow; the light shines by it selfe, without the ayre, but not the ayre without the light: so the soule lives by it selfe, but the body cannot live without the soule. But as in all comparisons there is some dissimilitude, so it is here; for the light is but a qualitie, but the Soule is a substance, the light comes from the substance of the Sunne, but the Soule is not of the Essence of God. This conjunction betwixt the soule and the body is so neere, that it makes up one Person, and this is the reason, why *the soules long for the bodies. Revel. 6. 10. to bee joyned againe to them in the resurrection.*

Consequence.

The soule was joyned to the body to make up one Person, and to dwell perpetually in the body, but since the fall, the soule is from home in the body, and absent from the Lord, 2. Cor. 6.

*Prop.
Illust.*

*Anima non est utilis
omni corporis edifica-
tioni, & naturali ad sus-
ceptionem corporis apto.*

The Soule is appointed onely to animate one Body.

The body of a flee must onely have the life of a flee in it, the Soule of a man cannot animate the body of an other Man, or an Elephant, *Materia individuales ejusdem speciei sunt ita determinatae; ut nullam aliam formam ejusdem speciei recipere possunt*, that is, Every body of that same kinde is so determinate, that it cannot receive any other forme of the same kind, but the owne.

The

Consequence.

The soule can animate no body but the owne body of it: therefore they erre who thinke that the Soule of Man may enter into the body of a beast and animate it, 2. The *Pythagareans* and the *Iewes* erre, who held that the soules went from one body to another. Marke 6. 16.

Prop.

The soule was placed in the body, to animate and to rule it.

Illust. 1.

There are two things required in a forme. First, that it give a being to the matter. Secondly; that the forme and matter make up one thing; so doth the Soule of man give being to the body, and makes up one Person with the body.

Object. But seeing the soule is a spirituall thing, and the body corporall of two different natures, how can they make up one person?

Answ. The more excellent that the forme is, the more nearely it is joyned to the matter; and makes the neerer conjunction with it. So the soule of man joyned with his body makes a more stricter conjunction then the life of the beast joyned with his body. But if the body were of the same nature with the soule, it should not make up one person, as the life of the beast joyned with the body makes not up one Person, because of the baseness of the forme which is onely drawne out of the matter.

Illust. 2.

Wee beleeeve that Christ tooke upon him the nature of Man, and therefore a s ule: which would not follow, if the soule were not an essentiall part of man, but onely a ruler of the body. Christs Divinity might have ruled his humanity; But *Apollinaris* was condemned for taking away of Christs Soule, and putting onely his Divinity in place of a soule to rule the body.

There are some formes which rule onely the body,

but doe not animate them, as the Angels, when they tooke bodies upon them; *Angelerum operationes in corporibus non fuerunt vitales*, Those things which the Angels did in the Bodies were not vitall; They ruled the bodies, but they informed them not; and they onely moved the bodies. Secondly, there are some formes that informe things, but doe not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of man in the body.

Object. It is said that the Angels did eate and drinke, *Gen. 18.* Therefore they have exercised these vitall functions in the body.

Answ. Theodoret answers, *Metaphorice non proprie dicuntur edere*: They are said to eate by way of metaphor, but not properly, because of the manner of the true eating: and the Philosopher saith, that, *Vox est actus animati corporis*, The voyce is the act of the living creature: but when a Lute giveth a sound, it is but metaphorically a voyce (saith hee:) So the eating of the Angels was but metaphorically a eating, for they eate not to digest, or to nourish their bodies.

Aristot. 2. de anim.

Consequence.

In this that the Soule is joyned to the body as the forme, wee may admire the mervailous worke of God, for if *David* wondered at the mervailous fashioning of the body in his mothers wombe, *Psal. 139.* much more may wee admire the mervailous conjunction of the Soule with the body, for we may observe that the highest of the lowest kind, is joyned alwaies to the lowest of the highest kind, as the lowest of living creatures (which have life) is the shell-fish; as the Oyster differeth little from the life of the plant, is comes nearer in order to the beast then the plant doth, because it feeles; therefore it is well said by one, *Sapientia Dei conjungit fines superiorum principijs inferiorum*; the wisdom of God hath conjoyned the ends of the superiour with the beginning

Tho. Aquin. contra gent.

ning

ning of the inferiour; as the shel-fish to bee the basest amongst the sensitive, and more noble then the vegetative. So the body of man is the most excellent and highest in degree of the inferiour creatures; the soule (again) of man is the lowest of intellectual Spirits; marke the how these two are joyned together. Therefore fitly the soule of man hath beene compared by some to the horizon for as the horizon separates the upper parts of the world from the nether, to our sight, and yet the sphere is one; so doth the soule separate the intellectuall substances from the earthly bodies: and yet is one with them both. And as *Hercules* was said to be *Partim apud Superos, partim apud inferos*; so is the Soule, partly with the Spirits above, and partly with the bodies below.

The body joyned to the soule, maketh the soule a compleate spirit.

Prop.

Illust.

The Angels without bodies are *spiritus completi*; but our soules without the bodies are incomplete spirits. The Angels when they assumed bodies, it was not to their perfection, but for their ministry, *Non quibus juventur, sed quibus inveniunt*: Not that they were helped by these bodies, but that they might helpe us. They have a double action, one of contemplation, another of ministry; for contemplation, to behold the face of God continually, *Matth. 18. 10.* They tooke not bodies upon them; but onely for the ministry to us; but the soule of man is an incomplete Spirit, without the bodie.

Prop.

Illust.

The soule was joyned to the body, to goe upward to God, and not to be depressed by the body.

When water and oyle are put together, the oyle being more aeriall goeth above, and the water being heavie goeth under; so the soule being more celestiall went upward, and was not drawne by the body, when man stood in innocency.

The

Prop.

Illust.

*Anima est simplex in
essentia & multiplex in
potentia.*

Prop.

Illust.

A collation betwixt the
innocent and old Adam

The Soule hath sundry operations in the body.

When it groweth; it is called *anima*; when it contemplates, it is called a *spirit*; when it seeth and heareth, it is called *sense*; when it is wise, it is called *animus*; when it discernes, it is called *reason*; when it remembers, it is called *memory*; when it assents lightly, it is called *opinion*: when she defineth a truth by certaine principles, then it is called *judgement*.

God hath wisely placed the faculties of the Soule and the Body.

Hee hath placed the *intellectuall facultie* in the *Braine*, as highest: the *affections* in the *Heart*, the *naturall part* in the *Liver* and *Stomacke*: hee hath placed the *understanding* in the *Head*, as in the throane; in the *Heart* as in the chamber: but the rest of the *inferior faculties* hee hath placed below, as it were in the *Kitchen*: and as it were an unseemely thing for a Prince to be sitting in the *Kitchen*, and never to minde matters of estate: so it is a base thing for the soule to have minde of nothing but of eating and drinking, and to choose *Martha* her part, but never *Maries*, *Luke 10. 42*.

Man before his fall lived the life of God, but since the fall hee lives onely the naturall life, and few live the life of grace. There is so little life in the shell-fish, that wee cannot tell whether they live the life of the plant or the sensitive life. So the life of God is so weak in many men, that we cannot tell whether it be the naturall life or the spirituall life which they live. *Zeuxes* the Painter painted grapes so lively, that hee deceived the birds, and made them come fleeing to them. *Dedalus* made *αὐτοκίνητος*, images mooving by themselves, hee made men beleeve that they were living; but *Pygmalion* made an image so lively, that he fell in love with it himselfe. So hypocrites which live onely the life of Nature, they will so counterfeit the actions of the faithfull,

full, that they make men beleeve indeed that they live the life of God; and some times they deceive themselves, thinking that they are living when they indeede are dead: the quickning power of the soule desires onely *being*, and so it rests: the sense would not onely *bee*, but also *bee well*: but the understanding aspires above all these to eternall blisse: these three powers make three sorts of men, for some like plants doe fill their veines onely, some againe doe take their senses pleasure like beasts onely, and some doe contemplate like Angels: therefore the Poets in their fables doe faine, that some were turned into flowers, others into beasts, and others, into gods.

CHAP. IIII.

Of the end of Mans Creation.

MAN was created to serve God. A circle is more perfect than a line, for a circle returns backe to the point whence it began: but a line is more imperfect, never returning to the place from whence it began. Man and Angels returne backe to God who made them, like a circle, but the beasts are like a line going straite forward, never looking backe to God againe, who made them. It is true, some make the circle of a small circumference, and returne to God soone after they came forth from him; others againe make it as large as the world, and run through all things, seeking blessednesse, but finding none, after a large and wearisome compasse, they returne to their maker at last, as *Salomon* did when he had proved all vanities. But the most part are like the beasts, comming from God as a streight

Prol.

Illust. I.

Duplex est motus, rectus & circularis.

Consequence.

Illust. 2.

A collation betwixt the
innocent and old Adam

streight line, but never returne backe to him againe, and therefore are miserable eternally. The beasts content themselves with their owne proper objects, never looking to God.

Therefore when beasts in the Scriptures are brought in praying God, *Psal* 148. It is onely to stirre up man that he may praise God.

All the creatures in some sort returne to God, in so farre as they resemble him in their being, but because God is a most wise and understanding Spirit, it was necessary that a visible Creature should bee made like to him in understanding, who should turne about againe, to praise and honour him: and not onely to bee an occasion of his praise (as the beasts are,) but should directly praise him.

Man before his fall was directly carried to the right end; but since the fall other visible creatures are carried to their proper ends: but man now neglecteth his proper end, wherefore hee was created, and is led forward by the inventions of his owne heart.

So much of the Soule and body of man, and their threefold estate, in Creation, Fall, and Restauration: wee come to the Image of God, by which hee comes to be participant of the nature of God.

CHAP. X.

Of the Image of God in Man.

Prop.

Illust. I.

MAN in his Creation was made in holinesse, to the Image of God, and to beare rule over the rest of the visible creatures.

God hath an *essentiall Image*, and a *personall Image*; his *essentiall Image* is holinesse and righteousness, common to all the three persons; his *personall Image*, is Iesus Christ:

When

When Man is said to be made to the *Image* of God, hee is to be understood to be made according to the *essentiall Image*, and not to his *Personall Image*: for if it were meant of his *Personall Image*, then as *Augustine* marks well, he would have said, *Let us make Man to my Image and not to our Image*; But Man being restored to the Image of God againe, is restored both to the *essentiall Image*, and is confirmed to the Image of his Sonne Christ Iesus, *Rom. 8. Those whom he foreknew, he predestinated to be made like to the Image of his Sonne.*

The similitude of one thing is found in another two manner of wayes. First, when one thing is like to another in nature; as when the fire burnes the wood, the heate in the wood is like in essence with the heate in the fire. Secondly, one thing is like to another in knowledge and understanding, as when we feele or see the fire burning. Now the goodnes of God is communicated to his creatures, not onely by the giving them *being*, but also in giving them *holy knowledge* in some measure like unto himselfe, & in this principally consists the image of God.

There is a twofold *similitude*; the first is *naturall*, the second by *representation*; the *naturall similitude* is when one thing is like to another by nature, as one egge is like another: and this is twofold; cyther *perfect* or *imperfect*; *perfect* as betwixt these things that are of the same kind, as the Sonne is the perfect Image of the Father, *2 Cor. 4. 4. Imperfect* is that which is somewhat like in nature, & by way of *Analogie* to that which is *perfect*, as created wisdom in Man hath some *Analogie* with the increated wisdom in God, *Coloss. 3. 10.* A *similitude by representation*, is when things are represented to the minde, and this *representation* is cyther *objective* or *formall*. *Objective* when one maketh a similitude, according to the patterne which he hath before his eyes; and this is seene in artificiall things,

Duplex imago, essentialis, & personalis.

Illust. 2.

Duplex est similitudo, secundum naturam & in cognitione.

Illust. 3.

Duplex est similitudo, naturalis, & representativa.

Duplex est similitudo naturalis perfecta aut imperfecta seu analogica.

Duplex similitudo, representativa, objectiva, & formalis.

things, as when *Ahaz*, 2 *King*. 16. made an Altar, according to the patterne of the Altar which hee saw at *Damascus*. A formall representation of a similitude is, when the minde formes the *similitude* of a thing; and this kinde of *similitude* in the minde, is more abstractive and perfect then the former; and the *objective* dependeth upon this, for every externall representation, proceeds from a formall and inward representation in the minde, as when they made the golden Calfe, *Exod*. 32. First, they carried the formall representation of this Calfe with them out of *Egypt*; and they made the *objective similitude* of it in the wildernesse. So when *Moses* received the patterne of the Tabernacle from God on the mount hee kept the formall representation of it in his minde: but when hee erected it and set it up according to the patterne, *Exod*. 39. 42. this was the *objective representation*. Now when it is sayd, that man was made according to the Image of God, *Gen*. 2. It is not to bee understood that hee was made according to the perfect Image of God, for Christ is onely the perfect naturall Image of the Father, *Heb*. 1. but he was made to his Image by way of *Analogie*, not expressing his Image fully and naturally. Man was not made to the Image of God *objective*, because God had no patterne without himselfe to make him by; he was made to the Image of God *formally*, when hee was made to the *exemplar* that was in the minde of God.

A *similitude* differeth much from an *Image*.

An egge is like to another egge, yet it is not the image of another egge; for the one is not of the other, neither can wee know in particular this egge from that egge: for that which is the *Image* of a thing; first, it must bee like it; secondly, it must bee from it, either *naturally*, as the reflex of the countenance in the glasse; or *artificially*, as the seale in the waxe from the seale it selfe.

When

Prop.
Illust. 1.

*Ut aliquid sit imago rei
triarequiruntur, 1. ut
sit simile, 1. ut procedat
inde aut naturaliter aut
artificialiter.*

When it is the image of a thing made by *Art*, it representeth not the thing *artificially*, but *naturally*; for the image of *Caesar* is not *ex instituto*, the image of *Caesar*, at the appointment or pleasure of the Painter; for then any signe which the Painter should make; should bee the image of *Caesar*; but *Art* must imitate *nature* as neare as shee can: so that the image is the image in so farre, as it naturally represents. Thirdly, it must represent in particular the thing it selfe.

There are foure wayes to take up the Image of God in man. First, we know a man *in vestigio*, by the print of his foote; Secondly, we know him, *in umbra*, by his shadow; Thirdly, wee know, *in speculo*, in a glasse; Fourthly, wee know him, *in filio*, in his Sonne. Wee know a man *in vestigio*, by the print of his foote, *Speciem hic cognoscimus sed non individuum*. Wee know that a man hath beene there and not a beast, but wee know not this or that man by the print of the foote. Wee know a man, *in umbra*, by his shadow; here we take up somewhat more of man then hee did by the print of his foote, as wee know it is the shadow of a man, and besides this, his qualitie how tall hee is, but wee know not in particular by the shadow this or that man. The creatures they are but the shadow of God, they demonstrate to us that there is a God, and they shew to us his greatnesse and power but no more. Wee know a man *in speculo*, in a glasse, when wee see the image of his face in a glasse, here wee discern and know him more particularly. Man in his first Creation was like to this image: When wee see a mans sonne that is begotten of his Father, that is the most lively representation of a man, when he presents his person, manners and all, and so Christ is the personall and naturall image of the Father: and man renewed, is the image of Christ.

Man

3. ut illud ipsum ad vivum representet.
In imagine sunt exemplar & exemplatum, 2. naturaliter representat, 3. particulariter.

Illust. 2.

Quatuor modis, deum cognoscimus, 1. in vestigio 2. in umbra, 3. in speculo, 4. in filio.

Conseq. 1.

Epith. heref. 70.

Man was made in holinesse to the Image of God; therefore the *Anthropomorphita* (who thought man was made to the Image of God according to his Body, thinking that God had had also a Body) were in a grosse error; for when as in the Scripture there are feete, hands, and eyes, attributed to God, it is but by way of metaphore or borrowed speech; otherwayes as *Theodore* marketh well, we should bee forced to ascribe a monstrous body to God because hee is said to have wings, to have pennies, *Psal. 18.* and to have seven eyes, *Zach. 4.*

Conseq. 2.

Hieron. Olcafter. in Gen. 1.

The Image of God is not properly in the body but by reflex, therefore these also are mistaken who thinke that God in the Creation tooke upon him the visible shape of a Man, and according to that shape made Man, for man was made according to the image of God in the Soule, and not according to the shape of his Body.

Conseq. 3.

These who thinke that man was made to the image of God (that is, according to the humane nature of Christ which he was to assume of the *Virgin Mary*) erre also, for God saith not, *Let us make man to thy Image*, but, *to our Image*. Secondly the Sonne of God according to his humane nature, is said rather to be made according to the likenesse of other men, *Phil. 2. 7.* It is true that by grace these whom he foreknew he predistinate to be like the Image of his Sonne, *Rom. 8.*

A collation betwixt the innocent, old, and renewed Adam.

Adam when hee was made to the Image of God in his first Creation, was like to the Moone in the full; Man fallen, before regeneration is like the Moone in the conjunction, altogether obscured by the Sunne, the Image of God then is defaced and blotted out in man by sinne: the image of God in Man restored, is like the Moone waxing and growing by degrees till shee come to her perfection. But as in every similitude there is some dissimilitude, so it is here, for when the Moone is in the

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conjunction shee is nearest to the Sunne, her light and life, and is more illuminate by his beames, than in the opposition, although it seeme not so to us; and therefore the Church is well compared in her perfection, to the Moone in her conjunction. Againe, the dissimilitude would be marked, because the Moone in her fullness is in opposition, furthest from the Sunne; but the Church in her *Plenilunio* of grace, shee is nearest the Sunne of righteousness. The Moone in her conjunction is nearest to the Sunne; but the Church in her conjunction being darkened by sinne, is farthest from her Spouse the Sonne of righteousness.

The first Adam was made a living Soule, but the second Adam was made a quickning spirit, 1 Cor. 15. that is, the first Adam in his Creation could have begotten children to his owne image, in holiness and righteousness; but could not have given them perseverance, and continuance in grace; but the second Adam, that quickning spirit; as hee begets children to his owne image, so he gives them perseverance in grace, that they fall not away againe.

Of this we may gather, if Adam had not sinned, his children might have sinned; for his posterity by generation, could have gotten nothing from him, but that which hee had himselfe: but Adam had not this gift of confirmation to continue; therefore he could not propagate this to his children, *Effectus non potest esse perfectior causa*, For the effect cannot be more perfect than the cause.

The Image of God consisted in perfect holiness and knowledge.

Man was not to grow in holiness, as he was to grow in knowledge; for hee was fully holy, and had all the perfection of it, which was requisite in a Man.

The first, Adam was holy, ὁλως, fully; but not ὁλοτελως,

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A collation betwixt the Innocent and second Adam.

Consequence.

Prop.

Illust.

A collation betwixt the innocent, second, and renewed Adam.

hee had not the gift of confirmation in holinesse, to make him continue to the end. Iesus Christ the second *Adam* was holy ὁλῶς & ὁλοτελής, hee was full of grace and holinesse, and could not fall from his holinesse: but the renewed *Adam* is holy, ὁλοκληρῶς & ὁλοτελής, hee is but renewed in holinesse in part, and through Christ hee cannot fall from his holinesse.

CHAP. XI.

Of the knowledge of Adam in his first creation.

Prop.

THis Image of God made *Adam* to have perfect knowledge both of God and his creatures.

Illust. 1.

There is a perfection in parts, and a perfection in degrees: hee had all perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, because he was not confirmed in grace.

Illust. 2.

His knowledge was obscure, comparing it with the light which should afterward have beene revealed to him; for these principles of knowledge which he had; were both common and imperfect: if they had beene singular, they had not beene principles but conclusions; if they had beene cleare, they had not beene principles but meanes.

The Image of God in *Adam* was either inward or outward, his inward Image was either in his understanding, will, and affections or passions. His outward Image was in his dominion over the creatures (spoken of in the second part.) In his understanding consisted his knowledge.

Adam had knowledge both of God, and of his creatures; his knowledge of God was either his inbred know-

knowledge which was naturall, or his acquired knowledge, by the creature; or his revealed knowledge, either of God or of his creatures: of every one of these in order, and first of *Adams* inbred knowledge.

CHAP. XII.

Of Adams inbred knowledge of God.

MAN before his fall, had an inbred knowledge of God, before he knew him by his creatures, or any other teacher.

As light is the first object of the eye, and not the light of the Sunne or Candle. So God is the first object of the mind, but not this or that way revealed, by his creatures, or by his word.

The principles of things, are either manifest in themselves onely, or, they are manifest to us; that *there is a God*, is a principle manifest in it selfe, because there is no neede of a middle to proove it. But it is not a principle knowne in it selfe to us, because we must use middles, that this principles may be stirred up in us.

The first principles which we have of God, are naturally inbred within us; but the first principles of other sciences arise without from the senses. *Principia de Deo, & principia scientiarum ex opposito differunt; cognoscimus deum per extromissionem, cognoscimus scientias per intromissionem.* The knowledge of God wee have it by extromission; but the knowledge of the first principles wee have by intromission. The understanding at the first is voide of all formes, yet it is capable of all formes; as the eye being void of all colours, yet is capable of all colours; the way how the understanding receives these formes into it is thus, the

Prop.

Illust. 1.

*Principia de deo vel sunt
per se nota vel secundum
nos.*

Illust. 2.

*Duplex est intellectus,
agens, & possibilis.*

sense lets in the particular objects to the imagination where they are more refined, than they were in the sense; and by the light of the intellectuall agent, the possible faculty now actually understands. As the woman in the Gospel who lost her goate, could not have found it againe untill the candle was lighted: so this possible power in the understanding, could receive no objects from the imagination, unlesse this light intervened, and thus the first principles of sciences are bred in the minde; For if I had never seene with my eyes, *totum, the whole*, I could never lay up this first principle in my minde, that, *the whole is more than the parts*. So that all this knowledge comes from the sense first, and that maxime holds true, *Quicquid est in intellectu, prius fuerat in sensu.*

Object. If all our knowlege comes from the senses, how are these principles said to be naturally in man.

Ans. They are said to be naturally in him, because they are framed in the minde, without any reasoning or discourse; but the conclusions drawne from these, are made up by discourse, and are not alike amongst all men, as the first principles are.

Ob. If all our knowledge of things come by the sense, how is it then that the man in the Gospel, who was borne blind, when he began to see, said that, *he saw men walking a farre off like trees*, *Matth. 8. 24.* If hee had not had some notion of trees in his minde without helpe of the senses, how could hee compare men to trees?

Ans. This notion which he had of trees was by other senses, as by feeling and hearing; but if hee had beene both deafe and blind, &c. He could have had no notion of trees, as no blind man can judge of colours.

Consequence.

The principles of sciences, are not naturally inbred in us, therefore *Plato*, *Origen*, and *Averrois*, erred who held

held that the soules were from eternall, and the principles of all sciences, were from all eternitie, inbred with them; and *to learne* was onely *to remember*, and an actuall knowledge of those imprinted notions. This comparifon then, cleares not the purpose well, if a master were to seeke his fugitive servant in a multitude, it were in vaine for him to seeke him, unlesse he had some pre-notions of him, in his shape and favour; or carried some picture drawne by others. So unlesse something were drawne within us, wee could never take up those things without; but there is no such principles drawn in our minde at the first, untill they be formed out of the imagination, and laid up in the minde; and by these we may enquire, after that which we understand not.

Wee understand nothing by intromission through the senses to the understanding; then *Adams* knowledge which he had of all the creatures when he awaked out of his sleepe, was an extraordinary infused knowledge, and was not naturall to him: But the first knowledge of God, is inbred with us, and is inlightened with that first light, *which enlightens all men comming in to the world, Ioh. 1. 9.*

This inbred knowledge, which man had of God before the fall, is most obscure now since the fall; as hee who writes with the juyce of an onyon, the letters can not be read at the first, unlesse the paper be holden to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamont (as it were) in the hearts of all men, that (*there is God*) although they cannot reade it at the first, untill they begin to consider the creatures more nearely, and to waken that which is lurking within them; The Poets say, that *Oedipus* knew that hee had a father, but hee knew not, that *Lains* was his father; So man by nature

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know.

Conseq. 2.

A collation betwixt the
innocent and old
Adam.

Rom. 1. 20. *deum nega-
runt, non ex habitu na-
turae, sed ex affectu
malitiae.*

knoweth that there is a God, but he knoweth not the true God.

Quest. Whether is this imbred knowledge which we have of God; or the knowledge which he have of him by the creatures more cleare?

Answ. This imbred knowledge is more obscure, than the knowledge which wee get by creatures. The first sort of knowledge which we have of God now, is *universale confusum*. Example, when we behold a man a farre off: first, we take him up to be a creature, then wee take him up to be a living creature, and then to be a man, and at last to be *Peter* or *Iohn*: here wee proceed, from the universall to the particular, from that which is confused, to that which is more cleare and distinct. So the first sight, which our minde doth get of God now, is but an obscure and confused sight, as that which the *Athenians* had of God, *Act. 17.* When they worshipped the unknowne God; so that of the *Samaritans*, *Ioh. 4.* They worshipped they knew not what. Then we are led by the creatures some what more clearely to take them up, which is called *universale abstractum*. So first we learne particular things by sense, and then universall things by our understanding; The Philosophers found out a sort of reasoning by induction, ascending from the particulars to the generall, as *Socrates* is a living creature; therefore all men are living creatures; *Plato* is a living creature, therefore all men are living creatures. Here we goe from the particular to the generall; and so we proceede thus from the creatures to take up what God is. There is a twofold order in discipline; first, the *order of invention*, as those who finde out Arts, begin at those things that are most knowne to our sense, and most familiar to them; the second is the *order of hearing*, as when a master proceeds in teaching his schollers from the cause

*Duplex est universale,
confusum & abstractum*

*Cognoscimus particularia
per sensum, ut universalia
per intellectum.*

*Duplex ordo, inventionis,
& auditionis.*

Fonscca. lib. 2 q. 2 s. 8.

to the effect. In the first, wee proceed from the *compounds* to the *simple*, from the *particulars* to the *generall*; but in the last, we proceede from the *simple* to the *compound*, and from the *universall* to the *particular*; in the first wee compound, in the second we divide. When we learne by the creatures to take up God, it is *ordo inventionis*; but when God teacheth us in his schoole, and instructs us by the eare, this is a more perfect kinde of learning, this is called *ordo auscultationis*.

Man by nature, hath sought out and polished all other sorts of Arts and Sciences since the fall; but the knowledge of God, they have detained captive, and more and more obscured it, *Rom. 1. 18.*

First, they found out *Physicke*, and *necessitie* bred this; then they found out *morall Philosophy*, *civilitie* bred this; then they found out *Mythologie* or fabulous theologic, and *delight* bred this. This *Mythologie* againe, they divided three manner of wayes, first, *Physically*, as *Homer* brings in the gods fighting, thereby hee meant the fighting of the Elements, winds and raine. Secondly, *morally* when they placed, *Virgo Iustitia* the daughter of *Iupiter* betwixt *Leo* and *libra*; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, *Theologically*, as *Iupiter* begat *Venus* upon the froth of the Sea; whereby they signified, when the gods begat any good motions in the hearts of men, there is nothing but vacuitie and froth in them, no preparation nor disposition to goodnesse; but the knowledge of God is more and more obscured in Man since the fall.

Ordo compositionis & resolutionis, seu ab universali, ad particulare, & contra.

Prop.

Ilust. I.

Necessitas peperit Physicam, civilitas, moralem philosophiam; delectatio, mythologiam. Triplex mythologia, physica, moralis, & theologica.

CHAP. XIII

Of Adams acquired knowledge of God by the creatures.

Prop.

Ilust. 2.

Tribus modis pervenitur
ad cognitionem Dei. 1.
per viam negationis.

MAn before his fall, knew God by the creatures. We are led to take up God sundry wayes. First, *Per viam negationis*, as God is not this, nor this; therefore he is this; the Scriptures proceede thus in describing God, as, *God cannot denie himselfe*, 2 Tim. 2. 13. *God dwels not in houses made with hands*, Act. 17. *God neither sleepest nor slumbers*, Psa. 121. 4. Here we proceede as the carver of an image doth, he cut off this and this, to make it thus: and for this purpose they apply that of *Seneca*, *Deus est id quod vides, & quod non vides*; God is that which thou seest, and which thou seest not; by affirmation we know what a thing is, and how it is distinguished from other things; but when we proceed by way of deniall, we distinguish a thing from other things, but know not what it is. *Anselmus* sheweth this way of negation very excellently; *Circumspicit anima mea, & non videt pulchritudinem tuam; auscultat & non audit harmoniam tuam; olfacit & non percipit odorem tuum, palpat & non sentit levitatem tuam; habes enim hac in te domine Deus modo ineffabili: that is, My soule looketh round about and seeth not thy beauty, it hearkneth, and heares not thy harmony, it smells but smells not thy savour, it feeles but feeles not thy lightnesse, for thou hast these things in thee* O Lord after an inspeakable manner.

But here wee must marke that wee must not still proceede in deniall, for then our mindes would evanish to nothing; but at last wee must rest in some positive thing, which carrieth some resemblance of God; he is not a body, because a body is composed, hee is not like to other Spirits mutable: but

a Spirit immutable, most simple, and of himselfe.

Secondly, we proceed, *per viam eminentia*, good and evill are said to be comparatively with that which is best; amongst the creatures a Body is good, a Spirit is better, which notwithstanding hath not his goodnesse of himselfe; therefore hee must have it of him, who is absolutely good; The Scriptures teach us how to take up God thus, the excellent things, it calles them Gods things or belonging to God; as high mountaines it calls them *Gods mountaines*, Num. 10. 33. tall Cedars it calles them; *Gods Cedars*, Psal. 80. 11. great wrestlings it calls them *Gods wrestlings*, Gen. 30. 8. So it is said, *Ninive was great to God*, that is, very great. *Ionas* 3. 3. So, *Moses was faire to God*; that is, very faire, *Act.* 7. 20. So when the Scripture will expresse great things, it compounds them with the name of God, *Iah*, so with the name of God, *El*, *2 Sam.* 23. 20. *Arriel*, that is, as yee would say, *A very strong Lyon*, to teach us that when we see any excellent thing in the creatures, wee should elevate our mindes to the infinite beauty and greatnesse which is in God, *Gen.* 33. 10. therefore *Iacob* when hee saw *Esaus* loving countenance, it was as though he had seene the face of God.

When the beames of the Sunne strike upon a watry cloude, the beames are reflected backe againe to the Sunne, and leave behind them in appearance to our sight imaginary colours, which is the Rainebow. All the creatures should be reflexed backe againe to God; the beauty in the creatures is but a shadow, untill we come backe to the beauty in God; and as we count little children foolish, who come to catch the Rainebow by the two ends, so are they foolish who are bewitched with the beauty in the creatures, and ascend not to the beauty in God.

Thirdly,

2. *per viam eminentia.*

Cant. 8. 6. *Flamma Iah.*

3. *Per viam causationis.*

Thirdly, we proceede to take up God, *Per viam causationis*, from the effects to take up the cause; as first, to that first matter, which the Philosophers call *Materia prima*, or that *Tohuwabohu*, voide of all forme, *Gen. 1.* Secondly to the Elements; thirdly, to that which is composed of two of the Elements, as the vapours of Water and Ayre, the exhalations of Aire and Fire. Fourthly, to those that are made of three Elements, as the meteors. Fifthly, to those that are made of all the Elements, as the inferior creatures. Sixtly, to those that have vegetative life onely, as Plants and Hearbs. Seventhly, to those that have sense, as the Beasts. Eighthly, to those who have reason, as men. Ninthly, to those that are intellectuall Spirits, as the Angels. Lastly, to God himselfe. Thus we proceed from the lower steppe of *Jacobs ladder*, *Gen. 28. 12.* and ascend up to God himselfe.

Illust. 2.

Triplex causa, particularis, universalis, & supereminens.

There are three sorts of causes, the particular cause, the universall cause, and the supereminent cause. *Adam* could not be led by the effect, to take up the particular cause; as here is an Image; therefore *Polycletus* made it; here is a Picture; therefore *Apelles* painted it. Secondly, from the effect, he could not be led, to take up the universall cause alone; as, here is a man, therefore the Sunne hath begotten him; but this, here is a man, therefore the Sunne hath furthered his generation; *Nam sol & homo generant hominem; the Sunne and a Man beget a Man*; But from the effect he was led to take up the supereminent cause, as here is a world, therefore God hath made it.

A collation betwixt the Innocent and old *Adam*.

Man before the fall, could clearely make up this conclusion; here is a world, therefore God hath made it, but since the fall he maketh not this conclusion clearely, for the greatest Philosophers thought the world to be eternall with God, and here they stucke as mice in pitch.

There

There is a twofold disposition of the causes of all things in their operations; *Series causarum*, an order of causes, and *circulus causarum*, a circle of causes, *Hos. 2. 21. I will heare the Heavens, and the heavens shall heare the earth, and the earth shall heare the corne and the wine, and they shall heare Israel*, this is *series causarum*. Secondly, this is the circle of causes, as dew breeds cloudes, cloudes breedes raine, raine breeds deaw, and so about againe, *2 Pet. 4. 4. This yeare as the last yeare, all things continue alike since the beginning*: from the effects here we may be led to take up the first cause, and so ascend to God.

Man before the fall went by the order of causes, either from the cause to the effect, or from the effect to the cause. From the cause to the effect; God must heare the Heavens, that the Heavens may heare the Earth, and the Earth must heare the Corne and Wine, that they may heare *Israel*. From the effects to the cause, as the Wine and the Corne heare *Israel*, therefore the Earth hath heard the Corne and Wine, and the Heavens have heard the Earth, and God hath heard the Heavens. But Man after his fall goeth like a blind horse in the milne, round about in the circle of second causes, *Psal. 12. 9. Impij ambulat in circuitu*, and never elevate their minde to the first cause God.

Adam before his fall, saw God clearely in the creatures as in a glasse.

We see three ways. First, *ὁπλίως*, streight out thirty or forty miles. Secondly, when we see *ἀντὶπλίως* streight up, then we see so many thousand miles up to the Stars. Thirdly, if we looke *κατωπλίως*, downeward, then we see but hard before us.

Man before the fall saw streight out, beholding God; but now hee lookes downeward onely; now hee is *μυωφ*, *2 Pet. Chap. 1. Vers. 9. A pur-blind Man* seerh

Duplex processus causarum, inferie, & in circulo.

A collation betwixt the innocent and old Adam.

Duplex ordo in cognitione rerarum: οὐρανός & ἀναλυτικός.

Prop.

Illust.

A collation betwixt the innocent and old Adam.

seeth nothing but that which is hard before him.

Object. The effects cannot demonstrate the cause, unlesse they be proportioned to the cause, but there is no proportion betwixt the creatures and God; therefore no creature can shew that there is a God.

Answ. We may demonstrate that there is a God by his creatures, although we cannot have a perfect knowledge of him by them.

Wee ascend by degrees to the knowledge of God.

First, wee see him in his creatures: Secondly, by some visible signe; as *Esa* saw him, *Esa. 6. In creata gloria*: Thirdly, *in umbris*, as the Iewes saw him: Fourthly, *in carne*, as the Apostle saw him: Fifthly, *per fidem*, as the beleivers see him: Sixtly, *in gloria*, as the glorified see him. *Adam* had a more cleare sight of God than that which hee had by the creatures; he had a more cleare sight than that which *Esa* had; hee had a more cleare sight than that which the Iewes had; he had a more cleare sight than that which is by Faith: but he had not so cleare a sight, as the glorified have in heaven of God.

The knowledge which man hath by the creatures shall evanish in the life to come.

1 Cor. 13. 10. Prophecie and knowledge shall be abolished in the life to come; because of their imperfection; this imperfection the Apostle noted in these words, *1 Cor. 12. 9. We know in part, and we prophecy in part*, we know in part by the creatures, and so wee apprehend. So we know imperfectly by prophecie, *1 Cor. 13.* by *γνωσις* here the Apostle understands that knowledge which we have of God by the creatures, *Rom. Chap. 1. Verse 19. το γνωσεν το θεον*, that is, which wee naturally know of God by the creatures: and by *prophecy* here, he meanes, not onely the foretelling of things to come, but

Prop.
Illust.

*Gradus perveniendi ad
visionem Dei sunt hi. 1.
in creaturis 2. visibili
signo 3. in umbris 4. in
carne 5. per fidem 6. in
gloria.*

Prop.

Illust. 1.

but also the interpretation of the Scriptures, *1 Cor. 14.* but when that which is perfect shall come, both these sorts of imperfect knowledge shall be abolished; this the Apostle declares by the example of little children, *1 Cor. 13. 11.* whose knowledge groweth daily by experience, then their former weake knowledge is abolished. So he declares this by the similitude of a glasse, and of a darke speech, *Vers. 12.* There is a twofold glasse by the which we know God; the first, is the Scriptures; the second, is the booke of nature; but by both these we get but an obscure sort of knowledge of God; and as in an enigmaticall or darke speech we apprehend certaine signes, but wee come not to the full meaning of the things signified, as *Sampson* proposed to the *Philistims* this Riddle, *Out of the eater came meate, and out of the bitter came sweet, Iudg. 14. 15.* The *Philistims* could understand, what was bitter, and what was sweet; but they could not understand the meaning of the Riddle. So it is but an obscure sight we get here and enigmaticall, comparing it with the sight which we shall have of God, in the life to come.

A greater light obscures alwayes the lesser, as the *Moone* giveth no shaddow when the *Sunne* shineth; but shee casteth a shadow when the *Sunne* shineth not; So the Planet *Venus* casteth no shadow when the *Moone* shineth, but shee casteth a shadow when the *Moone* shineth not; Here the greater light, obscureth alwayes the lesser. So in the life to come, the glory that shall be there, shall obscure all the light that wee get by the creatures now; for if it shall abolish the preaching of the Law and the Gospel, and the knowledge that wee get thereby, *1 Corin. Then hee shall give up the Kingdome to the Father*; What Kingdome? his personall Kingdome (preaching of the Word, administering

Duplex speculum, scripturatum, & natura.

Illust. 2.

ministrating of the Sacraments such;) if that knowledge shall cease in the life to come, why shall not the knowledge which wee get by the creatures cease.

Illust. 3.

In a dimme light wee can perceive a thing which a greater light doth obscure, as the light of the Starres obscures not the light of a Glow-worme; but yet the light of the Sunne obscures both. So the knowledge which *Adam* had by the voyce of God, and that *θεοπαρεία*, the sight of God which he saw, obscured not the knowledge which he had by the creatures. But in the life to come, the bright light in glory shall obscure both.

Prop.

The sight which we have now of God, farre differeth from the sight which *Adam* had in his estate of innocencie.

Illust.

Duo sunt media, propinquius, & remotius ea-que vel obscura vel clara.

When we looke upon a thing by two *media* middles, if the nearest middle be perspicuous and more cleare, and the furthest or remotest middle, be thicker or more obscure, then things appeare more cleare and evident unto us; but if the nearest middle be obscure and grosse, and the remotest clearer, then things appeare lesse to us. A man when hee beholds a Fish in the water, he seeth her by two middles. First, by the Aire the clearer middle, therefore the Fish seemeth greater to him and nearer: but the Fish being in the water, and beholding a man upon the banke: (first through the water the grosser middle, and then through the aire the clearer middle) the man standing upon the banke seemeth but little, and a farre off to the Fish. So we see the Starres by two middles; first, by the Aire which is the grossest middle, then by the heaven, which is the purer and remoter; therefore the Starres seeme but little to us and a farre off.

A collation betwixt the innocent and old *Adam*.

Man before his fall did looke upon the clearer and more perspicuous middle, hearing Gods voyce, and saw

saw that *deoparia*, the sight of God: then he looked up-
on the more obscure middle, which is the creatures;
therefore hee got a more cleare sight of God and near-
er. But after his fall he lookes first upon the creatures,
and then hee heares his word; therefore the sight
which hee gets of God here, is more obscure and re-
more.

The diversitie of the sight arising three manner of
wayes. First, from the object. Secondly, from the or-
gane. Thirdly, from the middle. First, if the object
be clearer or obscurer, then the sight differeth. Se-
condly, if the middle be clearer or obscurer, then the
light differeth; as if a Christall glasse be interpo-
sed, the sight is clearer; but if a greene glasse be inter-
posed, the sight is obscured. Thirdly, if the organ be
hurt, or when the spirits of the Eye are disturbed, as we
see in drunken and mad men, to whom one thing ap-
peares two, and in these who runne till their heads be
giddy.

The diversitie which wee have of the sight of God
in the life to come, and in this life, arising not in respect
of the object *God*, for he remains *One* still to all; the
diversitie then ariseth, partly from the diversity of the
meanes, for God doth not manifest himselfe, by the like
meanes to all, and partly from the diversity of our ap-
prehension, for all apprehend him not in a like man-
ner, but in the life to come the diversitie shall not
arise from the diversitie of the meanes, being to
some clearer, and to some obscurer; but onely accor-
ding to the diversitie of our capacitie, as a pint cannot
containe a pottle, and this shall make the degrees in glo-
ry, 1 Cor. 15.

A collation betwixt the *first Adams* knowledge and
the *second Adam* Iesus Christ.

First, the fulnesse of knowledge is of two sorts. First,
in

Illust. 2.

*Tria requiruntur ad vi-
dendum, objectum, or-
ganum, & medium.*

A collation betwixt
the innocent, old, re-
newed and glorified *A-
dam*.

A collation betwixt
the innocent and second
Adam.

Duplex est plenitudo scientiæ. 1. respectu scientiæ. 2. respectu eius in quo est.

Duplex plenitudo scientiæ respectu obiecti, intensivè, & extensivè.

The second collation betwixt the first Adams knowledge, and Christs.
Thom. part. 3. q. 5. art. 10. Christus consideratur, ut viator, & ut comprehensor.

Quadruplex cognitio fuit in Christo, divina, facialis, infusa, & experimentalis.
Duplex consideratio Christi, ut Deus, vel ut homo.

in respect of knowledge it selfe. Secondly, in respect of him that hath the fulnesse of knowledge; The fulnesse, of knowledge, in respect of knowledge it selfe, is then, when one attained to the highest and uttermost of knowledge, both *quoad essentiam*, & *virtutem intensivè*, & *extensivè*, that is, when hee hath it so farre forth, as it may be had, and to all the effects and purposes, whereunto knowledge doth or can extend it selfe; this kinde of fulnesse of knowledge was proper to the second Adam Christ, of whose fulnesse we receive, *Ioh. 1. 16*. The first Adam had fulnesse of knowledge, in respect of the subject or him that had it, according to his estate or condition, both *intensivè* to the uttermost bounds that God had prefixed, and *extensivè* in the vertue of it, in that it extended to the performing of these things, that hee was to performe in that place and condition that God had set him in.

Secondly, Christ the second Adam was both *viator* and *comprehensor*, (the Apostle toucheth both these estates, *Phil. 3. So runne that yee may comprehend*;) Christ when hee was *viator* tasted of all our three estates; for first, he was free from sinne, that was our estate in innocency; secondly, hee felt the punishment of our sinnes, which is the condition of man fallen; thirdly, he saw God face to face, when he was here *viator* upon the earth, which shall be our estate in glory. So Christ being both *viator* and *comprehensor*, his knowledge differed farre from the first Adams; for as hee was *comprehensor*, he had beside his divine knowledge, his blessed knowledge, which they call *facialem cognitionem*; and besides that he had *inditam* or *infusam cognitionem*; and thirdly, *acquired* or *experimental* knowledge. Christs knowledge then was either as hee was God, or as hee was Man: as hee was Man hee was either *comprehensor* or *viator*; as hee was

comprehensor he had that blessed knowledge, called *facialis*; as hee was *viator*, his knowledge was either *infused*, or *experimental*; his *infused* knowledge, was either knowledge of naturall things, in which hee excelled Adam in his first estate; or his knowledge in spirituall things, and herein hee excelled the Apostles and Angels themselves, in the knowledge of the mysteries of our salvation. His *experimental* knowledge, was that whereby hee learned things by experience as we doe. In his *infused* knowledge he grew in the *habites*. In his *experimental* knowledge hee grew from the *privation* to the *habite*, as he was comprehensor hee grew not in the *habite*, as hee was *viator*, hee grew in the *habites* of things which were infused into him; as he was *viator* hee grew from the *privation* to the *habite*, in these things which he learned by experience.

Christs *infused* knowledge differed from his *blessed* knowledge; for by his *blessed* knowledge he saw things in *verbo* in the word, but by his *infused* knowledge hee knew things in *genere proprio*, & *per species rerum*; by the formes of things as they are here below. Secondly, his *blessed* knowledge, *semper est in actu*, it is ever in act; but by his *infused* knowledge, hee goeth from the *habite* to the *act*, turning himselfe to the view of things here below actually: as when Christ asked of Peter, *Matt. 17. 25. Whether or no doe the Kings Children pay tribute*; Christ had the *habite* here, and knew well enough that the Kings sonnes pay no tribute; now hee turnes this *habite* to the *act*, when hee propounds this question to Peter. Againe, there is a twofold knowledge, *abstractive*, and *intuitive*: I have the *abstractive* knowledge of a rose in winter in my minde; I have the *intuitive* knowledge in my minde whē I see the rose grow in June. Christs *abstractive* knowledge is the *habite*; and his *intuitive* knowledge is the *act*. Christ he excelled the Angels, in this *infused* knowledge,

Hh

for

Differentia inter Christi infusam, & beatam cognitionem.

Duplex cognitio, habitualis, & actualis.

Cognitio duplex, abstractiva & intuitiva.

for although they have *species connatas rerum*, naturally bred with them, yet this *infused knowledge* farre surpassed theirs; so it farre surpassed the knowledge of all the Prophets, for his Body and Soule being *hypostatically* united to the God-head, he must have a more perfect *knowledge* than any other man could have infused in him. Thirdly, he had *experimental knowledge*, and herein hee grew from the *privation* to the *habite*; as in his *infused knowledge* he grew but from the *habite* to the *act*. When a Doctor goeth to the Schooles to teach, he proceedes from the *habite* to the *act*, and hee growes in the *habite*: Christ grew thus in his *infused knowledge*, but hee grew not so in his *blessed knowledge*. When a boy goeth to the Schooles to learne, he goeth from the *privation* to the *habite*, and so did our Saviour Christ, in this third sort of knowledge *experimental*; and hee knew more when hee was *thirty yeeres* old, than when hee was *twelve*; hee could not tell what woman touched him in the multitude (when they crowded about him,) untill the woman with the bloody-flax, fell downe before him and acknowledged it was shee, *Luk. 8. 45.* So he could not tell whether there were figges upon the figge-tree by this sort of knowledge, *Marke 11. 13.* and in this sense hee was ignorant of the day of judgement, *Matth. 24. 36.* this ignorance in Christ was not sinfull ignorance, it was *ignorantia pura negationis*, but not *prava dispositionis*, for hee was ignorant of nothing of that which hee was bound to know; when hee was here upon the earth hee was ignorant of this day of judgement as Man, *Matth. 24. 36.* both in his *infused* and *experimental knowledge*; first, in his *infused knowledge*, for a'l *infused knowledge* proceedes from the *habite* to the *act*, for by exercising the *habite* wee come to the *act*, but Christ by his *infused knowledge* could not come to the *act*, to know

ἀγνοῖα καὶ ἀποφασίς,
καὶ κατὰ διάνοιαν.

of

of this day in particular. Hee knew that God should judge the world, and that he should judge it on a certaine day, here he proceeded from the *habite* to the *aet*; but from the *habite* hee could not proceede to this particular day, for this is, *superioris scientia*; farre lesse could he know this particular day, by his *experimentall knowledge*. But now being in glory and having received all power, and being appointed judge of the Church, it is most probable that now as man hee knoweth this day.

In his *experimentall knowledge* hee farre excelled *Adam*; for *Adam non pernoctavit in honore* (as the Iewes say) *Psal. 49. 3.* Hee lodged not one night in honour; they gather hence that *Adam* fell in the day of his Creation; and consequently could not have such *experimentall knowledge* of things as Christ had. This his *experimentall knowledge*, hee learned it not of any teacher as we doe, neither from any Angel: hee was taught by no man, for when he was *twelve yeeres* of age he could reason with the Doctors, *Luke. 2.* So *Iohn 7.* they *marvailed whence he had such learning*, seeing he was not taught. Secondly, hee had it not from an Angel; an Angel in his agony came and comforted him, *Luke 22.* that it might evidently appeare that hee was Man, and stood in neede of comfort; but they never came to instruct him.

We and the Church of *Rome* differ about this ignorance of Christ, for they hold that Christ is said to be ignorant of the day of judgement, because he would not reveile it to others; the Scriptures say hee grew in knowledge as hee grew in stature, *Luke. 2.* but he truely grew in stature: therefore hee truely grew in knowledge. Secondly, the Scriptures say, *Luke 2.* that *hee grew in grace with God and Man*; but hee cannot be said to seeme to grow in grace with God; therefore

H h 2

he

Origen in tract. 3. in
Matth.

A collation betwix the
church of Rome and us,
concerning Christs
knowledge and ignor-
rance.

Duplex actus rationis
primus, & secundus: ita
& duplex actus scientie,
primus & secundus.

A collation betwixt the
knowledge of Adam
and the Angels.

hee cannot bee said to seeme to grow in grace with Men, but verily and truly to grow. There is in an Infant, the *first act* of reason, when hee beginneth to speake; and the *second act*, when hee beginneth to learne; and the *first act* of knowledge, is the *second act* of reason; an Infant hath the *first act* of Reason, but not the *second*. A learned Man when he is sleeping hath the *first act* of knowledge, but not the *second*.

The Iesuites will have Christ, when hee was an Infant, to have the *first act* of knowledge, as the learned man when hee is sleeping: and they make him onely to proceede from the *habite* to the *act* in knowledge. But we hold that in his *experimentall* knowledge, hee was like other children, who have onely the *act* of reason, and proceeded from the *privation* to the *habite*.

A collation betwixt the knowledge of the *first Adam*, and the knowledge of the *Angels*.

First, the *Angels* take up things by *one act*, they neither discover nor reason; they learne not *hoc ex hoc*: sed *hoc post hoc*; *this of this*, but, *this after this*; they proceed not by way of *Syllogisme*, *enthymeme*, or *induction* as wee doe; they are *intelligentes creatura*, but not *rationantes*, understanding creatures, but not reasoning; so shall the knowledge of Man, which hee shall have of God in the life to come, bee intellectual and not by discourse; the Apostle *Ephes. 3. 10* saith *The Angels learne by the Church*, they take up in an instant the cause with the effect; but Man before the fall tooke up the cause by the effect in time: in thunder there is lightning and the cracke, these two goe in an instant together: and thus the Angels take up the knowledge of things; but Man cannot in an instant take them up together because of the organs of the body.

object. But it may seeme that they goe from the
signe

signe to the thing signified, *Exo. 12. the blood was sprinkled upon the lintels of the doores, that the Angel might not destroy their houses.*

Ans. The Angel reasoned not thus as we doe; here is the signe, therefore here is the house; but this blood was sprinkled upon the lintels of the doores, to confirme and assure the doubting Israelites, that the Angel should not destroy them.

The Sacraments are not instituted for Angels, or for men angelicall like unto Angels, but for poore and doubting sinners.

Adams experimentall knowledge, was gotten from formes drawne from their singular objects, as the face in the glasse, differeth from the face it selfe, and the print in the waxe from the seale; so that which *Adam* abstracted from the creature, differed from the creatures themselves; but the *knowledge* of the Angels is not *abstractive*, they behold the essence of things, and take them up. The Angels have three sorts of *knowledge*. First, their *morning knowledge*, which is the *knowledge* they have of the mystery of the incarnation, *1. Pet. 2. They desire to looke into this mystery.* Secondly, their *midday knowledge*, which is the *knowledge* they have in beholding the God-head. Thirdly, their *evening knowledge*, which is the *knowledge* they have in beholding the creatures below here. *Adam* before his fall, had not this their *morning knowledge*, nor their *midday knowledge*, but he had their *evening knowledge*.

Quest. How should *Adams* children have come to his knowledge if he had stood in innocency?

Ans. Some thinke they should have had the vse of reason, and perfect *knowledge* at the very first; and that they should afterward have growne to more *experimentall knowledge*. Secondly, others hold that so

Consequence.

The second collation betwixt the first Adams knowledge and the Angls.

Scientia est absoluta & essentialis in Deo, in mente humana est abstractiva species, in phantasia humana est concreta, sed angeli intuentur ipsas essentias.

Coll. 3.

Triplex angelorum cognitio, matutina, meridiana, Vespertina.

Duplicia dona, 1. respectu nature, 2. respectu persone.

Duplex cognitio actualis & potentialis.

soone as they had beene borne, they should have had the use of reason, so farre forth as to discern outward things good or evill; as the little Lambes by natures instinct, doe know the Wolfe, and flee from him, and seeke the dugg of their dammes,) but not to discern things concerning morrall vertue and the worship of God. Thir dly, others hold that they should have had no use of reason at the first, and this seemeth to be the foundest; for the gifts bestowed upon *Adam* were of two sorts. First, the gifts that were bestowed upon him, *secundum naturam specificam*, as hee was the roote, out of which all mankind proceeded, and these gifts all his children should have beene partakers of. Secondly, the gifts which were bestowed upon him *personally*; such were these, presently to know after his Creation, and to be immediately created of God, and to be created a perfect Man in full stature; these he was not to communicate to his posterity: they should not so easily have come to this knowledge as *Adam* did, to whom he could not propagate his *actuell knowledge*, but his *potentiall*; for they were to be borne, as in weakenesse of body, so without *actuell knowledge*; so not having universall notions in their mindes, but being appointed by God to seeke for *knowledge*, by inward light and outward meanes: yet they should have farre more easily attained to the meanes than wee doe now and more certainly. For the Soule of man is like a Prince that useth spies: if they bring no newes hee knoweth nothing; if they advertise lyes, then the counsell goeth awry. So if a man bee blinde and deafe, then hath hee no understanding. So if phrenesies possesse the braine, it blots the formes of things, and the phantasie prooves vaine and brings no true relation to the Soule. But *Adams* senses arising of the exact temperature of the Body, gave full information to the phanta-

phantastic, and so it should have been in his posterity, as they grew in time, they should have received without any error, the impression of any object. Thus should they have attained to the knowledge of humane things and so much the more easily should they have come to the knowledge of God, than man doth know.

Man before his fall tooke up God by way of Analogie, or proportion, and not fully as he is.

There is a full taking up of God whereby onely hee taketh up himselfe, neither Man nor Angel can thus conceive him. Secondly, there is a conception, and taking up of God by way of Analogie, as Adam seeing such goodnesse and beautie in the Creatures, gathered by way of Analogie, what goodnesse and beauty must be in God. The creatures are not like God *univocè*, that is, simply like unto God, neither *equivocè*, having onely a resemblance in name to him: but they are like to him by way of Analogie. Thirdly, there is a false conception of God when we take him up falsely.

There is an *Analogie of similitude*, and an *Analogie of proportion*. *Analogie of similitude*, as when it is said, *Be ye holy as I am holy*, Levit. 19. 2. but there is no *Analogie of proportion* betwixt God and man, Esay. 40. 18. Adam tooke up God by *Analogie of similitude*, but not by way of *proportion*.

Man tooke up God by way of *Analogie*, but since the fall he hath a false conception of God: as when the Iewes resembled him to a Calfe eating hay; and the Papists paint him like an old Man: So they conceive not God by *Analogie of similitude*, when they resemble him by an Idoll.

Object. Seeing Gods attributes and essence are one in themselves, how can we take them up as distinguished without error? Makes not this a false conception in our understanding?

Hh 4

Answ.

Prop.

Illust. 1.

Triplex conceptus dei, adequatus, analogicus, & falsus.

Analogia realis est primam in deo, sed secundum rationem nominis est prius in nobis.

Illust. 2.

Duplex analogia, similitudinis & proportionis.

A collation betwixt the innocent and old Adam

*Attributa uniantur in
Deo, disperguntur in cre-
aturis, ut radij solis.*

Ans. Although these attributes bee one in God, yet in operation towards us, they are distinguished when our understanding conceives them, *Est inadequatus conceptus sed non falsus*, it is an unequall conception but not false. The matter may bee cleared by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfe they are united, *purè & eminenter*, simply and eminently. So although justice and mercy bee divers in operation toward us, (for he punisheth not by his mercy, nor sheweth mercy by his justice) yet in God they are one, *purè & eminenter*.

Secondly, the thunder when it breakes upon a tree, it bores the hard, it burnes the dry, it scatters the leaves, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they have divers operations upon the creatures, yet they are one in themselves; when I conceive these operations distinctly in my understanding, this is not error in my conception of God.

Thirdly, the light is one in it selfe, yet as this light is reflex upon the creatures, we take it up diversly. So the attributes of God being one in him, yet when they are dispersed amongst the creatures, wee take them up distinctly.

Man before his fall could not take up that fully, which was in God; this was no sinne in him, for it was but a *negative conception*: it was more than his nature could reach unto. But Man after his fall conceives of God *privatively*, that is, hee takes up lesse of him than hee is bound to take up.

There are three things that hinder us to take up a thing. First, *summa formositas*, the great beauty in it. Secondly,

A collation betwixt the
innocent & old Adam.

*Duplex conceptio, nega-
tiva, & privativa.*

*Tria impedimenta in con-
ceptu, summa formositas
summa deformitas, &
summa infirmitas.*

condly, *summa informitas*, the great informitie in it. Thirdly, *summa deformitas*, the great deformitie in it. Wee cannot take up God for the great beauty that is in him; hence is that saying, *Wee have scene God, therefore wee shall die*, *Iudg. 13. 22.* Wee cannot take up the first dayes worke, for the great informity in it, being without all fashion or shape. We cannot take up sinne for the great deformitie that is in it.

Quest. What should a man doe, seeing he cannot behold the glory of God, or take him up?

Ans. Wee must looke upon the Man Christ, for, *he who seeth the Sonne, seeth the Father, Ioh. 14. 9.* A Man cannot behold the Sunne in the Eclipse, it so dazeleth his eyes; what doth hee then? hee sets downe a basen full of water; and seeth the Image of the Sun Eclipsed in the water. So, seeing we cannot behold the infinite God, nor comprehend him; wee must then cast the eyes of our Faith upon his Image Christ; when wee looke into a cleare glasse it casteth no shadow to us, but put steele upon the backe, then it casteth a reflex: So when wee cannot see God himselfe, wee must put the Manhood of our Lord Iesus Christ, (as it were a backe to his Godhead,) and then hee will cast a comfortable reflex to us.

Quest. Shall wee comprehend God in the life to come?

Answer. Wee shall not simply be *comprehensores*, but, rather *apprehensores*; that is, our understanding cannot comprehend him, but it shall take hold of him.

Object. But the Apostle saith; *1. Cor. 9. 24. So run that yee may comprehend*; so, *Philip. 3. 12.* then it may seeme that wee shall bee comprehenders of God in the life to come.

Ans. There is a double sort of comprehending the

Duplex comprehensio, visu, & manu.

the first is *visu*, in the vision; the second, *manu*: in the life to come we shall comprehend him and lay hold on him: but wee shall not see him totally and fully: and so wee shall apprehend rather than comprehend in the life to come.

Object. If wee comprehend him not infinitelie in the life to come, it may seeme that we cannot bee blessed then; for no finite thing can make a man blessed.

Answ. *Apprehendimus infinitum sub ratione infiniti, sed non infinite; We apprehend an infinite thing, as being infinite, but not by an infinite apprehension,* for wee apprehend him who is infinite, but finitely: and it is a true axiome, *Omne receptum est in recipiente, non per modum recepti, sed per modum recipientis;* that is, every thing is received by the receiver, not according to the thing received, but according to the measure of the receiver.

Quest. Is not our apprehension infinite then?

Answ. It followeth not; the thing is infinite *extrinsecè*, in it selfe; but not *intrinsecè* & *formaliter*, in the intellect. So wee say, sin is infinite *objective*, because it is committed against the infinite God, and not *intrinsecè*, respecting the forme of it. But that which we apprehend of God is *extrinsecè finitum*, but *intrinsecè* & *formaliter infinitum*.

CHAP. XIII.

Of Adams revealed knowledge of God.

Prop.

MAN in his estate of innocencie knew the true God in his attributes, naturally, but he knew not that there was a trinity of persons in one true God but by revelation.

Quest. Whether beleevd Adam before his fall the in
carna-

carnation, as hee beleeveth the trinitie of persons?

Ans. Hee could not beleve the incarnation, for then hee should have understood of his owne fall, and consequently, hee would have beene in a perpetuall feare before the fall.

Object. But it may be said, that *Adam* might have knowne the end not knowing the meanes, as *Ioseph* knew that he should bee ruler over his brethren, but hee knew not the meanes how that should be effected, as that hee should bee sold to the *Madianites*, and be a slave in *Egypt*; So *Adam* before his fall might have knowne of Christs incarnation, and yet not know his owne fall.

Ans. *Ioseph* knew by revelation that hee should bee Lord over his brethren; but *Adam* before his fall (for ought we finde,) had no such revelation, and therefore could not know Christs incarnation, for it was not knowne till God revealed it to him after his fall: *That the seede of the Woman should tread downe the head of the Serpent, Gen. 3.*

CHAP. XV.

Of the knowledge which Adam had of the Creatures.

MAN in his first estate had the first principles, created in him of all sciences and liberall arts, whereby he might understand the nature of the creatures here below, and so learne by them.

As hee was *Pater viventium*, the Father of all living, so he was *Pater scientium*; for as hee was able to beget children, so hee was able to teach his posterity.

Adams knowledge, the Angels and ours, differ foure manner of waies. First, hee had his knowledge *per species infusas*, and not *per species connatas* as the Angels have

Prop.

Illust.

A collation betwix the innocent, old, and renewed Adam.

*Scientia vel est infusa,
connata, acquisita, vel
experimentalis.*

have; we have our knowledge now, *per species acquisitas*, he had not his knowledge by experience as we have, yet he should have had his *experimental knowledge* of sciences and arts if he had stood.

Quest. Whether was his knowledge one sort of knowledge with ours, or different?

Answ. It was not a different sort of knowledge from ours, although his was *infused*, and ours *acquired*. The sight which we have naturally, and that which was miraculously restored by Christ to the blinde, was one sort of sight, though the one was *supernatural*, and the other *natural*: so although *Adams knowledge* was *infused* and ours *acquired*, yet it is one sort of knowledge, because they are both set upon the same objects.

In amplitudine scientie.

Secondly, *Adams knowledge* and ours differed in extent of knowledge, for hee had the knowledge of all things which might bee knowne; that befalls to no man now, for he knoweth not that which he should know.

*He knew S^{on}, we
know o^{rr}.*

Thirdly, his knowledge and ours differed, for he knew the cause of every thing; wee for the most part take up onely the effects of nothing, but know not the causes. The load-stone draweth the yron to it, yet being rub'd with garlike it cannot draw the yron to it; here he could understand the cause, but we perceive onely the effect, that the yron is drawne up, but know not the cause; *Tripolium*, *tripoli* or *turbet*, changeth the colour of it three times in a day; for in the morning it is white, at the middle of the day it is of a purple colour; and in the evening it is light, red, of a scarlet colour; hee knew the reason of it, wee know onely the effects. God knoweth the cause and the effects of things more excellently then they are in themselves; *Adam* knew as much as was in the creatures, but we know lesse than is in them. There are some colours

Peucer. de divin.

Cognitio triplex, supereminens, adequata, & deficiens.

que

qua exaquant visum, as the greene colour is equall with our sight; there are some colours *qua superant visum*, that exceede our sight, as the snow scatters our sight; there are some colours that are deficient and lesse than our sight, as the tawnie colour: these colours which scatter the sight, the Greekes call *δυσκριντα*, these which gather the sight, they call *συγκριτα*, the creatures they are lesse than Gods knowledge, they are equall with *Adams* knowledge, but they exceede our knowledge now. The knowledge that man had before the fall of the creaturs and since is illustrate by this Apologe, the Wolfe desired the Crane upon a time to suppe with her, and powred thinne pottage upon a table which the Crane could not picke up because they were so thinne; the next night the Crane desired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which shee could easily put her beake into and eate of it, but the Wolfe could not put his head into it, but lickt onely the glasse without. Man before his fall was like the Crane, who could dive easily into the glasse, hee could easily take up the nature of the creatures; but since the fall hee is like to the Wolfe, licking without the glasse, never putting his head within, to attaine to the secrets of nature; therefore it was that antiquity fained veritie to bee hid in a deepe well.

Fourthly, his knowledge and ours differed in the sure retaining, for man in his whole estate could not forget things taught him; but man now doth forget the things that are taught him: wee are now like to the houre glasse, for that which wee receive in at the one eare goeth out at the other; or like to a sieve, which keepeth the branne and letteth the floure goe: so now wee forget the good, and retaine the bad.

A collation betwixt that knowledge which *Salomon* had

Differnat retentione.

A collation betwixt
Salomons knowledge
and Adam in innocency

had of naturall things, and that which *Adam* had before his fall. Man in his innocent estate excelled all that ever were in the knowledge of naturall things.

But it may be sayd, 1. *King. 3. 12.* that, *there was never none like Salomon*, in knowledge, before him, or shall be after him, therefore *Salomon* excelled *Adam* in knowledge. Some answer, that the comparifon is here onely of Kings; there was never such a King in *Israel*, that had such wisdom as *Salomon*; but in divine things *Adam* excelled him. But we must not grant this, for in the knowledge of naturall things *Adam* excelled all; then the comparifon must onely be betweene *Salomon* and other sinfull men since the fall, hee excelled all sinfull men in knowledge, but not *Adam* in his innocent estate.

Quest. How did *Adam* understand all sorts of trades and sciences before the fall, seeing his posterity is said to finde out many after the fall, *Gen. 4.* As some of *Cains* posteritie found out the Art to worke in brasse, some to make tents; so *Noah* after he came out of the Arke planted the first vineyard, *Gen. 9. 20.*

Answ. He had the knowledge of all the liberall sciences before the fall, but the mechanicke and servile trades that serve for mans use after the fall he knew them not, for he was not to eate bread by the sweat of his face: his worke should have onely beene a recreation to him.

A collation betwixt the
innocent and old Adam

The first *Adam* had knowledge of the liberall sciences, but since the fall hee poreth onely in the earth; and delights onely his senses, as the finding out of musicke; and for his profit, as folding of cattle, *Gen. 4.* But before the fall hee had his mind elevated higher to God, and to the knowledge of the liberall sciences; and as the sciences followed *Adam* (the Divine;) so when the Gospell was restored, all liberall sciences follow it,

it, as the shadow doth the body, and was restored with it.

Adam knew all Arts and sciences before his fall, therefore Philosophy is not an invention of the heathen, for it came first from *Adam* to the Patriarches, and so hath continued still; the ancientest of the Philosophers are but of late, and they did learne the most of it out of *Egypt*; the exemplar of Philosophy was from God; that which was framed to the exemplar was from man.

Quest. Whence commeth it that some men excell others so farre now in Arts and liberall sciences?

Answ. It comes from a new gift of God; it is a new gift of God to excell even in these mechanike things and liberall sciences: as the Lord gave to *Bezaleel* and *Aholiab* a speciall gift to worke in gold and silver, curious worke for the Tabernacle *Exod. 34.1. Esa. 28.26.* For his God doth instruct him to discretion, and doth teach him. God giveth a new gift to the husbandman to excell in husbandry. It is true that after the fall Man lost not altogether this naturall knowledge; *Vulneratus est in naturalibus, & spoliatus est in spiritualibus*; that is, hee was wounded in his naturall knowledge, and spoyled of his supernaturall, for if he had altogether lost this naturall knowledge, the life of man could not haue beene entertained; but to excell in this knowledge, this must bee a supernaturall gift.

So much of *Adams* understanding wherein his knowledge consisted, both inbred and acquired. Wee come now to his Will, wherein chiefly consisteth the consent to these things which his understanding hath discerned, and here standeth the power that the Will hath over all the actions of men.

Consequence.

Duplex Philosophia. exemplaris & exemplata.

CHAP. XVI.

Of the Will of Man.

THere are two principall faculties in the soule; the *understanding* and the *will*, which continually accompany it, both in the body, and out of the body.

Prop.

The understanding, is an essentiall facultie in the soule, whereby it knoweth, judgeth, and discerneth naturally truth from falsehood.

Illust.

The will, is an essentiall facultie in the soule working freely, having liberty to chuse, refuse, or suspend, not determinate to one thing.

It is called a *facultie*, and not a *habite*; because a *habite* is determinate to one thing; but a *facultie* may make choyce of moe. Secondly it is said; *to worke freely*, to put a difference betwixt it and naturall agents, which still worke after the same manner, and are alwaies carried to the same object: as the Sunne naturally cannot but heate, and it is but by accident if it breede cold: againe, it is said, *to worke freely*, to put a difference betweene it and the actions of the beasts, which are but *semilibera actiones*, for the beasts cannot but chuse still the selfe same thing, being alike affected; as being hungry they cannot chuse but eate, as the stone being heavy cannot but goe to the center. Creatures without life, have neither *liberum motum*, a free motion, (because they are moved by another) neither have they *liberum iudicium*, free judgement, because they are not moved by reason: the beasts have a *free motion*, because they move themselves, according to the natural instinct which God hath indued them with; but they have not a *free judgement*, for they are not directed by reason. Man hath both

Agens naturale movetur ad finem, agens per intellectum movetur in finem.

both *free motion*, and *free judgement*; whereby he worketh *freely*. *Naturall agents* determinate no end to themselves; but reasonable creatures propound and determinate an end to themselves: therefore no *naturall agent* hath *freedome*, but *instinct*.

There are three properties of the *Will*. First, the *conformity* of the will with the *understanding*. Secondly, the *liberty* of the will; for when it followeth the *last judgement* of the *understanding*, it followes it *freely*. Thirdly, the *power* of the will, whereby the will after the election, (which now it hath gotten by the direction of the *understanding*) applieth it selfe to the attaining of the object.

The first property of the will is, that in the operation it dependeth upon the *understanding*, and followeth the direction of the mind.

The will followes the direction of the *understanding*, either in *choosing*, *suspending*, or *refusing*; this is called, *sequacitas voluntatis*; the will of it selfe is but *caca potentia*, and hath nothing but a *desire*; which yet hath not desire to any particular object, except it be led by the light of the mind: hence come these sayings, *nihil in voluntate quod non prius fuerat in intellectu*; *error in notitia parit errorem in voluntate*, *quod intellectus male iudicat, voluntas male appetit*; & *tantum diligimus quantum cognoscimus*; that is, there is nothing in the will which was not first in the *understanding*: So, error, in knowledge breeds error in the will: so a false judging of a thing, breeds a false desire of a thing: so, the more wee love, the more wee know.

There is in the *understanding*, *intellection*, or *ratio speculativa*, which is of things to be known by Man; and *intellectus*, or *ratio practica*; of things used to be done by Man, and fall under his election. Againe in Mans *practicall reason*, there is *reason* going before, say-

Tres Proprietates voluntatis, conformitas, libertas & potestas.

The first property of the will.

Illust. I.

Duplex intellectus, speculativus, & practicus in intellectu practico duplex ratio, precedens & subsequens. Voluntas sequitur ultimum iudicium practici intellectus.

ing, *this may be done*; and another following the *practicall understanding*, saying, *this shall be done*; and this last judgement, of *practicall understanding*, the *Will* followeth, and saith, *this will I doe*, she is in suspence before shee heare this last conclusion.

Quest. What is the reason that the *will* doth not alway follow the last judgement of the *understanding*? for oftentimes it goeth a plaine contrary course in that which the *understanding* hath discerned, as *Medea* said, *Video meliora proboque, deteriora sequor*; *I see the good, but I follow the bad.*

Answ. The ground of this proceeds from the *understanding*: for the *understanding* having discerned a thing to be good, the *affections* draw the minde to a new resolution, as wee see in that complaint of the *Apostle*, *Rom. 7. The good that I would doe, that I doe not; and the evill that I would not doe, that I doe*; but still the *Will* followeth the last resolution of the *understanding*; otherwise of it selfe it is but *cacapotentia*.

Prop.

The *understanding* hath a mutuall dependance from the *Will*, and is set on worke by it.

Illust.

The *Will*, wils the end without any deliberation, *appetitu innato*; and before any deliberation, there goeth an act of the *Will* still, whereby wee *will* deliberate upon such a purpose, and it saith *volo deliberere*, before the *minde* enter in deliberation: when the *will* is set earnestly upon a thing, it stirreth up the *minde* to thinke upon it, and upon the meanes whereby it may attaine unto it, that it may have the appetite satisfied, therefore the *understanding* cannot discern a thing to be true or false, before the *will* appoint the end, and so set the *minde* on worke.

There is a reciprocall dependance then betwixt these two, the *Will* dependeth upon the deliberation of

of the *minde*; both particularly setting downe the object, and how it should exercise it selfe about the object; but the mind dependeth upon the will, *quoad exercitium*, but not, *quoad specificationem*, for when the minde hath given out her last determination concerning any particular object, the will must chuse that particular and not another, and neither refuse it nor suspend it; and it must chuse it in that measure of earnestnesse, as it is knowne to be good; *tantum quisque vult quantum intelligit se velle debere*, every man desireth so much as he understands. But upon the other side the will sets onely the *minde* on worke, and conveneth the councell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promiseth to follow their conclusion. *Example*, when a controversie ariseth in the Church the supream magistrate conveneth a *Synode*, and commandeth them to give out their determination and Canon; but commandeth them not to incline more to one side than to the other; here he commands *exercitium*, and leaves *specificationem* free: but when hee hath heard their determination, according the Word of God, hee taketh him to that side which they conclude to be best, without either suspending or refusing; and so followeth them both, *quoad exercitium & specificationem*: Yet in this similitude there is some dissimilitude; for the magistrate, yea every private man hath *judicium discretionis*; but the will hath no judgement in it selfe, for it meerely depends upon the judgement of the minde, which maketh the necessity of the dependance of the will upon the minde, to be greater than the dependance of the King upon his Conncell, or of any private man, upon a *Synods* determination.

This naturall reciprocation of the *minde* and the *Will*, is sensibly perceived, by the instruments of the

Duplex actus intellectus
specificationis & exerci-
tium.

Voluntas sequitur intel-
lectum quoad specifica-
tionem & exercitium
actus; intellectus sequitur
voluntatem quoad exer-
citium actus tantum.

understanding and the *will* in the body, whereby they exercise their functions, to wit, the heart and the braine: the spirits are carried from the heart to the braine, and when the heart waxeth hoate with an earnest desire of the *will*, then the braine is more busied, and intended to finde out the way how the heart may be satisfied; and againe when there is a cleare and a full knowledge in the braine, then the spirits runne from the braine to the heart, and stirre up the heart to pursue for the obtaining of the knowen good) which reciprocation bringeth forth a happy worke when the unruly affections, and sinful appetites, mixe not themselves with the businesse to marre all.

Quest. Whether *will* we a thing first, or *understand* we it first, and then *will* it?

Answ. We *will* a thing before wee *understand* it, by an inbred desire and blinde appetite, but we cannot *will* a thing in respect of the meanes, untill the *understanding* give light first. In all our actions there concurre foure things. First, the *Object* which is the thing we apprehend. Secondly, the *apprehending power* or the *understanding*, judging this to be good or evill. Thirdly, the *will* which is mooved by the *understanding*. Fourthly, the *members* mooved by the *will*; here the *understanding* considering the object giveth light to the *will*.

Quest. Where begins sinne first, whether in the *will*, or in the *understanding*?

Answ. The *habite* of sinne is first in the *understanding*, because all sinne comes from error which is in the *understanding*. Again, when the *understanding* is considered by it selfe without any operation, then sinne is first, in it; but when the *understanding* and the *will* worke together, then sinne is first in the *will*.

Here wee may gather that the sinne in the *will* is greater

Quatuor sunt activa
principia, res apprehen-
se, apprehensiva, vis, vo-
luntas, & vis executiva.

In actu absoluto pecca-
tum est prius in intelle-
ctu, in actu composito &
prius in voluntate.

greater than the sinne in the *understanding*, because in the *understanding* there is onely a *habite* of sinne, but in the *will* there is both the *habite* and the *Act* of sinne, and therefore we see that the *Will* is punished with greater rebellion than the *understanding* is with darkeness; *Pharaohs* heart was hardned, he knew the judgements of God, but yet his *Will* continually rebelled.

Quest. Whether is there a sinne in the will without error in the understanding or no?

Ans. Sinne is in the *understanding* two wayes. First, *originally* when the *understanding* is so blinded, that it can give no direction to the *Will*. Secondly, *interpretatively*, when the *understanding* hath shewen the truth to the *will*, and the sinne is committed first by the *Will*; yet for lacke of consideration, the *understanding* approveth the act of the *Will*, and so followeth it in the same sinne, which is by reason of the dependance of the *understanding* from the *will*: as a man going to murder, the *Will* sets downe the wicked end that the *understanding* may devise the cruell meanes: yet the *understanding* had shewen the truth to the *will* before, that it was good not to murder.

Quest. Whether doth ignorance in the *understanding* make the *will*, willing or not willing in the actions?

Ans. There is a threefold ignorance. The first is called *ignorantia antecedens*, when a man is ignorant of that which hee is not bound to know, nor could not know, which if he had knowne he would not have done it; here, *ignorance* is the cause of the fact; as a man cutting wood his axe head flees off and killes a man ignorantly, he doth the thing ignorantly; which if hee had knowne he would not have done; here the *ignorance* in the *understanding*, makes not the *will*, willing, because he sinnes *ex ignorantia*.

Pecatum est in obiecto occasionaliter, in intellectu originaliter, in voluntate formaliter, in membris quoad usum.

Duplex ignorantia, originalis, & interpretativa.

Triplex ignorantia, antecedens, concomitans, consequens.

Triplex ignorantia, volens, nolens, non volens.

Al' quis peccat dupliciter, ex ignorantia, & ignoranter.

Prop.

The second propertie of the will.

Duplex libertas, originalis & formalis.

That freedom is not originally in the understanding.

The second is called *ignorantia concomitans* when a man doth that thing ignorantly, which if hee had knowen hee would not have done, but would have done another thing as bad, and is sorry that hee hath not done it. A man conceives a hatred against such a man, he mistaking the man, kills another in place of him ignorantly; when this is told him, hee is sorry that he hath not killed his enemy; when hee kills the other man, his ignorance is not *willing ignorance*, neither is it *unwilling ignorance*: It is not *willing ignorance*; because he would not have killed the man whom he killed; it is not *unwilling ignorance*, because hee would have killed his enemy, and was sorry that he killed him not, so that his ignorance was partly willing, and partly not willing; here he sinnes *ignoranter*, but not *ex ignorantia*: Ignorantly he killed the man, although ignorance was not the cause, for hee did it of set purpose.

The third is called *ignorantia consequens*, when a man is wilfully ignorant, and drawes on the ignorance upon himselfe, and then excuseth his sinne; a man in his drunkenesse, kills a child ignorantly; this ignorance, is a willing ignorance, because the man willingly was drunk, and contracted this ignorance; and therefore he should be punished both for his drunkenesse, and for his murder; this is called an *affectate ignorance* and willing.

The second propertie of the will, is the liberty of the will, whereby it chuseth freely.

Some of the *Schoolemen* hold that *freedom* is originally in the *understanding*, and formally in the *will*, as *Aquinas*: others hold that this *freedom* is formally both in the *understanding*, and the *will*; but first in the *understanding*, and then in the *will*, as *Durandus*; but we hold that *freedom* is onely in the *will*.

Wee will show that this freedom cannot be originally

nally in the *understanding*, by these two reasons.

First, the *understanding* is neither free from *coaction*, nor naturall necessitie: it is not free from coaction; for the *understanding* is forced to know a thing which it would not know, *contra inclinationem totius suppositi*, contrary to the inclination of the whole person, as the Devils are forced to beleve that there is a God; so, a man that is sicke unto death is forced to beleve that he shall die, contrary to the inclination of the whole man who would live; but the *will* can no wayes be thus inforced to *will*. Again, the *understanding* is not free from naturall necessitie; for if arguments which necessarily conclude be proposed to it, it cannot chuse but beleve them: if probable arguments be proposed to it, then it hath but a concept or opinion, with a feare to the contrary: but if arguments of like probabilitie on both sides be proposed to it, here it is *necessitate* to doubt, unlesse the inclination of the *will*, come in, to incline it rather the one way than the other? we may imagine any thing that we please, but we cannot give our lightest assent unto a thing, unlesse there be some colour of reason at least to induce.

All the powers of the Soule, are determinate by the *will* in their actions, and that necessarily, without any *freedome* in them; as the seeing eye, cannot but necessarily see colours, if they be laid before it, so the *understanding* is forced to *understand*, when truth is laid before it; but the *will* although it be determinate by the *understanding*, yet this determination takes not away the *liberty* of the *will* and places it in the *understanding* originally; again, the *understanding* is determinate by the object, necessarily and naturally: but the *will* is determinate by the *understanding*, necessarily yet freely.

Freedome is radically and originally in the *will*; there-

Reason. 1.

Voluntas sequitur rationem, ut indicatum, non ut impulsivum.

Reason. 2.

Conseq.

fore Bellarmine halts here, both contrary to himselfe and to others of his owne coate; he is plainely contrary to himselfe, as *Benius* the *Iesuite* markes well; for first (saith *Benius*) he placeth libertie radically in the understanding, whereby the will is determinate by the last judgement of reason; and yet in the third Booke and eight Chapter, of freewill and grace, Bellarmine saith, *Voluntas in eligendo libera est, non quod non determinetur necessario a iudicio ultimo & practico rationis; sed quod istud ipsum ultimum & practicum iudicium rationis in potestate voluntatis est*, that is, The will is free in chusing, not that it is determinate necessarily by the last judgement of reason, but because this same last judgement of reason, is in the power of the will. *Benius* saith, that he cannot see how these two can stand together, that the understanding in the last Iudgement should determinate the will, and that the same last Iudgement of reason should be in the power of the will: so that the patrons of free will in Man, doe not agree among themselves concerning the originall of freedome, sometimes placing it in the understanding, and sometimes in the will. Here we conclude, that freedome is originally in the will, for when the understanding hath demonstrate the truth unto the will: although the understanding necessitate the will to chuse; yet it doth not inforce it; but it chuseth that which it chuseth freely.

That freedome is not formally both in the understanding and the will.

Secondly, we will shew that this libertie is not both in the understanding and the will, formally; for if it were formally in both, then it should follow that there were two free wills in man, one in the understanding, and another in the will; and consequently a double election, and a double cause of sinne; but the formall cause of sinne is in the will; therefore *Bernard* saith *Cesset voluntas propria, & infernus non erit*, that is, Let the will cease from sinning, and there shall not be

a hell; therefore there cannot be a formall cause of *freedom* in the *understanding*.

It rests then that *freedom* is both *originally* and *formally* in the *will*. Wee must not thinke this an idle schoole distinction, and so let it passe; for covertly under this, (that they make the *understanding* to be radically and *originally free*,) they cover their poyson of *free-will*, and so vent it to the world: for *freedom* being *originally* in the *understanding* since the fall (unto good;) it directs the *will* in every action; and the *will* being determinate by the *understanding*, then there must be yet *free-will* in Man since the fall, naturally to embrace good, as well as evill.

Quest. What is the *understanding* to the *will* then, when the *will* chuseth, seeing it is not the originall of the liberty thereof?

Ans. It is the *cause* of the *determination* of the *will*, but not of the *liberty* thereof: It cannot be the *efficient cause* of the *liberty* of the *will* although it might seeme so to be; as for example: remission of finnes is promised and given, if we *forgive men their trespasses*: yet our forgiving of men their trespasses, is not the *cause* why God remits our finnes, but a *condition*; so, the fire heateth not, unlesse there be a mutuall touch betwixt the *agent* and the *patient*, but yet this mutuall touch of the *agent* and the *patient*, is not the *cause* why the fire burneth but a *condition*; So, although the *will* chuse not without the light of the *understanding*, yet the *understanding* is not the *cause*, why the *will* chuseth *freely*, but a *condition* without which it could not chuse; the *cause* is one thing, but the *condition* is another.

Object. A *condition* never precedeth an effect; as ye cannot see unlesse the window be opened, and yet

it

Intellectus est causa determinationis, non libertatis.

Aliud est conditio, aliud causa.

Bellarmin. de grat. & lib. arbit.

it will not follow, that if the window be opened (which is the *condition*) that yee will streight see, unlesse the light come in; (which is the cause why wee see:) but when the *understanding* sheweth the light to the *will*, it is not as *condition*, but a *cause*, why the *will* chuseth this thing, and not that; as the light makes the coloures actually visible, which were but potentially visible, before the light did shine.

Conditio duplex, casualis, & conditionalis.

Ans. There is a twofold condition. First, when the condition includes a cause: as if a man breath, hee hath lungs; here the *condition* of breathing is his lungs; which is also the *cause* of his breathing. Secondly, there is *condition*, which is onely a *condition*, and includeth no *cause* in it; as the opening of the window is the *condition* without which we cannot see: if the window be not opened, the light cannot come in; and yet the opening of the window is not the cause of the light, for the cause is in the light it selfe, why the object is visible. Againe, the light shining upon the object is not the *cause* of our seeing the object, for the cause is the eye, and the light is the condition without which we cannot see the object. So, the *understanding* is onely but a *condition* to the *will*, and not a *cause*, why it chuseth freely, because the *freedom* of the *will*, is onely in it selfe, embracing the object *freely*, without any externall cause moving it.

A collation betweene the will of the Angels, God and man.

The will of God neither turnes nor returnes; it is like the pole which stands immoveably in the firmament: the will of the Angell turnes, but returnes not; it is like the winde, which being settled in one ayre stands still there: but the will of man both turnes and returnes; it is like the winde, sometimes in this ayre, and sometimes in that.

Coll. 2.

Betwixt the will of the Angels, in nocent, second, old, and renewed Adam.

In the Angels there was *primum instans*, & *secundum instans*; the Angels, in *primo instanti*, were incomplete

completè liberi, they were then but *viatores*; for although they did at the first onely actually chuse good, in the first moment of their creation, yet they were not confirmed in good, *Iob 4. 18. he found not constancy in his Angels*: but in the second instant, the good Angels, were *completè liberi* and confirmed in good; as the bad Angels were settled in evill, the good Angels confirmed in good, were *comprehensores*, but not *viatores*; and the bad were confirmed onely in evill, and are continually *viatores*. So the first *Adam* was *incompletè liber* and *viator*, and therefore might chuse either good or evill; so the renewed *Adam* is *incompletè liber & viator*, because naturally he chuseth evill, and by grace he may chuse good; but, the second *Adam* Iesus Christ, being both *comprehensor* and *viator* is *completè liber* and cannot chuse evill; the old *Adam* is *viator* onely, and chuseth onely evill.

When the Divels and wicked men are said to be determinate to evill, it is not so to be understood that they are determinate to one sort of evill onely, for they may goe from one sort of evill to another; as the Divell inticed the *Iewes* to kill Christ, and yet he inticed *peter* to dissuade Christ from going to *Ierusalem*, that he might be saved; and yet they are stil determinate to evil.

An Angell differeth from the Soule of Man foure wayes. First, *naturally*, for the Soule doth animate the Body, but an Angell animates not a Body - Secondly, they differ in their *definition*, for the Soule is a reasonable creature, but an Angell is an intellectuall creature. Thirdly, the Soule may be moved by the inferior faculties, but the Angell is onely mooved by God. Fourthly, the Soule makes choice either of good or evill, but an Angell of good onely, or of evill onely.

Willingnesse is the most absolute perfection of the will, and therefore when the Saints ayme at this, it

Duplex instans angelorum, primus, & secundus.

Coll. 3.

Betwixt the Angels and Man.

Quatuor modis differt angelus ab homine, 1. naturaliter, 2. logice, 3. metaphysice, 4. theologicice.

Conseq.

is.

is noted as one of the highest degrees of perfection in this life to be willing to doe good, *Psal. 110. My people are a willing people.*

Duplex libertas voluntatis, contrarietatis & contradictionis.

The liberty of the will is twofold, the liberty of contrariety and the liberty of contradiction: Man had liberty of contrariety before his fall to chuse good or evill, and liberty of contradiction, to doe, or not to doe: these two sorts of liberties are not the perfectest estate of the will, for when it hath power to chuse or not to chuse, it imports a weakenesse in it, but when it is determinate to the good, then it is fully satisfied, this is reserved for Man in glory. The Apostle, *Rom. 6. 18.* used this word liberty, more improperly, when hee saith, *free from Iustice, and servant to sinne*; when hee calleth this freedome, it is most improperly freedome; for, *if the Sonne make us free, then wee are free, Ioh. 8. 36.* so wee say to serve God, this service is not properly service, but freedome.

The second property of the will.

The essentiall property of the will, is freedome, that it cannot be compelled by no externall agent in the free chusing; although in the externall action thereof it may be forced.

God worketh diversly upon the will; sometimes hee changeth the will, and converts it; as when hee changed and converted the will of *Saul*, and made him an Apostle. Secondly, sometimes he changeth the will, but converts it not; as when *Esau* came against his brother *Jacob*, hee changed his will, and made him fall upon his necke and weepe, *Gen. 33. 4.* But yet converted him not; so when *Alexander the great*, came against *Ierusalem*, minding to destroy it, the Lord changed his minde, and made him courteous to the Iewes, by granting them sundry priviledges, and bestowing gifts upon them; here his minde was changed, but not converted. Thirdly, sometimes God nei-

ther

ther changeth nor converts the *will*, but restraineth it; as the will of *Laban* when hee came against *Iacob*, *Gen.* 31.24. and *Attila* when he came against *Rome*. Fourthly, sometimes God neither changeth, nor converteth, nor restraines the will, but he overrules it, as he did the will of the *Iewes* who crucified *Christ*: all these wayes God workes upon the will, but he never compels it.

Although the *will* cannot be compelled in *actu elicto*, in the owne free choyce; yet in *actu imperato*, in the commanding act, it may be compelled; as when they drew the Martyrs against their *will* before their idols, putting frankincence in their hands to burne it before them: So *Ioh. 21*. *Christ*, saith to *Peter*, they shall draw thee whether thou would'st not.

As the *will*, in the commanding act may be compelled; so the *will* in the free chusing act may be necessitate.

There is a threefold necessity. First when the necessity ariseth from within; this is called, *necessitas ab intrinseco*, as the blessed in heaven are mooved, by the proper inclination of their will to love God necessarily. Secondly, when the necessity ariseth from without; as when the will is indifferent in it selfe, to doe or not to doe, to goe this way or that way. When *Nebuchadnezzar* stood in the parting of two wayes, *Ezech. 21*. doubtfull whither to goe, towards *Ierusalem* or *Rabbath*; the Lord determinates his will to goe towards *Ierusalem*. Thirdly, in respect, of the end; as a man is to passe over a water, but he cannot goe to the other side without a boate. These three sorts of necessities take not away the liberty of the will, although they necessitate it; the first sort of necessity takes not away the liberty of the will, although it necessitate it; for this will is *internum principium sui motus*, and this liberty cannot be taken from it, unlesse it be destrayed: the

Duplex actus, elictus
& imperatus.

Prop.

Illust.

Triplex necessitas, ab
intrinseco, ab
extrinseco, & ratione
finis.

the second sort of *necessity* takes not away the *freedome* from it; for the will cannot be both *inforced*, and yet *free*; as heate cannot be made cold: but yet the *will* may be *necessitate*; for as the water which is cold may be made hoate, so the will which is *free* may be *necessitate*: and the third sort of *necessitie* establissheth the freedome of the will.

The first collation betwixt the innocent, renewed, old, and glorified *Adam*.

Man in his first estate had free choyce of good or evil, but was *necessitate* to neither of them: in his second estate, he is a servant to sinne and *necessitate* to it; in his third estate, hee is free from the servitude of sinne, but not from the *necessitie* of it: in his fourth estate hee is voluntarily good, and necessarily good, but hee is not free *libertate indifferentia*; as man was before the fall, for that includes a weakenesse in it.

Coll. 1.

In *Adam's* first estate his will was free from sinne, and necessity of sinne, because he had neither *internum*, nor *externum principium*, to move him to sinne; so he was free from misery but not from mutability. In his second estate he is subject to the *necessity* of sinning to misery, and to the servitude of sinne; but free from coaction. In his third estate, hee is free from the dominion of sinne, from the servitude of sinne, and from compulsion, but not from the *necessitie* of sinning. In his fourth he shall be free from misery, servitude mutability, and necessity of sinning; but not from necessity and willingnesse to love God. In his first estate he was *liber*, free; in his second estate he was *servus*, a servant to sinne; In his third estate hee is *liberatus*, freed from sinne; but in his fourth estate hee shall be *liberrimus*, most freed from sinne.

Prop.

The *will* working freely, hath power to determinate it selfe as it is directed by the *understanding*, in civill and morall actions, and in indifferent things; but in actions spirituall it is onely derermineate by God.

The

The will hath power by the light of the understanding to determinate it selfe, in civill, and morall actions; and God in these likewise doth determinate the will, *Prov. 21.1. The Kings heart is in the hands of the Lord, and hee turnes it as the rivers of water*; when the King determinates his owne heart, the Lord also determinates it; for every particular agent, determinates his owne instrument to his worke; but the will is the instrument of God, (for onely the uncreated will hath an independant power) therefore the will being but a second cause, is determinate by God. When God determinates the will in civill things, he doth it by changing, restraining, or over-ruling it, but when he determinates the will (which cannot determinate it selfe) in spirituall things, then he converts the will and inclines it, and here he is the sole and onely cause.

Object. That which is moved from a cause without it selfe, is said to be *compelled*; but the will cannot be *compelled*, therefore it may seeme that it cannot be determinate by God.

Ans. That which is moved by an *externall cause*, is said to be *compelled*, if the *externall cause* take away the proper inclination of the *second cause*; but if it leave the *second cause* to the owne proper inclination, then it is not said to be *compelled*, but to worke *freely*.

Object. But the motion is rather ascribed to him who mooves, than to that which is mooved, as wee say not that the stone killed the man, but the man who threw the stone; if God then moove the *will*, it might seeme that the will were free and not to be blamed in the action.

Ans. If the *will* were so mooved by God that it mooved not it selfe, then the *will* were neither to be praised nor to be blamed: but seeing it is both

Illustr.

So'a increata voluntas est independens.

both mooved and moves it selfe, and is not like a stone in a mans hand, which is moved and moves not it selfe; therefore it is to be blamed in the sinfull action.

The *Will*, in morall and civill actions, is not determinate, in the meanes, which leade to the end: (for that the understanding doth onely) but respecting the end, it, both determinates it selfe *naturally*, and is determinate by God; but in spirituall things, it is onely determinate by God, both in the means and in the end, *Philip. 2. 13. It is God who worketh both the will and the deed in us.*

Consequence.

Corvinus c. 43. pag. 642. so Fonseca.

The grace of God determinates the *will* onely to good: therefore these extenuate mightily the grace of God, who grant, that God in the *conversion* of Man doth powre in a *supernaturall* grace in his heart; but yet this grace doth not determinate the heart of man, for that the *will* doth *naturally* and *freely*; and to draw out the act of Faith (say they) there needs no concurrence of the grace of God, but only moral perswasions. So *Fonseca*, who holds that God onely sets the will on worke, but leaves the will to worke by it selfe, he determinates (saith he) onely *in specificatione*, but not *in exercitio*; in inclining the will to embrace such an object, but the operation about that object is left free unto the *will* it selfe, this it may performe freely without Gods grace.

Object. But it may seeme that God determinates the sinfull actions of men as well as their morall, both in the meanes and in the end, and is the cause of the one as well as of the other, as God knoweth certainly that the *Antichrist* will sinne, therefore the *will* of the *Antichrist* is determinate to sinne, by the decree of God.

Answ. This followeth not, because putting the decreē of God, the *Antichrist* will sinne; these two go not together as the cause and the effect, for Gods decree is

not

Eternam decretum Dei ponit infallibilitatem consequentis, sed non consequentia.

not the cause why the *Antichrist* sinnes; but it onely followes Gods foreknowledge and is not an effect of it, for there is a twofold connexion of things; first, of the cause with the effect, and so the effect necessarily followeth the cause. Secondly, of the antecedent with the consequent: the sinne of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

Duplex connexio rerum.
1. causa cum effectu, 2.
antecedentia cum conse-
quente.

Object. But it may seeme that Gods decree is the cause of sinne, *Ioh. 12. 39. They could not beleewe, for Esay said, he blinded their eyes, and hardened their hearts.* Here it might seeme that the Prophets prediction was the cause of the hardning of their hearts, and not the antecedent of it onely.

Ans. These evill things God foreseeeth to fall out, because they are to fall out; and they fall not out because hee foreseeeth them to fall out: when I see a man writing, he writes not because I see him writing, but because he is writing therefore I see him write; so, the *Antichrist* sinneth not because God foresaw him to sinne, but because the *Antichrist* was to sinne therefore God foresaw him to sinne. God foreseeeth other waies good actions, for he decreeth them, and they fall out as effects of his decree: but it is farre otherwaies in mans sinfull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essentiall property of the *Will* (which is *libertie*) cannot be changed, but the equalitie of the *Will* (which is good or evill) may be changed.

There are two things to be considered in the *will*. First, *essentia* or the *essence* of it. Secondly, *exercitium* or the operation of the *Will*: the *essence* of the *Will* cannot be changed but the operation may bee changed: it may lose holinesse and sanctification in the choyce, but not the *essence*

of it : a clocke when it is out of frame sheweth the time but not the true time of the day, and as the saylers compasse striken with thunder, the point of the needle stands alwayes at some ayrth, but not at the right ayrth, and so when Wine is turned into Vinegar it keepeth still the colour and quantitie, but it hath lost the right relish : so the *Will* of man after the fall, *freely chuseth* that which it chuseth, *Non corrumpitur quoad agendi radicem sed terminum.*

A collation betwixt
the innocent and old
Adam.

τελος qua τελε-
αγαθον ; sed media
eleguntur plerumque ut
mala, ut finem assequa-
mur.

Man in his first estate, *willed* onely good, both in the *end*, and in the *meanes* : but man in his corrupt estate *wils* the *end*, either as good or apparant good ; but he maketh choyse of the *meanes* often as evill : the will respects the *end*, and election the *meanes* ; no man *wils* the *end* as it is evill ; but the *meanes* leading to this *end* are oftentimes chosen as evill. The adulterer and the theefe, they will the proper *ends* of their adultery and theft (which are pleasure and gaine) as good or at the least good in show ; but the *meanes* they know are oftentimes evill, and chuse them as *evill* that they may attaine to their *ends*. Againe, the unregenerate man sometimes *wils* the *end* but not the *meanes*, *Prov. 13. 4. The sluggard wils, and he wils not ; he wils the end because it is good ; but he wils not the meanes because they are painfull and laborious ; so Hos. 10. 11. Ephraim as an ox delighted in threshing but not in plowing ; hee delighted in threshing, because the ox might not bee muzled when hee did thresh ; Deut. 25. 4. but hee delighted not in plowing ; that is, to take the paines to plow up his heart, and mortifie his finnes ; Balaam wished, that he might die the death of the righteous, Numb. 23. 14. but hee endeavoured not to live the life of the righteous.*

Man after his fall had *liberty* in civill and morall actions.

Prop.

This

Illustr.

This *libertie* which man hath now in his corrupte-
state, unto any good hath sundry impediments both
outward and inward; and although our election be free
yet the execution thereof is not in our hands. There
be three externall impediments in our *libertie*; first,
Gods overruling of the *will* of Man, who although hee
take not away the libertie of the will from us, yet he of-
tentimes furthers us in good, and hinders us in evill; and
bridles so the fury of the wicked that they cannot come
to the ends which they ayme at; as wee see in *Ieroboam*,
1 *King*. 13. 5. and *Sennacherib*, *Esa*. 37. 29. For the wayes
of man are not in his owne power, *Pro*. 16. 9. The se-
cond inpediment of our libertie is *Sathans seducing*, who
oftentimes seduceth the will when it is inclyned to
good and perswades it to evill, *Ephe*. 2. 2. which per-
swasion is effectuell in the sonnes of infidelitie: some-
times Sathan hindreth the children of God, as hee
hindered the Apostle that hee should not come to the
Thessalonians, 1 *Thess*. 4. 17. 18. The third outward impē-
diment is, the *multitude of objects* laid before us, which
partly allure the minde if they be pleasant, and terrifie
the minde in they be fearefull.

The inward impediments which hinder the *wills liber-
tie*, are. First, the *want of Gods image*. Secondly, the
blindnesse of the understanding. Thirdly, the *infirmities
of the will*. Fourthly, a *naturall violence*; Fifthly, a
pronenesse to evill. Sixtly, the *vehemencie of the affecti-
ons*, which draw the will after them, and trouble the
Judgement.

*Impedimenta libertatis
humana sunt, vel extra
se, vel in se.*

*Impedimenta externa
sunt deus, diabolus, &
externa objecta.*

*Impedimenta interna
sunt, destitutio imaginis
Dei, cecitas intellectus,
infirmitas, vo-
luntatis, naturalis vio-
lentia, pronitas ad malū
& vehementia affectio-
rum.*

CHAP. XVII.

Of Mans Will in his conversion.

Prop.
The third property of
the Will.

Illust.

Illust.
Potentia, vel est pro-
pinqva, vel remota, pas-
siva, vel mere passiva.

IN the first point of Mans *Conversion*, God infuseth a new habite of grace.

The *conversion* of Man is not wrought, first by stirring up of his *Will*, or by alluring or perswading him, but by powring grace into the heart. *Socrates* said that hee was but to his schollers like a midwife; for a midwife doth nothing but helpeth forth the birth already conceived: so he said, that he onely but drew forth the wit, which was naturally within the schollers. But it is not so in the first point of a man conversion, for the Preacher doth not helpe forth the graces in a man; but he is like a father, begetting him a new a gaine through the Gospel, 1. Cor. 4. 15

Man before his *conversion* to grace is *passive*.

There is in some *patient* a *neere power*, as when powder is laid to the fire it hath a *neere power* to bee kindled by the fire. Secondly, there is in some *patient* a *remote power*, as when greene wood is laid to the fire, it may bee kindled although it be long ere it burne. Thirdly, there is in a *patient* a *passive* or *obedientiall power*, or that which they call *potentia* *sextima*, or *susceptiva*, as when the potter makes a vessell of clay. Fourthly, there is a *meere passive power*; as a stone hath no aptnes to bee made a *living creature*. Man before his *conversion*, is not like powder, which had a *neere power* to take fire; he is not like greene wood w^{ch} hath a *remote power* to take fire; he is not like the stone that is *meere passive*; but he is like the clay in the potters hand that is *passive* and capable to bee formed according to the will of the potter; and in this sense is that of *Augustine* to be understood, *Velle credere est gratia, sed posse credere est natura*; to be willing to beleve is of grace, but to be able to beleve is of nature; w^{ch} *Cajetan* expounds wel, *posse credere* is meant of the *potential* or *obediential power*.

God

God hath three sorts of workes which hee workes in our *justification*. First, such workes as are onely proper to God, as to stand at the doore and knocke, *Revel. 3. 6.* to open the heart, and to inspire, &c. In which our will, gieth neither concurrence nor co-operation; therefore in these we are onely passive, and the will is *actived*, not being as yet *active* it selfe; *Non habet activum concursum hic, sed solum modo recipit*, the will hath no active concurrence unto grace here, it hath onely an aptnesse to receive, faith being wrought in it. Secondly, the begetting of new qualities in the habite: as Faith, Hope, and Charity, for to the bringing forth of such excellent qualities, nature can doe nothing; Man here also is passive, as the ayre when it is illuminate by the light. Thirdly, such workes in the act, as to beleeve, repent, &c. which God workes not in us without us; unto which purpose is applied that of *Paul, 1 Cor. 15. The grace of God with me*; and that of *Augustine, cooperando perficit, quod operando incepit*; so the will of man, by this concurring grace is made, *pedissequa*, and a subordinate agent unto grace, grace being *comes* and *dux*; and the will being *pedissequa, sed non pravia*, attending grace, but no wayes going before.

In the point of Mans *conversion* the will being moved, afterwards moves it selfe.

This action of the will is, first from *grace*; and secondly from the will it selfe, in both these acts God concurs as the first agent, and the will as the secondary. In the state of corruption, the *Will* is the true *efficient cause* of sinne, in the estate of *justification*, the *will* is truly indued with grace; but in both these estates the *Will* is a true *efficient*, but differently: for in the sinfull estate the will is the *principall efficient*; but in the estate of grace it is subordinate to the grace of God, and not collaterall; the holy Ghost quickning it and reviv-

Illustr. 2.

*Tria genera operum
Deus operatur in nostra
justificatione.*

August. Epist. 406.

Prop.

Illustr.

ving it to worke, and so by the grace of God we are that we are, 1 Cor. 15. 10.

Quest. Whether is the *conversion* of man, with his *Will*, or against his *Will*?

*Voluntas consideratur
ut est natura quedam,
& ut est principium su-
arum actionum.*

Answ. The *Will* is considered two wayes. First, *Ut est natura quedam*, as it is a creature ready to obey God, who rules the universe. Secondly, *Ut est principium suarum actionum*, whereby it *freely wills*, or *nills*; in the first sence it is not against the *will* that it is converted; in the second sence, as it is corrupted, *willing sinne freely*, (before sinne be expelled) it is against the *Will*. The water hath the proper inclination to goe downward to the center, yet when it ascends upward and keepes another course, *ne detur vacuum*, lest there should be any emptinesse in nature, it runnes a course contrary to the own proper inclination: so when the *will* obeyeth God (in the *first act* of mans *conversion*), it is not against the *Will*, if ye respect the *will* as it followeth the direction of God; but if ye respect the *will*, as it is corrupt and sinfull, it is against the *will* to obey God.

*Thom. cont. gentil. de
miraculis.*

Quest. Whether is the *conversion* of man, a *miracle*, or not?

*Dua conditiones requi-
runtur ut aliquid sit
miraculum, 1. ne causa
sit occulta, 2. ut sit in re,
unde aliter videatur
debere evenire.*

Answ. We cannot call it a *miracle*; for there are two conditions required in a *miracle*. First, that the cause which produceth the effect, be altogether unknowne to any creature; for if it be knowne to some, and not to others, it is not a *miracle*; the eclipse of the Sunne, seemes to the country man a *miracle*, yet a *Mathematician* knoweth the reason of it, therefore it is not a *miracle*. The second condition required in a *maracle* is, that it be wrought in a thing which had an inclination to the contrary effect: as when God raiseth the dead by his power, this is a *miracle*, because it is not according to the nature of the dead that ever they should rise againe: So when Christ cured the blind, this was a *miracle*, for nature

would

would never make a blinde man to see; so when Christ cured *Peters* mother in law of a feaver on a sudden, this was a *miracle*, for nature could not doe this in an instant. If any of these two former conditions be lacking it is not a *Miracle*. Therefore in the defect of the second condition, the creation of the world is not a *miracle*, because such a great effect is proper to the nature of so glorious a cause: but if Man or Angel could create, it were a *miracle*, for it is contrary to their finite nature to produce such an infinite effect. So, the creation of the Soule is not a *miracle*, because God worketh ordinarily here, nature preparing the body, then God infuseth the Soule. But if God should create a Soule without this preparation of nature, this should bee a *miracle* in respect of the second condition: as when he created *Eve* without the helpe of *Adam*, and Christs manhood in the wombe of the Virgin, without the Virgine. So the conversion of Man is not a *miracle*, because the reasonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it be contrary to the inclination of the forme of the water to bee hote, yet it may receive heate, and when it receives heate it is not a *miracle*. But improperly the *conversion* of Man may be said to bee a *miracle*, in respect of the first condition required in a *miracle*, because it is done by God who is an unknowne cause to us, and although it bee not properly a *miracle*, because the second condition is deficient, yet it is a greater worke than a *miracle*, *Nam aliquid est majus opus, sed minus miraculum, ut creatio.*

In Mans *conversion* we must not take from grace, and give to nature.

It was a *maxime* received amongst the Iewes, *Satius est addere de profano ad sacrum, quam demere de sacro*

Kk 4

et

Creatio est opus magnum, sed non miraculum.

Prop.

Illust.

Et addere ad profanum ; they had rather take from the prophane day, and adde to the Sabbath, than to take from the holy Sabbath, and adde to the prophane day: but men now had rather take from grace and give to nature, than take from nature and give to grace.

When the Fathers laboured to overthrow one error, they fell in another: as a gardner when hee goeth to make straight a crooked sprigge, he bends it some times too farre the other way: so they, that they might absolutely defend the grace of God against the maintainers of *freewill*, they rooted out *freewill*, and gave man *freedom* in no actions, but concluded all under the necessity of Gods predestination as did the *Stoickes* among the heathen. But wee must not so stand in the defence of grace that we overthrow *free-will*, neither must wee ascribe that to *free-will*, which is due to grace onely.

The *Iesuites* that they may plead for *free-will* in man, have found out a new platforme of mans salvation; for first, they establish a *middle sort of knowledge in God*; by which hee knoweth things that are to come, (not absolutely but conditionally) what man or Angell may be able to doe by the freedome of their wills, no decree of God going before,) considering them in such or such a condition, with such or such circumstances. But there is no such *middle sort of knowledge in God*, for God knoweth all his workes from the beginning, *Acts 15. 18.* God knoweth all these things that are conditionall, although they never take effect, absolutely and perfectly: as for example, he foresaw that *Abimelech* the King of *Gerar* would have defiled *Abrahams* wife, nevertheless he hindred him that he sinned not with her by his restraining grace, *Gen. 20. 6.* I know that thou didst this in the simplicity of thine heart, therefore I have kept thee that thou shouldest not sinne against me, neither touch her. So, *Exod, 13. 17.* God would not bring the *Israelites*

Iesuitae triplicem scientiam statuunt in Deo, 1. simplici intelligentia, 2. visionis, 3. media.

Israelites directly to the land of Canaan, but hee led them about by a large circuite, lest perhaps (saith God) it forethinke them, when they see the enemy come against them, and they returne backe to Egypt; this word perhaps is not a doubting in God, or a middle sort of knowledge, but certainly hee foresaw it would have come to passe, therefore he prevented it by a sure remedy. There is no sort of knowledge in God, but either, *simplicis intelligentiae*, or *visionis*; *simplicis intelligentiae*, is of things possible, *scientia visionis* is of things that certainly come to passe.

Object. But they alledge that place, 1 Sam. 23. 11. 12. when David consults with God, what would become of him if hee stayed at Keilah, whether the Keilites would deliver him into the hands of Saul or not: it was answered conditionally in this sence, *if ye stay, Saul will come, & if he come, the Keilites will deliver you up into his hands*: hence they reason thus: God foretold this future condition: therefore he foreknew it. But hee foreknew it not by the first sort of knowledge, because that is of things possible, which may come to passe, or not come to passe; neither doth God foreknow this by the second sort of knowledge, because that is of things that will certainly come to passe; but it is a third sort of knowledge of things that may come to passe conditionally. Therefore say they, there is a middle sort of knowledge in God.

Ans. This sort of Knowledge, that is proposed conditionally, is absolute in God, and depends not vpon the uncertaintie of the condition, for an hypotheticall or conditionall proposition may be true in the connexion, and yet in the parts it may be false; and so God knoweth it to be false. The Apostle saith, *if an Angell come from heaven and teach another Gospel than that which we have taught, let him be accursed*, Gal. 1. 8. But an Angel cannot come from heaven to teach another Gospel, So,

*Duplex scientia in Deo
simplicis intelligentiae
visiones.*

*Hypothetica propositio,
potest esse vera in con-
nexionem, & falsa in
partibus.*

So, 1 Kings 22. 28. *If thou returne againe in peace, the Lord hath not spoken by me.* But the Lord spake by the Prophet *Micajah*, and the King was never to returne in peace. Although these speeches bee conditionally set downe, yet God knowes them absolutely that they shall either come to passe, or not come to passe: and so there is not a middle sort of knowledge in God.

Quest. How did God force *David*, betraying by the *Keilites* unto *Saul*, whether contingently or necessarily?

Ans. When God looks *ad opposita*, hee produceth his effects freely, and contingently, because it must either be or not be; as the *Keilites* might have delivered or not delivered, *David* into the hands of *Saul*; but when God determinates himselfe to one of the opposites, then he absolutely and necessarily foreknowes it; as hee knew absolutely that *David* should flee and not be betrayed: That which is contingent conditionally in the cause, may be infallibly necessary in the effect, as, if *Peter* runne, hee mooves; here hee mooves necessarily because hee runnes, and yet hee runnes not necessarily; for hee may either runne or not runne: so this betraying of *David* was necessary in the effect if hee had stayed at *Keilah*, but it was contingent in the cause, for he might either have stayed there or not stayed. *Act.* 28. *Paul* saith *If any of you goe out of the shippe ye shall all perish*; but if yee stay in the shippe yee shall all bee saved: they might have stayed in the shippe or gone out of her, but respecting the event, they behooved to stay in the shippe and bee saved: So that, contingent things fall vnder the providence of God, and Gods providence takes not away their contingency, no more then it did alter the nature of the bones of *Christ*, when hee foresaw that a bone of him should not be broken, *Ioh.* 19. 36. but necessarily the events of them follow and are foreseene of God. When God wils a thing, it comes

*Conditionale in causa,
poteſt eſſe neceſſarium
in effectu.*

not

not necessarily to passe; but when God wils a thing necessarily, then it must come to passe: God wils the eclipse of the Sunne, he wils but this contingently, because it may either be or not be; but when he wils the eclipse necessarily, then it must come to passe; *in sensu conjuncto*, that which he wils it must come to passe; but *in sensu diuiso*, that which hee will, may not come to passe; for hee needed not to have willed it: for as *Thomas* in his Booke, *contra gentiles* saith, *Quadam eveniunt ex necessitate suppositionis & immutabilitatis, eo modo quo provisum sunt, scilicet contingenter & liberè; ea qua Deus determinavit liberè & contingenter eventura, ea contingenter eveniunt; & necessariò qua determinavit necessariò.* That is, some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseene: to wit, contingently and freely; but those things which God hath determinated to fall out contingently and freely, they shall fall out contingently; and those things that he hath determinate necessarily to come to passe, shall of necessitie be.

Quest. Seeing the purposes of God are but absolute, why are his promises and threatnings set downe conditionally?

Ans. He sets them downe conditionally to move sinners more earnestly to repent, *Ion. 3. 5.* Yet fortie dayes and *Ninive* shall be destroyed. But hee keepes up the condition here, to move the *Ninivites* the more earnestly to repentance; and the event sheweth, that this was Gods purpose not to destroy the *Ninivites*, because they repented, here by degrees he manifests his counsell unto them.

Example, when a towne is beleaguered, the Counsaile of warre ordaines that whosoever goes upon the walles shall die the death, this is to terrifie souldiers, that they goe not upon the wals; the enimie make a sudden assault
in

in the night, a souldier runnes up upon the walles, and repells the enemy; whether shall this man die for it or not? the Counsell of warre explains themselves, and that which they set out absolutely before, they interpret it now this way; our meaning was that no souldier should goe up upon the walles that hee might not give intelligence to the enemy: but this souldier hath repelled the enemy; therefore hee hath not violated our Law, neither is he culpable of death. See the example of *Iona- than*, 1 *Sam.* 13. So when God saith fortie dayes, and *Ninive* shall be destroyed, keeping up the condition, *if they repented not*; when they repent, he explains his former sentence, and shewes that it was not absolutely his meaning they should die, but onely to terrifie them, and to moove them to repentance.

The *Iesuites*, when they subordinate the *Will* of man, to the conditionall knowledge of God; they leave mans *will* indifferent here, to chuse or not to chuse; and upon this *freedom* of mans *will*, they ground the decree of God, to predestinate this man, and to reject that man. But if this platforme hold, then it will follow, that when the *will* of this man imbraceth grace, and the *will* of that refuseth it, it must either be the *cause* of predestination or the *condition*; but no Christian ever said that the *will* of man was the *cause* of predestination, except the *Pelagians* and their followers; if they make this act of the *will* the condition of mans election, then they jumpe with the *Arminians*, who measure the efficacie of grace from the event of the *will*, which notwithstanding some of the *Iesuits* strongly denie.

Quest. If the *will* be neither the *cause* nor *condition* of our predestination, which is it then.

Ans. It is but a meane, for the fulfilling of mans predestination; for a mans name is not written in the Booke of life because hee assents willingly, to the promises of

*Voluntas neque est causa
neque conditio predesti-
nationis ut Iesuita sta-
tuunt.*

of the Gospel, and beleeves them : but because his name is written in the booke of life, therefore hee beleeves, *Act. 13. 48. As many as were ordained unto eternall life beleved.* If a King should discern that none should be courtiers with him, unlesse they were trained first up in the warres; this trianing up in the warres is neither the *cause* not yet the *condition*, which mooves the King to make choise of them; it is a meane whereby they are received into the Court, but no motive which mooved the King. So, Faith whereby a man is adopted to be the Sonne of God, is neither the *cause* nor yet the *condition* which mooves God to elect Man, but whom he electeth freely, them he gives to beleve.

If it be asked of *Bellermine*, wherfore this man is saved and not that man? hee will answere that there is no other cause but the good pleasure and *will* of God.

Secondly, if it bee asked of him; why he gives this man *gratiam congruam*, or fitting grace, and not that man? hee will answer: because his will is to save this man, and not that man.

Thirdly, if it be asked of him, wherfore this man receives grace and not that man? he will answere: because grace is fitting for this man and not for that man: hee calles this *fitting grace*, not when the will is determinate by grace (as wee hold,) *Physica determinatione*, or *Hyperphysica* rather; neither will he make it to depend *ab eventu*, as the *Arminians* doe from the *Will* of man; but hee findes out a middle betwixt these two, placing it onely in *morall persuasions*, and the efficacy of the willes determination to depend upon Gods grace: for God (saith hee) foreseeth, that the will cannot refuse, because hee hath fitted it so to the will, at this time and in this place; so that he cannot now *absolutely* reject the grace of God, but *conditionally*: and he saith in *sensu diviso* hee may reject the grace of God; but not in *sensu*

*Triplex determinatio,
physica, eventu, &
moralis.*

*Duplex sensus, divinus
& compositus.*

*Dupliciter aliquis vult,
infallibiliter, & neces-
sario.*

*Triplex gratia, sufficiens
abundans, & efficax.*

sensu composito. Example, when I see a man writing, he cannot but write; and yet considering this act of writing by it selfe, he writes freely; so joyning Mans Will with Gods Decree, a man cannot but Will; and yet respecting the Will in it selfe, he may Will grace or not Will it when it is offered to him, because grace doth determinate his Will (saith he) here he *will infallibiliter, sed non necessario.*

But the *Arminians* hold that the conversion of man altogether depends from his Will, and that there is no other cause why this man chuseth and that man refuseth grace, but onely the will.

Fourthly, if it be asked, whether or no this man may resist the grace of God or not? he will answer; by the absolute freedome of his will, hee may resist it; by this it followeth that they will establish a reall act in the will, which is neither subject to Gods providence, nor predestination; but if they acknowledged the consent of the will, to be a meane for the fulfilling of predestination, in this we would agree with them.

Secondly, the *iesuites* that they may plead for free will make three sorts of grace, sufficient, abundant, and effectuell grace, and they make abundant grace a higher degree than sufficient grace; as that grace which was offered to *Corazin* and *Bethsaida*, *Matth. 11.* because they had a more effectuell calling than *Tyre* and *Sidon*: they make that effectuell grace, when one actually receiveth the grace offered, and applyeth it to himselfe.

But this distinction of grace cannot hold, for how can that be sufficient grace, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this sufficient grace, which is not effectuell; sufficient grace hath ever the owne effect, for whom God will have converted, they cannot but be converted, *Rom. 9. 19.* *VVho can resist the will of God?* Again those that are not converted

converted, they of themselves cannot be converted, God gives them neither willingnesse nor *sufficient grace* (to whom is he debter?) for if God gave them this willingnesse, then it should be both *sufficient* and *effectuall grace* to them.

But we hold that both *sufficient* and *effectuall grace* are the free gifts of God, because, *without me* (saith Christ) *ye can do nothing*, *Ioh. 15.5*. Neither in *sufficient*, nor in *effectuall grace*. Again, we hold that *abundant* and *effectuall grace*, are onely offered to the Elect; and that which was offered to *Chorazin* and *Bethsaida* was onely *sufficient* to leave them inexcusable and not to convert them.

Thirdly, the *Iesuites* plead for nature, holding that God concurs generally onely with the second causes, in giving them a naturall power to worke; but not by mooving and applying them to their operations, as the Carpenter applyeth his axe to cut. Neither (say they) hath hee any influence in the action it selfe; ascribing nothing to God, but the conservation of the second causes; and if hee worke with the second causes, they make not man subordinate to God, but as two causes working together, as a weake and a strong man carrying a load.

But we hold, that God not onely concurs generally with the second causes, but applies and mooves the second cause to worke; not as the second causes are *co-ordinate* with God, but as *subordinate*; so that when God works upon his *Will*, he giveth not only a generall influence, whereby he sustaines the *Will*; but also he hath a particular influence into it: neither is the will his fellow helper in the action, but subordinate to him, for in producing of the effect God like wise concurs particularly.

To conclude this point, that the will of man separates not it selfe, *1 Cor. 4.7*. it is manifest thus; if equall grace be offered to two, and an inequall effect follow, the one

Becantrafl. de deo

one of them embracing grace, and the other of them refusing; one of these two absurdities must necessarily follow, either that the grace of God was not an equall remedy for both, because it cured them not both, which is blasphemy; or else that there was not a like corruption in both, which is flat *Pelagianisme*; If mans will make the separation, then the Apostles question, *1. Cor. 4. 7. (who hath separated thee)* is easily answered; and man then should have wherein to boast, *Rom. 11. 18.*

Prop.

Ilust.

Triplex causa, Physica, morali, & miraculosa.

God is onely the effectuall cause of mans conversion.

There are three sorts of causes. First, a *Physicall cause*. Secondly, a *morall cause*. Thirdly, a *miraculous cause*. A *Physicall cause*, is that which really and truly produceth the effect, and is called an *effectuall cause* in the Schooles. A *morall cause*, is improperly and metaphorically a *cause*, because it produceth not properly an effect, onely it proposeth arguments to induce or to perswade. A *miraculous cause* is that which worketh above the course of nature.

God in mans conversion, is not only the *morall cause*; because *morall perswasions* suffice not to produce a *supernatuall effect*, it onely proposeth arguments, counsels, and commands, but cannot incline the heart directly. When a Father holds up an apple to his child; or when the master of the game, sets up *spuall* a reward to the runners; hee doth nothing but allure or perswade them, he makes them not able to runne.

Secondly, God is not onely the *morall cause* of mans conversion; for then hee should have no greater stroke in mans conversion, than the Divell hath, in perverting the children of disobedience, to their destruction: for the Divell in mans destruction, onely inticeth, allureth, and seduceth, but hee changeth not his *Will*; and worketh onely *per illicium*, inticing him onely to sinne; but

but the man himselfe changeth not his *will*: God doth not onely worke upon our *wills* by *morall perswasions*, proposing rewards to us, exhorting and commanding us; but changeth and directly workes upon the will, therefore the Apostle saith, *Philip. 2. 13. Both the will and the deed are from him.*

God is the *Physicall cause* of mans conversion, or rather like a *Physicall cause*, by drawing, inclining, and mooving the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. First, he useth *morall perswasions* to him to come foorth, then hee comes as a *Physicall cause* by breaking his bolts and taking him foorth: if God did nothing in mans conversion, but by *morall perswasions*, then hee should never come out of the fetters; for by nature he is like the deafe Adder that stoppeth his eare at the voyce of the enchanter, *Psa. 58.* God is not the *miraculous cause* of mans conversion; because the conversion of man is not a miracle, as we have shoven before.

When God converts a man to grace; first, he opens the heart, and then he enters; the heart all this time being dead, untill God awake it.

In order of causes, God first he opens the heart, and then he enters; but in order of time, when he opens, he enters, The *Iesuites* make God when he enters, the *efficient cause* of mans conversion; and they make the heart when it opens, the *materiall, or dispositive cause* of mans conversion; and one of them goeth about to cleare the matter by this comparison out of *Dominicus a Soto*, thus. When the winde beates upon a window, by entring in, it opens the window, and by opening the window it enters in; in respect of the *efficient cause* it enters in by motion, but in respect of the dispositive cause, it first opens, and then enters.

But his comparison is false, for God must first open the

Deus non tantum est causa moralis aut miraculosa conversionis humane; physica, aut quasi physica.

Prop.

Illust.

Greg. de Valen. dis. 8. g. 3. p. 4.

Duplex causa; efficiens, & dispositiva.

the heart, and enter; before ever the heart open and we receive grace; so that the second act of God, and our opening, are *simul tempore*; for when we receive, he opens; and when hee hath entred, and opened, wee receive; although Gods opening goe before in order of causes, yet in time it goeth with our receiving, as the fish takes the hooke, and the hooke the fish, at the same time; but in order of causes, the hooke is presented first to the fish.

Bellarmino, in his *sixt Book, of Free-will and Grace, Chap. 15.* summes up the co-working of the Grace of God with *Free-will* in man, in these conclusions following.

Conclus. 1.

Man hath a *remote power* before hee get grace, to the workes of holinesse.

Our diff.

Man hath not a *remote power* to do good as the greene wood hath a *remote power* to take fire, but only a *passive* or *obedientiall power*, whereby grace makes him able, to the workes of holinesse.

Conclus. 2.

Man before his conversion, hath not a *neere* and a *perfect power*, (before grace be offered,) to the workes of holinesse: and therefore in the workes of pietie he can doe nothing of himselfe.

Our conf.

This proposition we willingly grant, for mans will is not like powder ready presently to take fire.

Conclus. 3.

Stirring up grace, must necessarily goe before mans conversion, whether it be from infidelity to faith, or from sinne to righteousness; neither is *helping grace* sufficient to mans conversion.

Our conf.

This proposition might be granted, first against the *Pelagians*, who denied all grace, and against the *sem-Pelagians*, who acknowledged *preventing grace*, but not *stirring up grace*; and we would grant to it, if by *stirring up grace*, he meant *infused grace*, which after that it is infused into the heart of man it stirs him up to do good.

Conclus. 4.

This *stirring up grace*, is given to man without any preparation to grace.

We

Wee agree to this proposition, if by *stirring up grace*, he meant *infused grace*.

Our conf.

Stirring up grace is not granted to man, without his working, although it be given to him without the *co-operation of free-will*: this proposition he goeth about to cleare thus; *stirring up grace* (saith he) comprehends two things in it. First, *initium bona cogitationis*. Secondly, *initium boni desiderij*; but, *to thinke*, and *desire*, are the actions of the *mind* and *will*; wherefore a man cannot *desire* and *thinke* any thing, without his owne action. Yet because there are some sudden motions, which antevvert all deliberation of reason; therefore they cannot be the acts of *free-will*, such are these impure thoughts, that are cast into the heart by the Divell, against our *will*; these are the free motions of the *will*; therefore the Apostle, Rom. 7. saith, *I doe not these things, but sinne that dwels in me*; so it may be said of these first good thoughts because they proceed not from the *will*, I doe not these, but the grace of God which prevents me.

Conclus. 5.

Our diff.

These *primeprimi motus*, which antevvert the use of reason, are partly with the *will*; and partly against the *will*; they are not with the *will*, because they arise before the consent of the *will*; neither are they against the *will*, for then the heart should not delight it selfe in them when then arise. So the first motions of the spirit in the heart, are not altogether with the *will*, because it is sinfull; neither altogether against the *will*, because the *will* is subordinate to God, and begins to take some delight in them. Wee must distinguish these three motions of the *will*, *involuntarium*, *voluntarium*, *non voluntarium*: *involuntarium*, when the *will* no wayes wils a thing; *voluntarium* when the *will* wils it altogether; *non voluntarium*, when it partly wils it, and partly wils it not: in this last sense it is, that our *will* consents to the working of Gods Spirit in our conversion.

ἀνεκτίον
ἐνεκτίον
ἐκ ἐνεκτίον

- Conclus. 6.* That we may assent to *stirring up grace*, or to Gods internall calling, *helping grace* is necessary.
- Our cons.* Wee agree to this proposition, if this grace be taken for *infused grace*.
- Conclus. 7.* Neither *stirring up grace*, nor *helping grace*, impose any necessity to man, but that he may either chuse or refuse Gods calling.
- Our diff.* Wee hold that after *grace* is infused in the heart, although it compell not the *will* to doe good, yet it *necessitates* it.
- Conclus. 8.* It may be that two having the same internall motion, the one may be called and not the other.
- Our diff.* Wee hold, that the *will* of the man called inwardly, is so determinate by grace, that he cannot but chuse his conversion; but the *will* of the other not being determinate by grace cannot chuse it.
- Conclus. 9.* The conversion of man to God, as it is a *worke*, it proceeds from *free will* onely, and Gods generall helpe assisting; as it is *good*, it is onely from grace; as it is a *good worke*, it is partly from the *will* and partly from grace; and hee goeth about to proove this; because (saith he) the efficient cause of humane actions (as they are *actions*) is the *will* of man; and as they are *free-actions*, they proceed from the *freedome* of the *will*; and as they are *godly actions*, they proceed of grace; therefore grace makes the action good and supernaturall.
- Our diff.* Wee hold that the action, not onely considering it, as it is *good*, but considering it, as it is an *action* proceeding from the *will*, is *necessitate* by God.
- Conclus. 10.* These actions which a man doth after his conversion, he needes not to these actions a new grace, but onely a continuall direction, protecting and keeping the seed already sowed in the heart.
- Our diff.* Man after his conversion hath neede of a continuall influence of grace, as the Organs have neede continually

naturally of one to blow them, otherwise they will make no sound; they would make the grace of God in man (being once infused,) to be like a clocke, if the peses be drawne up in the morning, it will goe right all the day.

The habite of grace is infused into the heart, but not without the preparation of mans owne will.

Wee hold that before grace be infused in the heart, there is no preparation in man. And thus farre *Bellarmino* goeth about to prove that there is *free-will* in man naturally yet unto good, and would extenuate the grace of God.

The *efficacious* grace of God, being offered to man, he cannot resist it.

We are to marke, what the *will* of man can doe before his conversion to God; secondly, what it can doe in the first point of his conversion: thirdly, what hee doth after his conversion. And there is a threefold grace answerable to these three estates: first, there is *vocans*, an *externall calling*: secondly, *working grace* internally, answering to the third estate. The first grace is oftentimes resisted; *Ier. 7. 13. When I call upon you early in the morning, yee answer mee not, Psal. 81. 14. Oh that my people had hearkned unto me. So Matth. 23. 37. How often would I have gathered thee under my wings, but thou wouldst not.* The *working grace* answering to our third estate, may be said to be resisted, not simply, but *secundum quid*; for this resistance is not betwixt the will and the grace of God, but *betwixt the flesh and the spirit, Rom. 7.* The *working grace* answering to our second estate, cannot be resisted in the first point of mans conversion: when God gives a man a *will* to convert, he must first take away the resistance that hindred his conversion, before that ever he give him the will to convert; if hee first take not away the impediments he cannot convert: God gives not *grace* to a man that

Ll 3 resists

Concl. II.
Our diff.

Prop.

Illust.

Triplex consideratio voluntatis, ante conversionem; in primo puncto conversionis; & post conversionem.

Triplex consideratio gratie, in vocando, in operando, & in co-operando.

Duplex resistentia, simplex, & secundum quid.

*Duplex sensus gratiae
& resistentiae, divinus
& compositus.*

Illust. 2.

Triplex resistentis aequalis, completa, & incompleta.

Consequence.

*Lib. 6. de grat. & l. a. b.
Quidam dei gratiam
reijciunt; quidam neque
recipiunt neque reijci-
unt; quidam neque reijci-
unt, neque recipiunt sed
delectantur in ea: qui-
dam appetiunt corda ut
gratiam recipiant.*

resist in the *compound sense* (as they speake in the schooles,) that is, so long as he remaines unwilling hee gives him not grace; but in a *divided sense*, when he gets grace, resistance is taken from him.

Resistance is, when two strive together: if they be of equall strength, then the one of them prevailes not against the other, if they be not of equall strength, then the weaker succumbs, and the stronger prevailes; if the agent be hindred by the patient, and yet prevaile at the last, it is called *incompleta resistentia*, an imperfect resistance, but if the patient be of such strength, that is frustrates the agent of his purpose, then it is called *completa resistentia*, a perfect resistance. When *Michael* the archangell, and the devill, strove about the body of *Moses*, *Iude 9*. if the devill had gotten the body of *Moses*, and had set it up and made an Idoll of it, then it had beene a perfect resistance; but *Michael* prevailing against the devil it was an imperfect resistance. So when the *will* of man striveth against the *grace* of God; if these two were of equall force, then the one of them should not prevaile against the other; but because they are not of equall force, although the *will* resist for a time, yet he yeeldes to the stronger, the *grace* of God: and so it is but an imperfect resistance, for at last it yelds to the *grace* of God.

Man in his conversion cannot resist the *grace* of God; therefore that division of *Bellarmines* is false. First, he saith, that some who are called inwardly by the spirit, may reject the calling together. Secondly, some neither receive the *grace* of God nor reject it, but suffer God to knock at the heart, and is no wayes moved by it to open. Thirdly, some neither receive nor reject *grace*, but they begin to be delighted with it. Fourthly, some open their hearts, and suffer themselves to be drawne by the *grace* of God: this is false, for it is the Lord only, that hath the key of the heart to open or shut.

Man

Man in his first estate, had not neede of *preventing grace*, yet he had neede of *stirring up*, or *preparing grace*, to stirre him up not from sinne or sluggishnesse, but from the intermission of his action: but man regenerate hath neede of *preventing grace*, *preparing grace*, *working grace*, and *perfecting grace*; and as the Lord promised, *Deut. 11. 12. Mine eye shall be upon this land from the beginning of the yeare to the end*: so unlesse God looke upon man, from the beginning to the end of his conversion, all is in vaine. Wee see, *Numb. 17.* when *Aarons rod* was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to blossome. Thirdly, to bring forth ripe almonds: So although there be no grace in us, yet the Lord stirres up good motions in our hearts; then he seconds these with new desires, then at last he make us to bring forth good fruite: so that the beginning, progresse and end of all good workes come of God; when wee acknowledge this from our heart, then we offer a burnt offering to the Lord.

A collation betwixt the innocent, and renewed *Adam*.

But it is said in *Mark. 4. 26.* that the Kingdome of God is like a husbandman, who when hee had sown his seede, hee lyes downe and sleepe, and in the meane time it growes and shoots forth into the blade, and then to the eare; therefore it may seeme, that when God hath once sowne the seede of grace, hee addes not a new influence of grace to it.

Ans. That parable is onely meant of the Preacher, who after hee hath sowne the seede, can doe no more, but commits the event to God; but the parable can no wayes be applied to God; for after that the seed is sowne by God, hee must give both the first and the latter raine, or else it will not fructifie: The Schoolemen say well, *ad singulos actus desideratur gratia*, unto every action that a man doth grace is required.

Prop.

Man in his restitution receiving the grace of God, cannot lose it againe.

Illust. 1.

*Gratia semel recepta
non potest amitti, respec-
tu patris, filii & spiri-
tus sancti.*

The certainty of the perseverance of the Saints in grace, is proved. First, in respect of God the Father. Secondly, in respect of God the Sonne. Thirdly, in respect of God the holy Ghost. First, in respect of God the Father, with whom there is no shadow of change; *and none can pull his sheepe out of his hands, Ioh. 10. 29.* Secondly, in respect of God the Sonne, the Apostle saith, *1 Cor. 6. that, his members agglutinantur Christo;* they are glewed to him. Thirdly, in respect of the holy Ghost, he is called *the earnest penny of our salvation, 2 Cor. 5.* he is not called the pledge of our salvation; for a pledge may be laid in pane, and may be taken up againe; but an earnest penny is a part of the bargain and cannot be taken up againe.

Illust. 2.

There is a mutuall obligation betwixt God and man, which sheweth the perseverance of the Saints. We give a pledge to God, *2 Tim. 1. 12. I know whom I have believed, and I am perswaded that hee is able to keepe that which I have committed unto him;* so, God giveth the earnest penny of his Spirit to us; *Ephes. 1. 13. In whom also after that ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance;* although we have the possession of both, yet the keeping of both is committed to God who is a faithfull keeper, so that now the child of God, cannot fall away againe, not onely in respect of the event, but also for the continuance of their Faith.

Quest. When a man falls into any notorious sinne, as murther, or adultery; whether is his faith lost or not?

Ans. Not, for he falls not from his universall and first justification, whereby all his former sins were remitted to him, he falls only from the particular justification

of

of that fact; this guilt of that fact which is particular, takes not away the first justification: here, *amittit jus ad rem, sed non jus in re*; hee loseth not the right of his former justification, but onely the use of it for the time; and when hee repents of that particular fact, hee gets not a new right to his first justification, but is restored againe to the use of it. When *Nebuchadnezzar* became madde, hee was cast out of his Kingdome and lived amongst the beasts; when he became sober againe and understanding, hee got not a new right againe to his Kingdome, but onely was restord to his possession: so when a man fals by sinne from God, when he repents hee gets not a new right to his justification, but onely he gets the right use of his former justification.

Quest. Whether is the child of God, quite cut off from Christ, when he commits any great sinne?

Ans. If we respect Gods part, hee is not cut off: for justification upon Gods part, implieth not any qualitie in man, but his free favour in pardoning; so that the question is not, what man deserved? but, what God doth in justifying man? *It is he who justifieth the ungodly, Rom. 4.5.* But if we respect mans part in sinning, and according to his feeling before he repent, hee is cut off; but not respecting Gods first justification. A woman commits adultery, shee deserves to be repudiate from her husband, yet the marriage is never dissolved upon her husbands part, untill he give her the bill of divorce. So the sinner when he falls into any great sinne, upon his part he deserves fully to be cast off; and yet hee is not cast off by God, because he hath not given him the bill of divorce; *demeritorie incurrit iram Dei, licet non efficitur*, he deserves the wrath of God, although the Lord powre not out his wrath upon him.

Quest. What loseth he then by his fall?

Ans. Hee loseth not the habite of his faith, neither

Duplex iustificatio, universalis & particularis.

Peccator neque amittit habitum neque actum fidei, sed actus pro tempore suspenditur.

ther the act of his faith, but onely this act of his faith is suspended for the time, *Act. 20. 9.* When *Eutyches* fell downe out of an upper loft, all that beheld him thought he had beene dead; yet when *Paul* embraced him in his armes, he said, *he is not dead*; the act of life was not extinguished here, but suspended. So when the child of God falleth into any notorious sinne, grace is not quite gone out of him. The incestuous *Corinthian* who had laine with his fathers wife, *1 Cor. 5. 1.* was to be excommunicated and cut off from the Church; *That his spirit might be saved, and the flesh destroyed*; he had the spirit all this time in him when he had fallen into this great sinne, and had not quite lost the grace of God: so that the child of God seemeth to be cut off for the time, and the holy spirit seemeth to be quenched in him, yet grace commeth in and bloweth up the sparkles, that were lurking all this time under the ashes of sinne: example of this we may see in *David*, lying so long both in murther and adultery.

Consequence.

Therefore these who hold that a man may lose his justifying faith, either altogether or for a time; and then by the grace of God working repentance in the heart of man, if may be restored to him againe; they mistake the nature of true faith, for that which is justifying faith, is a fountaine of living water springing up unto eternall life in man, *Iob. 4.* Neither can it be totally taken from a man, and restored againe, for *Iude ver. 3.* faith, *that faith is but once given to the Saints.* Peter after his fall, went out and weeped bitterly, *Math. 26.* *Deus hic non infudit novum habitum, sed suscitavit,* God infused not a new habite in Peter, but wakened up the habite that was sleeping in him; for his seede remained still in him, *1 Iob. 3.*

FINIS.



THE SECOND PART OF THE IMAGE

of GOD in Man, in his
Creation, Restauration,
and Glorification.

CHAP. I.

Of the Passions of man in generall.



Passion, is a motion of the sensitive appetite, stirred up by the apprehension, either of good or evil in the imagination, which worketh some outward change in the body.

They are called *passions*, to put a difference betwixt them and the *faculties* of the Soule, which are naturally inbred in it; and betwixt the *habits* which are infused and acquired; but the *Passions*, although they be naturally inbred in the soule, yet they must be stirred up by outward objects. They are not like *habits*, which are alwayes alike and permanent, neither are they like bare *imaginations* and *phantasies* drawne from the objects, and reserved in the memory: but they arise from a knowne object,

Prop.

Illust.

Tria infinita anima potentia, habitus, et passionis.

object laid up in the *imagination*, appearing to us either pleasant or hurtfull. They are wrought by an apprehension in the *imagination*, because the *imagination* stirreth up immediatly the *senses*, then the *understanding faculty* judgeth them to be true or false, and the *will* considereth them as good or evill. As the *understanding* judgeth them to be true or false, it stirreth not up the *appetite*, but as the *will* judgeth them to be good or evill; yet not absolutely, but as good or evill to us, or ours: and these *faculties* are rightly joyned together, for the *sensitive facultie* of it selfe is blind, neither could it follow or decline any thing unlesse the *understanding faculty* directed it: so the *understanding faculty* were needelesse, unlesse it had these *passions* joyned with it, to prosecute the truth, and to shun the falsehood.

Quest. Whether are these *passions* placed in the sensitive part, or in the reasonable?

Ans. They are placed in the sensitive part, and not in the reasonable, because the reasonable doth not imploy any corporall organs in her actions, for when wee reason, there is no alteration in the body. But the *passions* appeare in the blood, by changing and altering of our countenance, and they are a middle betwixt the body and the minde, and have correspondency with both; Hence it was that God commanded his people, *to abstaine from blood*, Gen. 9. 4. and that they should *offer blood in their sacrifices*, Heb. 9. 22, that so the soule might *answer for the soul which sinned*, Levit. 17. 11. 12.

Although these *passions* be in the *sensitive part*, as in the subject, yet the *understanding* is the principall cause which moveth them. If there were a commotion amongst the common people, moved by some crafty *Achitophel*, the commotion is properly in the people as in the subject, but it is in the craftie *Achitophel*'s head as in the cause, who moveth the sedition. So these *passions*

are

are in the *will* and *understanding*, as commanding and ruling them; but in the *sensitive part*, as in the proper subject. In beasts the *phantasie* sets the *sensitive appetite* on worke, but in man the *phantasie* apprehending the object, presents it to the *understanding*, which considers it either as true or false, and the *understanding* presents it to the *will*, and thence ariseth the prosecution of the good; or shunning of the evill in the sensitive appetite, with an alteration of the spirits in the body.

The *passions* of man ruled by reason.

Wee see by experience that these *passions* that draw nearest to reason, are soonest subdued; and these *passions* that are furthest from reason, are more hardly subdued. A man will sooner subdue his passions than a woman or a childe, because he hath more reason, and a man will sooner quite his anger, than his fleshly lusts; because they are all further from reason; and the Philosophers shew this by the example of a Horse or a Bull, they are sooner tamed, because they draw nearer to reason, but the fishes cannot be tamed, because they have no resemblance of reason.

Whether are the *passions* that anteverte the *will* ruled by reason or not? *Ans.* The *passions* which anteverte the *will* are not from the *will* and reason, neither are they altogether against the *will* and reason, but partly with the *will* and partly against the *will*. These *passions* which anteverte the *will*, doe not excuse but extenuate the fact, *in tanto, sed non in toto*, they excuse the fact in a part, but not fully.

These *passions* excuse sinne, *in tanto, sed non in toto*; therefore it is a false division which the Church of Rome maketh of the passions of the soule. They say thre are first *primo-primi motus* in the soule, which arise sodainly before reason thinke of them; these thoughts the *will* cannot

Prop.
Illust.

Quest.

Conseq.

Triplices motus in anima, primo primi motus, secundi primo-motus, secundi motus.

cannot repress, because they proceed from our naturall inclination; and are neither mortall nor veniall. Secondly, they say that there are *secundo primi motus*, which arise sodainely after the first motions, these the will may repress (they say) if shee take diligent heede to them: these they make veniall sinnes. Thirdly, (say they) there are in the soule *secundi motus*, when the will gives the full consent: they make these mortall sinnes. But the first motions of all without consent are sinne, and damned in the last Commandement; and the motions which arise with consent, are damned in the seventh commandement by Christ, *Mat. 5. 28. Hee that lusteth after a woman hath committed adultery with her already in his heart*; then the motions which arise without consent, are damned in the last commandement.

Prop.

Illust.

These perturbations doe not extenuate sinne so farre as ignorance doth.

The perturbations are ruled by prudence, but because these perturbations follow not the light of reason, their sinne is greater than the sinne of ignorance, which is want of knowledge in the understanding: *The servant that knoweth his Masters will and doth it not, shall be beaten with many stripes, Luke 12. 47.*

CHAP. II.

Of the division of the Passions.

Παθὲς ἐνδιψυμῶν.
ἢ διψυμῶν.
Of the passions in the
concupiscible appetite.

ALl the passions may be reduced first, to the *concupiscible* and *irascible* faculties of the Soule. Secondly, there are as many passions in the soule as there are divers considerations of good and evil. First, good and evil are considered absolutely; then *love* and *hatred* have

have respect to these. Secondly, *good* and *evill* are considered, in the *good* which may be obtained; and in the *evill* which is imminent; the *good* which is looked for and may be obtained, that wee desire, and it is called *desiderium*. The *evill* if it be imminent hath no proper name, but is called abusively *abomination*, seu *fuga mali*. Thirdly, when either the *good* is obtained or the *evill* present; if the *good* be obtained, then it is called *gaudium*, joy: if the *evill* be present, then it is called *tristitia*, sadness: so that there are sixe passions in the *conspicible*.

In the *irascible* appetite there are five. If the *good* be to come, and not obtained; either it is possible to obtaine it, or impossible; if it be possible to obtaine it, it stirres up two affections in the *irascible*: first, *hope*, which expecteth *bonum difficile*, that is, when goodnesse can hardly be obtained. It hath an eye to *good*; which distinguisheth it from *feare*; it hath an eye to future *good*, which distinguisheth it from *joy*, that enjoyeth the present *good*. *Hope* lookes to *good* hardly to be obtained, which distinguished it from *desire*, that is, of things easily to be obtained. If the *good* may be easily obtained, it stirres up *audaciam* boldnesse, this respects *evill*; but yet such *evill* which it thinks it may overcome and it prosecuteth the meanes which tend to the attaining of the *good*; it respects *evill* by accident, hoping to shunne it. Secondly, if the *good* be thought impossible to be attained, then it workes *desperation*: this passion hath not an eye to *evill* as *evill* but by accident; because it seeth the *good* impossible to be attained. If the *evill* be imminent and not present, then it workes *feare*: If the *evill* be present and impossible to be eschewed, then it worketh *anger*, which hath no contrarie. Some of the Moralists reduce all these passions to two, *love* and *desire*; for whatsoever thing that is good is,

*Passio amoris a bono,
& passio odij a malo.*

Passio desiderij & abominacionis.

Passio gaudij & tristitie.

Of the passions in the
irascible appetite.

Passio spei & audacie.

Passio desperationis & timoris.

Passio ira.

is either in our present possession, and this we *love*; or is absent and wished for, and this we *desire*; so that every good thing, we either possesse it, or *desire* to possesse it. Againe, these *passions* may be reduced to foure principall; for every *passion* is a motion to *good*; and in this kinde *hope* is the last; or a motion and turning from *evill*, and in this kinde *feare* is the last; or it is a rest and enjoying the good, and in this kinde *delight* is the last; or a restlesnesse in the object, and in this kinde *sadnesse* is the last.

*Tristitia dicitur in
misericordiam invidi-
am, angustiam peniten-
tiam, & letum.*

*Timor est erubescencie
verecundie, stuporis
aut agonie.*

Prop.

Those who write of the *winds*, some make foure of them, some eight, some sixteene, some thirtie two; so these who write of the *passions*, some make more and some make lesse. Every one of these *passions* may be branched out againe into severall branches; as *sadnesse* hath under it; first *pittie*, which is a *griefe* of the evill which befalls others, as if it befell our selves. Secondly, *envie* which is a *sadnesse* that we conceive, for the good that befaller others, wishing that it were our owne. Thirdly, *heavinesse*, which grieves the minde when it seeth no way to escape. Fourthly, *repentance*, which is a *sadnesse* for by-past sinnes. Fifthly, *zeale*, which is a *sadnesse* arising from the dishonour of that which wee love most. So the daughters of *feare* are; first *blushing* which is a *feare* arising from the losse of our good name, for some filthy thing presently done. Secondly, *shamefastnesse*, which is a *feare* arising for some evill to be committed. Thirdly, *astonishment*, which is the *feare* of some evill that suddenly befalls us not looked for. Fourthly, *agonie*, when we *feare* that which we no waies can eschew; and so may the rest of the *passions* be branched forth.

The *passions* which are dispersed in the *inferiour faculties*, are united after a more excellent manner in the *superiour*.

As seeing, hearing and smelling, are different in the organs of the body, and yet in the soule are united *eminenter*. So the passions in the sensitive part, are distinguished into the irascible and concupiscible faculties, and upon divers considerations arise divers passions, sixe in the one and five in the other, but in the will they are united *eminenter*, and have onely but two considerations either of good or evil.

The first Adam had these passions as they are *eminenter* in voluntate, for he had *prosecutionem boni*, & *aversionem mali*, pursuit of good, and a turning from evil: but he had not as yet distinct objects for them to work upon. Christ the second Adam had distinct objects to exercise his passions upon, by taking the punishment of our sinnes upon him: but Adam had not sadnesse, anger, and such actually, but potentially. The Angels have joy, love and that filial reverence, whereby they offend not God but they have not greefe, sorrow, feare of punishment, and such passions. Adam had his passions without perturbation or turbation. Christ had his passions with turbation, but not with perturbation *Ioh 11. 33.* hee was mightily troubled in the spirit and was troubled in himselfe. But we have our passions with perturbation.

Christ took our passions upon him as he tooke our nature. As hee was Ben adam, the son of a man for us; so he was Ben-enosh the sonne of a fraile man, *Psal. 8. 5.* subject to passions and miseries, he tooke our *miserabiles* passions, but not *detestabiles*: he tooke not our sinfull passions upon him, as despaire or boldnesse; but he tooke all the rest; as in the concupiscible appetite; hee tooke our love upon him, our desire, our hatred of evil, our abomination or abhorring of sinne, our joy, our sadnesse. Again in the irascible faculty, hee tooke

Illust.

A collation betwixt the innocent Adam and second Adam and the Angels.

Prop.

Illust.

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our anger and feare upon him: but he tooke not despaire upon him, because he thought not the evill of punishment layde before him impossible to be overcome: he tooke not *audaciam* upon him, because it lookes to evill possibly to be eschewed: it lookes directly to good, yet because it looks accidentally to evill, he could not take it upon him.

Illust. 2.

A collation betwixt the innocent Adam and the second Adam and the Angels.

Christ when hee became man, was not *ἀπαθής*, without all affections, hee was not *ὑποπαθής*, impatiens affectionis, hee was not *ἰδιονπαθής*, for his affections were not proper to himselfe, but hee was *συπαθής*, having his affections well ordered; hee was *ἐμοιονπαθής*, having his affections like ours; hee was *συνπαθής*, for hee had a fellow-feeling of our infirmities; hee was *μυστιονπαθής*, Heb. 4. 15. for hee had such a fellow-feeling, that hee can measure out to every one of his members, that which is fit for them to suffer.

Quest. How could Christ take our passions upon him, as our feare and sadnesse, seeing he was comprehensar, and beheld the glory of God in the highest measure of happiness.

Ans. By the singular dispensation and wisdom of God; for this happiness and glory was kept up, within the closet of the mind of Christ, that it came neither to his body nor sensuall part, and so hee might be fully happy and glorified in the superior facultie of the Soule; and yet this glory not to shew it selfe in his body, and inferior faculties, as it doth now in glory.

Christ's passions when he lived here, did not arise in him before reason directed them, they rose not *contra rationem*, aut *praeter rationem*; contrary or besides reason: wherefore, Joh. 11. 33. it is said that Iesus *ἐταράχθη αὐτὸν*, troubled or moved himselfe, at the death of Lazarus; for his reason commanded his sadnesse, Math. 26. *capit tristari*, hee began to bee sad, Hierome saith well, *Passiones Christi*

A collation betwixt the second and old Adam.

Christi respectu principij semper sequuntur rationem, they alwaies follow reason when they arise, and as the Centurion, if hee had said to one of his souldiers; Goe, and hee goeth and to another come, and he commeth; and to the third doe this, and hee doeth it, Math. 8.9. So Christs affections were directed by his reason, to goe and come at the commandement thereof. In his agonie they never disturbed his reason, for in his agony they were like a glasse; which hath pure and cleane water in it, stirre the glasse and there ariseth no mudde in it; but our passions avert reason, they trouble and blind reason, they are like the foule glasse, when we stirre it, presently it groweth dimme and the mudde ariseth. The flowers of Egypt, that are continually watered by the waters of Nilus, (which are grosse) yeeld not such pleasant smells as other flowers doe: So our sinfull passions are not so pure and cleare, for the vapours and exhalations that arise out of them from originall sinne. Our passions are like the beardlesse Counsellors of Rehoboam, who drew away the King to his destruction, 1 King. 12.8. Secondly, the passions in Christ differed from ours, quoad gradus, for when once his reason commanded them to retreate and stay, they did proceed no further; therefore in Christ they might have rather beene called propassiones than passiones, because they were the forerunners and beginners of passions, and might be stayed at pleasure, and had no power to transport his reason.

Some things are neither to bee prayed, *in ortu nec progressu*, in their rising nor proceeding, as hunger and thirst, which are not subject to reason. Some againe are to bee prayed *in ortu*, but not *in progressu*, as just anger in man since the fall: hence the Apostle, Ephes. 4.25. saith, be angry but sinne not, that is, take heed that your anger continue not, for if it doe, it will turn to

*Inter Christi passiones
nulla fuit contrarietas,
instabilitas, aut impor-
tunitas.*

sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both *in ortu et progressu*, and these were proper unto Christ.

There was no contrariety and contradiction amongst Christs passions. Secondly, there was no instability in them. Thirdly, there was no importunity in them. But since the fall, there is a great contrariety and contradiction amongst our passions, and great instabilitie, and great importunitie. *In Christo fuerunt pœnales sed non culpabiles; in nobis sunt pœnales sed et culpabiles.* In Christ the passions were a punishment, but not a sinne; but in us they are both a punishment and sinne. First, in their contrariety or contradiction; it is written in the life of *Anselme*, when he walked in the field hee saw a shepheards boy, who had taken a bird and had tyed a stone to her legge, and as the bird mounted up, the stone drew her downe againe; which moved *Anselme* to weepe, lamenting how men indeavoured to flee up to heaven, and yet are still borne downe to the earth by sinne. Mens passions now are like contrary winds or tides; covetous man that is given to adultery, is drawne by two wilde horses contrary-ways; for his covetousnesse bids him hold in, but his adultery bids him spend. Secondly, now our affections are instable, like the winds changing from this coast to that, like *Amnon* who now hated *Thamar* more than ever hee loved her before. Thirdly, now the affections importunate us, for sometimes they lie sicke as *Abab* did, if they get not *Naboths* Vineyard, 1 King. 21. or like *Rachel* who cried to *Iacob*, Give mee children or else I die, Gen. 30. or like the horseleech which hath two daughters, that cry continually, Give, give, Prov. 30. 15.

A collation betwixt
the old and renewed
Adam.

The regenerate man, is renewed in all his passions, as we may see in *Dauids* love, Psal. 119 97. *How doe I love thy law.* In his hatred, *I hate thy enemies with a perfect*

fect hatred, *Psal.* 130. 22 In his desire, mine eyes are dimme for waiting how doe I long for thy salvation, *Psal.* 35. 9. In his feare, his judgements are terrible I tremble and quake. *Psal.* 119. 120. In his delight, thy testimonies are my delight, *Psal.* 119. 16. I rejoyce more in them, then in a rich spoile, *Psal.* 119. 192. In his sorrow, mine eyes gush out with rivers of water, *Psal.* 119. 136. But the unregenerate, are renewed in none of these passions.

The affections of man since the fall are fearefull tormenters of him.

It is a greater iudgement to be given over to them, than when the people were given up to be slaine by Lyons, 2. *King.* 17. 25. and it may seeme a greater judgement to be given over to these passions than to bee excommunicate and given over to Sathan, for sundry that have been excommunicate haue beene reclaimed and called backe againe, 1. *Cor.* 5. but very few of these who are given over to these passions are reclaimed.

It is a mercy of God when a man falls, that God hath not given him over to his sinfull appetite wholly, but haue some seed of grace working within him, which restraines him, that he worke not sin with greedinesse, and makes him long to bee at his first estate againe; as wee see in that incestuous *Corinthian*, 1. *Cor.* 5. when he had committed that beastly sinne in lying with his fathers wife, yet the Spirit that was lurking within him, stirred him up to repentance, and made him to long to be at his first estate of grace againe.

There is a notable apologue serving for this purpose, when *Ulysses* in his travailes had left his men with *Circe* that Witch, she changed them all into divers sorts of beasts: as into dogges, swine, Lyons, Tigers, Elephants. *Ulysses* when he returned, complained that *Circe* had done him wrong in turning his men into beasts, *Circe* replied that the benefite of speech was left unto them.

Prop.
Illust.

Conseq.

them all, and so hee might demand of them, whether they would be changed into men againe. Hee began first with the Hogge, and demanded of him whether he would be a Man againe or not, he answered, that he was more contented with that sort of life then he was before; for when he was a man he was troubled with a thousand cares, and one grieve came continually after another; but now he had care for to fill the belly, and to lye downe in the dunghill and sleepe: and so hee demanded of all the rest about: but all of them refused to turne men againe, untill he came to the Elephant, who in his first estate had beene a Philosopher; he demanded of him, whether or not he would be a man againe; he answered that he would with all his heart, because he knew what was the difference betwixt a brutish and a reasonable life. The application of the apologue is this. These beastly creatures given over to their sensuall appetites, transformed and changed by Sathan into beasts, in their hearts they desire never to returne to a better estate, but to live still in their swinish pleasures, and to follow their sensuall appetites.

But these who have the Spirit of Grace in them, and are fallen into some haynous sin, having tasted of both the estates, like the Elephant they desire to be backe at their first estate againe.

Divinitie and morall Philosophy differ farre in shewing Man his sinfull passions; the *moralists* shew nothing but the out-side of these sinfull passions: they leave them without, like painted Sepulchers, but within full of rottennesse and dead mens bones, *Matth. 23. 27.* They hold up *ἱεροδραχμῶν*, a counterfeite glasse, which maketh her sinfull passions looke a great deale better than they are.

This counterfeite cure of the *moralists* curing the passions is not unfildy compared to a Barber; for a Barber doth

*Theologia, & moralis
Philosophia differunt.*

doth nothing to a Man but trimmes him, washes him, and shaves him; he goeth not like a skilfull Physitian to finde out the cause of his disease, but onely outwardly layes a playster to the sore, and the passions, *mendaciter subijciunt se tantum rationi*; they neither shew the beginning, progresse nor remnant of their sinne. But *Divinitie* sheweth this first as in a cleare glasse, the ground of all our sinnefull passions. First, it lets us see in the bottome originall sinne the fountaine of all the rest, which the *moralist* knoweth not. Secondly, it lets us see the first motions of the heart (which are without consent) to be sin: and as in a cleare sun-shine wee see atomos, the little motes which are the least thing, that the eye of man can perceive: So the Law of God lets us see the first motions, arising from originall sinne, to be sinne before God. Thirdly, *Divinitie* lets us see, that unadvised anger is a sinne before God. Fourthly, it lets us see, that, *Hee who calls his brother raca, is to be punished by the Councell, Mat. 5.22.* Fifthly, it lets us see what a sinne the fact it selfe is. Sixtly, it lets us see that when the revenge is pardoned, yet remaine some dregges behind, that we remember not; therefore the Law saith, *Levit. 19.18. Tce shall neither revenge nor remember.* This the moralist cannot doe.

Mm 4

CHAP.

CHAP. III.

How the passions are cured by the morall vertues.

Prop.
Illust.

THe morall Philosophers cure the Passions by morall vertues onely.

There are eleven morall vertues, that cure these passions; which vertues attend them, as Pædagogues waite upon their pupilles, and they sing unto them as nurses do to their babes, *μη σπευδε, μη βοα, hast not, burst not forth*; These passions have their beginning in the appetite, and end in reason, but the vertues have their beginning in reason, and end in the sensitive appetite; therefore they may fitly rule the passions.

The eleven vertues, are *Liberality, Temperance, Magnificence, Magnanimity, modesty, Fortitude, Justice, meeknes, affability, urbanity or Courtesie; and Verity*; and as the eleven passions are reduced to foure, so are the eleven vertues reduced to foure, which are called the foure cardinall vertues: *Prudency, Temperance, Fortitude, and Justice*.

Prop.

These vertues cure the perturbations or passions, when they are either in excelsse or defect, by drawing them to a mediocrity; and at last they attaine to their last happiness, being ruled by the *heroicke vertues*.

Illust.

The moralist maketh a double middle. First, when vertue is opposite to vice, and then the vice is to bee corrected by the vertue; here the one extreame is the meane, which must rectifie the other extreame. Secondly, when the vertue is interpolated betwixt two vices, then the vertue must mediate betwixt them.

*Virtus media in extre-
mo, aut in medio.*

Doctrine.

Here we may observe, that there is a greater difference betwixt the vertue and vice, than betwixt two vices; for there cannot be a middle betwixt vertue and vice, but there is middle betwixt two vices; this the Scripture sheweth

sheweth us, *Revel. 3. 15.* I would yee were either hote or cold, but because yee are luke-warme, therefore I will spew you out of my mouth; God will have no middle here betwixt truth and falsehood, therefore he abhorres more luke-warmnesse than coldnesse: coldnesse is not to be corrected by luke-warmnesse as the middle, but it must bee reduced to hotnesse.

But there is a middle betwixt *vice* and *vice*, and these two are corrected by the *vertue* in the middle.

Example in the *concupiscible* appetite, there are the vices of *Prodigality* in excessse, and the *vice* in defect is *avarice*; these two are to bee reduced to the middle *liberalitie* the *vertue*. So again in the *concupiscible* appetite there is *Morologia*, *scurrility*; *Hos. 7. 3.* They make the Kings heart merry with their lies; such was the jesting of the boyes at *Elisba*, *2 King. 2. 24.* The other extremitie is *rusticitie* or *sullenesse*, such was that clowne *Nabal*, and these can abide no mirth. These two extremities are to be corrected, by *εὐπράγεια* * which is when a man sheweth himselfe pleasant without just offence to his neighbour; as when *Elias* jeasted at the *Idol Baal*, *1 Kin. 18. 27.* So for a man to have too great a desire of *honour*, this is called *pride*. The other extremitie is, to be altogether averse from *honour*, this is called *pusillanimitie* or baseness of minde; these must be moderated by the *vertue* *μεσότης*, a moderate love of *honour*.

Example, *1 Tim. 3. 1.* Hee who desireth a Bishopricke desireth a good worke, this is the middle; but when *Amo-nius* the Monke cut off his right eare, that they should not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is, when presumptuously, men seeke this calling, as when the high Priests sought the Priesthood by bribes.

Quest. What sort of middle is this, when *vertue* moderates betwixt two *vices*?

Ans.

Est nomen, μεσότης.

Duplex medium, arith-
meticum seu medium
rei, et geometricum seu
medium personæ.

Differunt virtutes mo-
rales et theologice.

Duplex medium, 1. for-
male vel quantitatis ab-
solutæ. 2. materiale vel
proportionis.

Ans. There is a twofold middle; the first is called an *Arithmetical middle*, the second is called a *Geometrical middle*; the first is called, *medium rei*, the second is called *medium personæ seu rationis*.

Medium arithmeticum, or *medium rei*, keepeth always an equall proportion betwixt the two extremes; as when the *Israelites* gathered their Manna, they put it all in one heape, then every man got his Gomer measured out unto him, for they gote all alike *Exod* 16. 19. *2 Cor.* 8. 15. But *medium geometricum*, seu *personæ, vel rationis*, draweth neerer the one extreme than the other, and giveth to the persons according to their conditions and estate, as it giveth strong meate to those that are strong, and milke to babes, *Heb.* 5. 13. So the vertue that is placed betwixt two vices, it keeps *Geometrical middle*, and stands not equally betwixt the two extremes, for *prodigality* commeth neerer to *liberality* than *avarice* doth.

Marke a difference betwixt *moral vertues* and *theological*; the *moral vertues* are the middle betwixt the two extremes; but in *Divinitie* if ye shall consider the *theological vertues* as they haue a respect to God, (and that infinite good) they cannot be a middle, for these which have a middle, faile either when they come short or exceede the middle: but wee cannot exceede, when wee looke to God who is infinite, for wee may come short there.

Object. But hope seemeth to bee a middle betwixt *presumption* and *despaire*, then in the *theological vertues* there may be a middle.

Ans. There is a double middle; the first is called *medium formale*, a formall middle; or, the middle of *quantitie*: and this respects the inward essence of the vertue, here no middle is found: the second is called a *material middle*, or a *middle of proportion*, and in this we may either exceed

exceed or come short, because of the eight circumstances that accompany every action; which are comprehended under this technicall Verse.

Quis? quid? ubi? quibus? & cur? quomodo? quando? quibuscum;

That is, every action is tried by these circumstances:

Who? what? and why? by what means? and by whose?

How? when? and where? doe many things disclose.

As, who doth it; what he doth; where he doth it; and by what instrument, &c. If we respect these circumstances, then a man may exceed or come short of religion.

Example, *τοσεβειν*, true worship is the middle; *ἀσεβειν*, and *δεισιδαιμονια* atheisme and superstition are the two extremities; if we respect religion in it selfe *secundum formale*, as it is *medium quantitatis absolute*, here we cannot exceed and be too religious, for religion it selfe is opposite to all defects of religion. So hope, in respect of the inward forme of it, looking directly towards God, wee cannot exceed here, although we come short; but respecting the matter of it, and weighing all circumstances in hope, a man may presume or despair; as who hopeth; what he hopeth for; when hee hopeth; and such.

The matter may be cleared by another example when we consider *Iustice* as *Iustice*, we cannot exceed in *Iustice*, or be too just; but considering *Iustice* in respect of circumstances, a Iudge may be either too just, *Eccles. 7. 16. noli esse nimium iustus*; be not too just; and so exceede the middle: or he may be deficient in *Iustice*, having no respect of the poore in judgement, *these two are equally abomination before the Lord, Prov. 17. 15. to let the wicked goe, and condemne the innocent*, the one in excesse; and the other in defect. So, *Exod. 23. 4. Yee shall not have pittie vpon the poore for his poverty.*

As

As these *passions* are cured by drawing them to the *vertues*, the mediocritie : so they are cured when all these *vertues* are joyned together, and ruled by the *Heroicke vertues* ; and then the *moralists* hold that a man may attaine, *ad ultimum finem*, to true happinesse if selfe without any helpe of Gods grace, onely through the remnants of the Image of God remaining still in them yet after the fall.

When all these *passions* are cured by the *vertues*, the *moralists* make up a perfect Lady whom they paint forth to us after this sort, they say her forerunners are, *obedience*, *continencie* and *patience*; her attendants which attend her are many, as *security*, *hope*, *tranquillitie*, *joy*, *reverence*, *clemency*, *modesty*, and *mercy* : they describe her selfe this way; her head is *wisedom*, her eyes *prudence*, her heart *love*, her spirits *charity*, her hand *liberality*, her breast *religion*, her thighes *justice*, her health *temperance*, and fortitude her strength.

But this Lady trimmed thus, is but a farded *Helena*, untill grace come in and sanctifie her. Wee see this betwixt *Diogenes* & *Plato*, & betwixt *Aristippus* and *Diogenes*, how every one of them discovered, that their *vertues* were but shewes of *vertues*. When *Diogenes* saw *Plato* delight in neatnesse and cleannesse, and to have his beds well dressed, he went and trod upon his beds, and he said *calco Platonis Fastum*, I tread upon *Plato's* pride *Plato* replied, *sed majori Fastu*, with a greater pride. Againe, when *Plato* saw *Diogenes* goe with an old cloake full of holes, he said he saw his pride through the holes of his cloake. When *Diogenes* was dressing rootes for his dinner, *Aristippus* came in; *Diogenes* said unto him if *Aristippus* were content with such a dinner, he needed not to fawne upon Kings & flatter them. *Aristippus* replied, If *Diogenes* could use Kings, he needed not to eate of such rootes; thus we see how *Diogenes* taxed *Aristippus* pride and

and *Aristippus* againe *Diogenes* his counterfeit humilitie.

So wee see likewise their vertues to bee counterfeit vertues; for they counted this an *Heroicke* vertue to kill themselves, either for feare of shame as *Lucrecia* did, and *Cleopatra*; or for vaine-glory, as when *M. Curtius* leapt into the gulfe at *Rome*, in the time of a great pestilence; thinking there was no other remedy to take it away.

Quest. What are we to thinke of these passions ruled by the morall vertues in the heathen, whether were they sinne or not?

Ans. God liketh the workes of men two wayes. First, by a generall liking of them, because they proceed from the reliques of intire nature yet left in man, *Rom. 2. 14.* for by nature they did the things of the Law, *1 Cor. 11. 14.* doth not nature it selfe teach you?

Secondly, he liketh them according to his good pleasure, when he loved them as renewed in Christ. The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renewed men; neither did they proceed from the corruption of nature, as when a man sinnes; but from the sparkle of naturall light, which he left in them. So if wee respect the worke it selfe, the good workes of the Gentiles are not sinnes, and in this sense it is said, *1 King. 10. 30.* Iehou did that which was good in the sight of the Lord. So, *Gen. 20. 26* thou didst this in the integritie of thy heart.

But if wee consider these vertues according to the Gospell, then we must call them sinnes, because they proceeded not from faith; For without faith it is impossible to please God, *Heb. 11.*

Secondly, if we respect the end of their workes, they are sinnes, because they did them not for the glory of God, but for their owne prayse.

Thirdly, in respect of the subject of their good workes, because

Complacētia Dei duplex
χρ. δίκονομία &
χρ. εὐδοκία.

Opera gentilium sine fide, peccata sunt.

Opera gentilium respectu finis sunt peccata.

because the persons were not renewed who did them. If the person be not renewed, his workes cannot be accepted before God. *Aurichalcum*, latten or copper, is called a false mettall, not because it is a false substance, but because it is false gold. So these workes of the heathen, are false *vertues*, because they proceed not from faith; but they are not simply false.

CHAP. III.

How the Stoickes cure the Passions.

THe *Stoickes* take another course to cure these *passions*; for they would root them out of the nature of man, as altogether sinfull. A man having the gout, one layeth a plaister to his feet, which so benumbed them that he can walke no more, here the physicke is worse than the disease. So the *Stoicks* when they feele perturbations in the *passions*, they would pull them out; here the remedy is worse than the disease. As at the first, in *Athens* the thirtie tyrants caused to bee put to death some wicked man; but afterward they began to kill good citizens; so the *Stoickes* at the first set themselves against the sinfull *passions*, and at last against the good Citizens, the best *passions*: for they would roote out of man the chiefe helps, which God hath placed in the soule, for the prosecuting of good, and declyning of evil: if there were not *passions* in the soule, then there should be no *vertues* to moderate them; for take away feare and hardnesse from *fortitude*, then *fortitude* were no more a vertue.

The *passions* are ascribed both to Christ and God, and therefore are not to be rooted out.

Christ himselfe tooke these *passions* upon him, therefore

fore they cannot bee sinne, *Luke 10. 21.* Hee was *angrie*, *Marke 3. 5.* He was *sad*, *Math. 26. 38.* and *rejoyced*, *Luke 10. 21.* They are sanctified by regeneration. The Apostle, *Rom. 1. 30.* condemnes the want of naturall affection, hee calls them *ασοψοι*, without naturall affection.

They are ascribed to God *ἀντιστοιχωμένους*, therefore they cannot be sin. If the *Stoicks* should reade that there are Ilands and Countreys, as *Delos* and *Egypt*, which had never felt the violence of earthquakes, and which had continued immoveable, when all other parts of the world had beene shaken, would they beleeeve it? Why should they then beleeeve that there are men to be found voyd of all passions? They grant us this power, to tame Elephants, Tygers and Lyons; (and yet not to destroy them) why will they not allow us this power then, to suppress these *passions*, when they rise against reason? They must not then be rooted out but moderated: we must not take away diversitie of tunes in Musicke, but reduce them to good order, and so make up a harmonie.

CHAP. V.

How Christ cureth the Passions

Christ taking our nature and *passions* upon him, it is hee that onely reduceth them to right order.

Christ rectifieth the *passions*, foure manner of wayes. First, he subdueth the *passions*, that they arise not inordinately; *Esay 11. 5.* it is said, *Iustice shall be the girdle of his loynes*, to signifie that by justice all his sensuall af-

fecti-

Prop.

Illust. 1.

Christus quatuor modis
moderatur passiones, 1.
subjugando.

Duplex cingendi mo-
dus: 1. sursum versus
ad mammillas, 2. deor-
sum versus ad lumbos
& renes.

Reconciliando.

Rectificando.

fections are suppressed. Againe, *Revel. 1. 13.* Christ is brought in, *with his girdle about his paps*; to signifie that Iesus Christ subdued, not onely his *sensitive faculties* but also the *intellectuall*, in his *will*, and *understanding*; and it was for this that the High Priest under the law was forbidden to weare his girdle, *about his sweating places*, *Ezek. 44. 18.* that is, about his middle, as the *Chalde Paraphrase* interpreteth it, not beneath, but about his pappes; to signifie the moderation of all his passions; It is a true axiome; *quod operatur Christus pro nobis, operatur in nobis; that which Christ doth for us, he doth in us.* He subdueth his owne passions, that He may subdue our passions.

Secondly, Christ reconciles the passions, which strive so one against another: *Iudg. 17. 6.* *when there was no King in Israel, every man might doe what hee pleased*; so these passions doe what they please, contradicting one another, till Christ come in to reconcile them. *Moses* when he saw two Hebrewes striving together, he sayd, *ye are brethren, why doe ye strive?* *Exod. 2. 13.* So when Christ seeth the passions striving one with another, Hee saith, *Yee are brethren, why doe yee strive?* *Acts 7. 24.*

Thirdly, Christ sets the passions upon their right objects, whereas before they were set upon the wrong objects, and he turnes these inordinat desires the right way. A man takes a bleeding at the nose, the way to stay the bloud is to divert the course of it, and open a veine in the arme. So the Lord draweth the passions from their wrong objects, and turnes them to another. *Mary Magdalen* was given to uncleane lust, the Lord diverted this sinfull passion, and she became penitent, and thirsted after grace, *Luk. 8. 2.* So hee turned the passions of *Saul* when he was a bloody murtherer, to thirst for grace, *Act. 9.* We know a womans appetite to be a false appetite, when shee desireth to eate raw flesh,

flesh, or coales, or such trash : and that shee is mending againe when her appetite is set upon wholsome meates. So when the passions are set upon wrong objects, then a man is in the estate of sinne : but when the *passions* are turned to the right objects, then a man becomes the child of God.

Fourthly, when Christ hath sent these passions upon the right object, hee settles them that they cannot bee mooved ; for as the needle in the compasse trembleth still, till it bee directly settled towards the North pole ; then it stands. So the affections are never settled, till they bee set upon the right object, and there he tyes them, that they start not away againe, *Psalm 86.9. David prayeth, knit my heart to thee, O Lord.* The beasts when they were brought to be made a sacrifice, were tyed with cords to the hornes of the Altar, *Psalm. 118. 27.* that they might not start away againe : So the Lord must tye the affections to the right objects that they start not away againe.

The passions are either in the *concupiscible* or *irascible* part of the Soule. There be six passions in the *concupiscible* appetite ; Love, hatred, desire, abomination, pleasure, sadnesse.

CHAP. VI.

Of the Passions in particular, in the concupiscible appetite.

Of Love.

Love, is a passion or affection in the *concupiscible* appetite, that it may enjoy the thing which is

N n

estee-

4
Immobili-ter perma-
nendo.

Amor est voluntarius
quidam affectus, quàm
coniunctissimè re quæ
bona iudicatur fruendi

Prop.

esteemed to be good as neere as it can.

Man before the fall, loved God aboue all things and his neighbour as himselfe.

Illust.

God is the first good cause and the last good end: he is the first true cause, by giving knowledge to the understanding: he is the last good end, by rectifying the will; therefore the understanding never contents it selfe, untill it know God, and the will never rests til it come to the last good end; God is α to the *understanding*, and ω to the *will*. He is mans chiefe good, therefore he is to be preferred to all things, both to our owne selves, and to those things we count most of, beside our selves wherefore, *Luk. 14.* he saith; *He that loveth his life better than me, is not worthy of me.* So *Math. 10.* *He that loveth his father or mother better than me, is not worthy of me:* so hee that preferres his owne love before God; is not worthy of the love of God.

Illust. 2.

Triplex amor, emanans,
imperatus, & elicited.

There are three sorts of love; *emanans*, or natural love; *imperatus*, or commanded love: *elicited*, or love freely proceeding.

Naturall love is that love, whereby every thing hath an inclination naturally to the like, as heavie things naturally goe downe to the center of the earth: beasts are carried by sense and instinct to their objects, the Pismire in Summer layeth up provision against the Winter, *Prov. 6. 8.* This naturall instinct the Greekes call *εἶναι*. So man is carried to his object by love: & because he must love something, what better object could hee chuse to love than God?

Commanded love is that, whereby reason sheweth us some good thing to be loved, and then our will commandeth us to love the same. If wee had no more but reason, to shew it to us, and the will to command us, these wee enough to moove the affections to love God.

Love

Love, proceeding freely is that, when the affections make choyce of God freely ; when as they consider his goodnesse that breeds *admiration* in them : when they doe consider his beauty, that breeds love in them, and his sweetnesse doth satisfie their whole desires ; so that nothing is so worthy an object to bee beloved as God, who hath all these properties in him.

God loved us first, *Ioh. 3. 16.* therefore we are bound to love him againe.

There are three sorts of love.

First, the love that seekes his owne profite onely ; as when a subject loves his Prince onely for his goods: such was the love of *Laban* to *Jacob* ; here the Prince is not bound to love his subject againe ; neither was *Jacob* bound to love *Laban* for this sort of love.

*Triplex amor, querens
utile, lascivus, & purus.*

Secondly, the love that lookes to filthinesse and dishonestie, such was the love which *Putiphars* wife carried to *Ioseph* *Gen. 39. 9.* *Ioseph* was not bound to love *Putiphars* wife againe, in this sort of love.

The third sort of love is most pure and holy love, and in this love wee are bound to love backe againe. God loved us before wee loved him hee loved us freely and for no by-respect, therefore wee are bound to love him first and aboue all things.

The Part loves the being of the whole, better than it selfe ; this is seene in the world the great man, and in man the little world : for the water in the great world ascends, that there should not bee vacuum or a vastnesse in the universe (for the elements touch one another) as wee see when we poure water out of a narrow mouthed glasse, the water contrary to the nature of it, runneth up to the ayre, that there

Illust. 3.

may not bee a voyde place : it preferres the good of the whole, to the owne proper center : so in the little world man, the hand casts it selfe up to preserve the head. So God being all in all to us, we should hazard all for him.

Prop.

Man in innocencie loved God onely for himselfe.

Illust. 1.

Amor propter se, & propter aliud.

Some things wee love for themselves onely, some things we love not for themselves, but for another end. A sicke man loves a bitter potion, not for it selfe, but for another end, which is his health.

Some things we love both for themselves and for another end; as a man loves sweet wine for it selfe, because it is pleasant to his taste, then he understands also that it is good for his health, here he loves it not onely for it selfe, but for his healths sake. But Adam in innocencie loved God onely for himselfe.

Quest. Whether are we to love God more for the more benefits he bestowes upon us or not?

2. 2. q. 24. art. 3.

Ans. Thomas answers thus, God is to be beloved although hee should give nothing but correct us; as a good child loveth his father although he correct him: but when it is said, we are to love God for his benefits: for, notes not the finall cause here, but the motive: therefore Augustine saith well, *Non dilige ad premium, sed ipse Deus sit premium tuum*; love not for the rewards sake, but let God bee thy reward; it is a good thing for a man to thinke upon Gods benefits, that he may bee stirred up by them to love God, and love him onely for himselfe and for his benefits. Moses and Paul so loved God that they cared not to bee eternally cursed, rather than his glory should be blemished, *Exod. 32. 33.*

Super Iob. serm. 3.

Rom. 9. 3.

Object. But when God promised, *Gen. 15. 1, 2.* to be Abrahams great reward; Abraham said, *What wilt thou*

thou give me seeing I goe childlesse? then the father of the faithfull might seeme to love God for his benefits, and not for himselfe.

Answ. The Text should not be read thus, *I am thy exceeding great reward*, but, *thy reward shall be exceeding great*, as if the Lord should say unto him; *thou wast not enriched by the spoile of the Kings, but I shall give thee a greater reward.* Abraham replies, *what reward is this thou canst give me seeing I goe childlesse?* Abraham had sown righteousness, and therefore should reape a faithfull reward, *Prov. 11. 18.* though he were not enriched by the King of *Sodome*, *Gen. 14. 22.* So that, Abraham loved God onely for himselfe in the first place; and he seekes a reward (succ. sion of children) in the second place, and by this his Faith is strengthened, for he adheres to the promise of God, *Gen. 13. 15. 16.*

The first *Adam* loved not the creatures for themselves; neither loved he God for another end, but for himselfe; neither loved he God for himselfe and for another end, but onely for himselfe: therefore the Church, *Cant. 1. 4.* is commended, *quia amat in rectitudinibus*; because she loveth God directly for himselfe; But now men love the creatures onely for themselves, and herein they are *Epicures*. Some againe love God for the creatures, and these are mercenaries; but these who love God for himselfe, these are his true children; and herein *Augustines* saying is to be approved, who saith, *frainmur Deo, & utimur alijs*, we enjoy that which wee love for it selfe, but we use that which wee use to another end. But the naturall man would enjoy the creatures, and use God to another end.

Man in innocency loved God, *judicio particulari*, *hic et nunc*, above all things; that is, he knew *Iehova* to be the true God, and so loved him. But since the fall, he loveth him, above all things *judicio universali*, for his

A collation betwixt
the innocent, and old
Adam.

Coll. 2.

Duplex amor, 1. *judicio particulari*, 2. *judicio universali*.

will oftentimes followeth not his judgment: the he *loved* himselfe for God, but now he *loveth* all things for himselfe; this inordinate love of a mans selfe breeds contempt of God; but the ordinate *love*, inspired by God, teacheth us first to *love* God and then our selves, 1. *Ioh.* 4. 7. *Let us love one another, because love is of God*, where he sheweth us, that the *love* of our neighbours must proceed from God; therefore the love of our selves must begin also at God. It is true, *Iohn* saith, 1. *Ioh.* 4. 20. *If we love not our brother whom we see, how can we love God whom we see not?* not that the love of the regenerate begins first at our neighbour, but this is the most sensible note, to know whether we love God or not: this *love* is *a posteriori*, as the other is *a priori*.

Duplex amor, *a posteriori*, et *a priori*.

Object. But it may seeme that a man in corrupt nature, may *love* God better than himselfe, because some heathen haue given their lives for their country, and some for their friends?

Ans. This corrupt *love*, was but for themselves and for their owne vaine glory, and in this they love themselves better than any other thing.

We are bound saith Saint *Augustine*, to *love* some things *supra nos*; secondly, to *love* some thing, *quod nos sumus*; thirdly, to *love*, some things *juxta nos*, fourthly to *love* some things, *infra nos*.

Man in his first estate, *loved* God above himselfe; in the second roome, his owne Soule; in the third place his neighbours soule; and last his owne Body. He was first bound to *love* himselfe, & then his neighbour: his own soule before his neighbours soule; his owne body before his neighbours body; for this is the rule under the Law, *Thou shalt love thy neighbour as thy selfe*, *Math.* 22. 39. The rule must bee before the thing ruled. It is not said, *Luk.* 3. 12. *he that hath a coate let him give it to him who wants a coate*; but *he who hath two coates,*

Coll. 3.

Lib. 1. de doct. Christ.
cap. 5. Gradus amoris
sunt, 1. amare supra nos
2 quod nos sumus 3.
juxta nos. 4. infra nos.

coates, let him give one to him who wants a coate; but under the Gospel the rule of our love must be, as Christ loved us, so we must love our neighbours, *Ioh. 13. 34.* But man since the fall hath inverted this order mightily, he loves his owne body, better than his neighbours soule, than his owne soule, yea better than God; and oftentimes his hogges better than his owne soule, yea than God himselve, as the *Gergesites* did, *Math. 8. 34.*

Quest. Alexander Hales moves the question, whether the Angels proceed thus in their manner of love; if God be he who is above them, whom they are bound to love above themselves; and in the second roome themselves, & *juxta se*, other Angels: what place must the soule of man come into, in their consideration? whether *juxta*, or *infra*, and what must be the estimation of the body of man in their love?

Hee answers, that the Angels of God doe love the soules of men now, *infra se*, but when we shall be *ισαυλοι*, like unto the Angels of God, *Math. 22. 33.* then wee shall be loved of them in our soules, *juxta*, sed non *infra se*. And as touching our bodies they are beloved of them *infra se*, because the Angels (saith he) desire *primum premium*, & *secundum*, their first reward in God, the second reward for the keeping of man: they shall bee rewarded for their ministrie towards the bodyes and soules of men, for keeping them, when they shall give up their account and say, *behold here are we, and the children whom thou hast given us, Ioh. 17. 12.*

Man before his fall loved God with all his heart.

He loved nothing *supra Deum*, he loved nothing in equall ballance with God, he loved nothing contrary to God, hee loved him with all his heart, soule, and strength, and Christ addeth *καὶ διανοίας*, with the efficacie of the minde and the will, *Mat. 22. 37.* and the learned scribe, *Mark. 12. 31.* addeth a fit word *ὁμότις*,

N n 4

with

Duplex premium angelorum; primum, & secundum.

Prop.
Illust.

Nihil amandum supra, juxta, contra, aut equale Deo.

A collation betwixt
the innocent, and old
Adam.

Duplex amor, intensi-
vus, & appretiativus.

A collation betwixt
the innocent, and re-
newed Adam.

with his whole understanding. By which diversity of words God lets us see, that man when he was created, loved God unfainedly, and that all the Fountaines or Springs within his soule praised him, *Psal. 87. 7.*

The first Adam loved God with all his heart; but since the fall he loves God *diviso corde*, *Hos. 10. 2.* and he loves something better than God, contrary to God, and equall with God. The Church of Rome makes a double perfection, *perfectio viae, & perfectio patriae*, or *perfectio finis, & perfectio ordinis*; they say there is not *perfectio patriae* found here; but *perfectio viae*, we may love God with all our heart this way (say they.) But this is false, for when we have done all things, wee must call our selves unprofitable servants, *Luk. 17. 10.*

Wee are to love God more than the creatures, yet it falleth out often, that wee love the creatures *intensive*, more than God; but the child of God loves not the creatures more *appretiative*. A man may more lament the death of his son, than the want of spirituall grace; and yet in his estimation and deliberation, he will be more sorry for the want of Gods grace, than for the want of his sonne.

The first Adam loved God with all his heart, both in quantity and quality; but the renewed Adam is measured by the soundnesse of the heart. Peter being asked of the measure of his love, *Ioh. 21. 15.* Lovest thou me more than these? he answered onely concerning the truth. For being asked of the quantity, he answered onely of the quality, *Lord thou knowest I love thee*; it is the quality thou delight'st in, and not the quantity. Hence it is, when the Scriptures speake of perfection, it is to bee understood of sinceritie: in one place they are said, to be of a perfect heart, and in another, of an upright heart. *1 Chron. 12. 33. 38.*

The love which the renewed man beares to God now,
is

is but a small measure of love, in respect of that which we shall have to God in the life to come: in the life to come, *our hope and faith shall cease*, 1 Cor. 13. Our faith and hope ceasing, our love must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, *vis gemina fortior*; so when faith and hope shall be shut up, our love shall be doubled: *Cum venerit quod perfectum est, abolebitur quod imperfectum est*, 1 Cor 13. It is true, *Gratia perficit Naturam*, Grace perfects Nature; and so doth Glory, *quoad essentiam*, as touching the essence; *sed evacuat quoad imperfectiones*, it takes away all imperfections. Faith and Hope are but imperfections in the soule, comparing them with the estate in the life to come, they shall be abolished then, and onely love shall remaine, 1 Cor. 13. 8.

Man by naturall discourse, since the Fall, may take up that God is to be *beloved* above all things, although he cannot love him above all things.

That which all men commend in the second roome is better than that which many commend in the first roome. When the battaile was fought at *Thermopyla* against *Xerxes* King of *Persia*, if it had beene demanded of the Captaines severally who was the cheife cause of the victorie, this Captaine would have said it was hee: and this Captaine would have sayd it was hee: then if yee had asked them all in the second place, who fought next best to them, all of them, would have answered, *Themistocles*: therefore he won the field. So aske men severally in their first cogitations, why man should love God; some will answer, because he is good to them: others, because he bestowes honours upon them: and so their love is resolved into worldly respects, and not into God. But shew them the instabilitie of riches, the vanitie of Honour, and such like, then all of them in their second cogitations, will be forced to graunt, that God is to be *beloved* for himselfe.

A collation betwixt
the renewed and glori-
fied Adam.

Prop.

Illust.

The

*The Notes to know the love of God, since
the Fall.*

The markes to know whether we *love* God, are,

1 First, *Love* makes one soule to live as it were in two bodies, *Nam anima magis est ubi amat, quam ubi animat*; *The soule is more where it loves, than where it animates*: This made the Apostle to say, *Gal. 2.20. I live not, but Christ lives in me.*

2 The second note is; that those who *love* dearly, rejoyce together and are grieved together. *Homer* describing *Agamemnons* affliction, when he was forced to sacrifice his daughter *Iphygenia*, hee represents all his friends accompanying him unto the sacrifice, with a mournfull countenance: and at *Rome*, when any man was called in question, all his friends mourned with him. Therefore it was, that good *Vriah* would not take rest upon his bed, *when the Arke of the Lord was in the fields, 2.Sam. 11.9.*

3 The third note is, that these who *love*, would wish to be changed and transformed one into another, but because this transformation cannot be without their destruction, they desire it as neere as they can. But our conjunction with God in Christ is more neere, without the destruction of our persons, *Ioh. 17.23. I in them, and they in me*; and therefore we should *love* this conjunction, and most earnestly wish for it.

4 The fourth note is, that the man which *loveth* another, not onely *loves* himselfe, but also his image or picture, and not onely his reall forme, but also his imaginari: they *love* them that are allyed, or are in kin to them, or like them in manners. So, hee who loveth God, hee *loves* his children also who are like him, and also their spirituall kinred and affinitie.

Forma realis & imaginaria.

The

The fifth note of the *love* of God is; that those who *love* converse together, and are as little absent from other as can be, they have the same delights and distastes. The presence of the party *beloved* fills the heart of the lover with contentment. So the children of God, their whole delight is to walke with God as *Enoch* did, *Gen.* 5. to be still in his presence: and if hee withdraw himselfe but a little from them, they long wonderfully for his presence againe.

The sixth note is, he that *loveth* transports himselfe often to the place where hee was accustomed to see his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left behind him. So the child of God to testifie his *love* to God, transports himselfe often to the place where he may find God in his sanctuary, amongst his Saints; hee delights in reading of his letters, (the Scriptures;) he delights in eating and tasting these holy monuments and pledges (his Sacraments;) which the Lord hath left behind him, as tokens of his *love* untill he come againe.

The seventh note is, when there is any thing, that may seeme to preserve the memory of *love* more liuely in our soules, we embrace the invention here; wherein *Artemisia* Queene of *Caria*, shewed an act of wonderful passion, towards her husband *Mausolus*; for death having taken him away, she not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes, and mingled them in her drinke, meaning to make her body a living tombe, wherein the relickes of her husband might rest, from whom she could not endure to live separated. The child of God hath a comfortable and true conjunction with Christ, eating his flesh and drinking his blood, and these two can never be separated againe.

5

6

7

Of Adams love to his neighbour.

Prop.

As Adam loved God with all his heart, so he loved his neighbour as himselfe.

Illust.

He loved his owne soule better than his neighbours soule; he loved his owne body better then his neighbours body; but he loved his neighbours soule better than his owne body. We are to love our neighbours as ourselves; we are to preferre the safetie of the soule to the safetie of the body; therefore our soule is called, *our darling*, Psalm. 22. 15. which is most to be beloved.

Consequence. 1.

Cap. 23. Num. 19.

We may not follow the *Phisitians* then, who prescribe sometimes phisicke to their patients to be drunk, that they may recover their health. *Navarrus* holds that it is not a sin in the patient, that hee drinke till he be drunke for the recovery of his health.

Conseq. 2.

Although we are to preferre the safetie of the soule, to the safety of the body; yet we are not for the good of the soule to dismember the body, as *Origen* did: misinterpreting these words, Math. 19. *Many are made Eunuchs for the Kingdome of God*, taking them literally, when they are to bee understood metaphorically.

Conseq. 3.

Thom. 2. 2. quest. 66.
art. 3.

As we are not to dismember the body for the good of the soule, so we are not to whip the body for the good of the soule. A man cannot make a free choyce of that which is evill in it selfe, as the *Moralists* prove against the *Stoicks*: who did chuse povertie, although they knew it to bee evill in it selfe: but for a man to whip himselfe, it is evill in it selfe, for in this he usurps the magistrates authoritie.

The magistrates authoritie stands in these foure things: to kill the body: to mutilate the body: Ex. 21. 24.

Eye

Eye for eye, and tooth for tooth; to whip the body, *Deut.* 25.3. and to imprison the body, *Levit* 24.12. *killing of the body* takes away the life it selfe; *cutting a member* of the body takes away the perfection of the body; *whipping of the body* takes away the delight and rest of the body; *imprisoning of the body* takes away the liberty of it. Now as we may not kill our selves, cut a member from our selves, imprison our selves, (for all these belong to the Magistrate) so neither are wee to whip our selves.

Again, it is not lawfull for a man to weaken his body by fasting. *1 Tim.* 5.33. it was not lawfull for *Timothy* to drinke water for the weakning of his body, therefore it is farre lesse lawfull for a man to whip his body. We read of *Baals Priests* who cut their flesh *2 King.* 18.28. but ne er of the Priests of the Lord, *Deut.* 14. We haue a warrant moderately to fast sometimes, that the body may bee more subject to the soule, *1 Cor.* 9.37. *I chastice my body, and bring it under subjection.* So, *Coloss.* 3.5. *mortifie your members*; but nevert to whip it. We are not to exceed our strength or to disable our selves, for Gods service: for God doth not desire the hurt of his creature who is about his service: hee will rather forbear some part of his service, than an ox or an asse shall want necessary food: much lesse will he haue a man to indanger him selfe, though it be in his service.

We are to preferre our owne temporary life to our neighbours.

If our neighbour bee equall of degree with us, then wee should preferre our owne life to his life, or if he be our inferiour, we should likewise preferre our owne life to his. But if he be our Sovereigne, we are more bound to save his life than our owne: as for the safetie of the Princes life, the subject is to give his life, *2 Sam.* 19.43. so for the safetie of the common wealth.

Prop.

Illust. 1.

A man may hazard his life for the safety of another mans life; who is in prison, perill of death, *Majus enim bonum proximi preferendum minori proprio, sed non æquali*; we are to preferre the greater good of our neighbour, to our owne good that is lesse; but not where there is equall. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to save my neighbours life, than not to hazard my owne.

Conseq.

We are bound more to save our owne lives, than the lives of our equals: therefore that friendship which is so much commended by the heathen betwixt *Pylades* and *Orestes*, the one giving his life for the other, was not lawfull. So, of that betwixt *Damon* and *Pythias*, when the one would have given his life for the other.

Illust.

As we are to preferre our owne life to our neighbours life; so we are to preferre our selves in temporary things belonging to this life, to our neighbour.

Prop.

Ad quatuor in serviant temporaria, propter necessitatem, propter sufficientiam, propter utilitatem, & propter superfluitatem.

Temporary things serve either for our necessity, or for our utility, or for our sufficiency, or for our superfluity. For necessity, things serve for the maintenance of our life; utility, for our vocation; sufficiency, for our delectation; superfluity, for wantonnesse and excessse.

In wishing temporary things, we should put our selves in the first degree, and our neighbour in the second; that which is out of superfluity, I should wish for his sufficiency; and out of my sufficiency, I desire his utility, to further him in his calling; and out of my utility, I should further him in his necessity, to preserve his life: that is, with things necessary to my calling I ought to relieve his life. But men now will not give of their superfluity, to entertaine their neighbours necessity and life: as *Nabal* would not give to *David*, 1 Sam. 25. 10. And the rich glutton to *Lazarus*, Luk. 16. out of their superfluity, to supply their necessity.

Quest.

Quest. Are wee bound to love all our neighbours alike?

Ans. Some answer that we are bound to love them all alike, *affectu, sed non effectu*, we are bound, say they, to love all alike in our internall affection, but we are not bound to helpe all alike; for wee are more bound to these who are neereſt to us, and to help them moſt with our goods.

But *Aquinas* ſheweth this to be falſe, and ſets downe this as a true poſition, that ſome of our neighbours are more to be loved than others, *tum affectu, tum effectu*. His reaſon is, becauſe the hatred of ſome of our neighbours, is a greater hatred, than the hatred of other of our neighbours; therefore we are more bound by the rule of charity, to love ſome of our neighbours (*quoad affectum internum*, in our internall affection) than other: as well as wee are bound more to helpe them *externo effectu*. This is cleare by the rule of contraries. The antecedent is proved, *He that curſeth his father or mother ſhall die the death, Levit. 20.* But the Law appoints no ſuch death to him who curſeth another of his neighbours; therefore it muſt bee a greater ſinne to curſe their Parents than other of their neighbours, or to wiſh them evill. Therefore we are more bound to love them in our affection, as wee are more bound to helpe them than others.

Quest. Whether are we bound to love thoſe more, in whom wee ſee more grace although they be ſtrangers to us: than thoſe of our kindred, in whom we ſee not ſo great meaſure of grace.

Ans. Wee are to love thoſe moſt, in whom we ſee moſt grace *objective*, that is, in reſpect of the bleſſednes that is deſired, becauſe they are neerer joyned to us in God. A center, out of which iſſueth many Lines; the further they are extended from the Center, they are the further

*Amor eſt tum in affectu,
tum in effectu.*

*Amor obiectivus &
appretiativus.*

further dis-united amongst themselves; and the neerer that they draw to the Center, they are the neerer united. So, those who are neereſt to God, ſhould be neereſt to us, and we ſhould wiſh to them the greateſt meaſure of happineſſe.

But thoſe who are neereſt to us in the fleſh, and in the Lord, *Phil. 2. 21.* ſhould be more deare to us *appreſſive*, and in our eſtimation, although they have not ſuch meaſure of grace. And ſo Chriſt loved *Iohn* better than the reſt of his Diſciples, *Ioh. 13. 23.* becauſe he was both his couſin german, and had more grace in him: but he wiſhed not a greater meaſure of glory to him than to *Paul*, *objective*; For he that doth moſt his will, are his brother and ſiſter, *Math. 12. 50.*

Duplex ratio amoris,
objecti, & originis.

So that we come under a threefold conſideration of Chriſt here; for he is conſidered as God; as Mediator God and man; and as man: Chriſt, as God, loved not *Iohn* better than the reſt; Chriſt, as Mediator, loved him not better; but Chriſt, as man, loved him better than the reſt.

We are more bound to love our Parents, than any other of our neighbours, both in temporall and ſpirituall things, *1 Tim. 5. 4* If a widow have children, let them learn to requite their Parents: in the Syriacke it is, *rependere ſanus parentibus*. A man divideth his goods into three parts: firſt, ſo much he ſpends upon himſelfe, his wife, and ſervants: ſecondly, ſo much he gives to the poore: thirdly, ſo much he lends to his children, looking for intereſt backe againe. Againe, we are more bound to them, than thoſe of whom we have received greateſt benefits; yea, than him that hath delivered us from death: *Dijs & parentibus non poſſunt reddi equalia*. This is *ἀντιπαράγειν*, as the young Storkeſ uphold the old when they are flying. Hence comes *νόμος πελάργικος* that is, as the fathers have ſuſtained the children, ſo ſhould the children the fathers againe.

Ariſt. lib. 3. Ethic.

The

The Hebrewes say, What is the honor that the children owe unto their parents? They owe to them maintenance, and reverence; they should give them meat, drinke, and cloathing; they should leade them in, and leade them out. And they adde further, *we reade, Honour the Lord with thy substance*, and, *Honour thy father and mother*: thou art to honour God with thy substance, if thou haue any substance; but thou art to honour thy parents, whether thou haue any substance, or not; for if thou haue not, thou art bound to begge for thy parents: So saith *R. Salomon*, in his Glosse upon *Leuit. 10. 3.*

Wee are to love our Parents more than our Children in giving them honor, for they are neerer to us than our Children, being the instruments of our being.

Wee are to succour our Parents, in case of extreme necessity, rather than our children: *Filium subuenire parenti proprio, honestius est quam sibi ipsi*, It is a more honest thing to helpe the Parent, than a mans selfe; and there is a greater conjunction betwixt the father and the sonne in esse absoluto, than betwixt us and our children: and therefore in that case of necessity, he is more bound to helpe his father than his child.

Where there is not such a case of extreme necessity, hee is more bound to helpe his Child than his Parent; *The Children lay not up for the Parents, but the Parents for the Children*, 2. Cor. 12. 14. And the reason is, because the father is ioyned with the son, as the cause with the effect; *Sed causa influat in effectum*, The cause workes in the effect; so should the Parent communicate with his child.

Secondly, the father is ioyned with the sonne as with a part of himselfe, and coming from himselfe, which cannot be said of the child to the father.

Thirdly, the love of the father towards the child is

Arist. lib. Ethic.

Prop.

How a man is to preferre himselfe to his neighbour in temporall things.

elder, and continueth longer; for the fathers loue their children even from their Cradle: but the children loue not their fathers, till they be come to the yeeres of discretion; for the more old that love is, the more perfect it is

Wee are more bound to love our father than our mother: we are more bound to love our wives than our parents, because the man and the wife are one flesh; and, *a man should leave his father and mother, and cleave to his wife, Math. 19.* For reverence and honour, hee is more to honour his parents than his wife, but otherwise he is to supply her wants in temporary things before his fathers:

As we are to preferre our owne temporary life to our neighbours life, so also we are to preferre our owne spirituall life to the life of our superiors or equals.

Our temporary life, should not be so deare to us as his spirituall life, and wee ought to imitate Christ, who gave his life for the spirituall life of his children, *1 Ioh. 3. 16.*

Quest. But what is the spirituall necessity of our neighbour, for the which we are bound to give our temporary life?

Answ. There is a threefold necessity: first that which is not an urgent necessity: secondly, that which is an urgent necessity: Thirdly, that which is an extreme necessity.

First, when the necessity is not great, and when my neighbour can provide for his spirituall life, without the hazard of my temporary life: in this case I am not bound to give my temporary life for his spirituall life.

Secondly, if the necessity be such, that he cannot without great difficulty save his spirituall life, in this case I ought to hazard my temporary life for his spirituall life

Thirdly, if his spirituall life be in extreme necessity; for

Triplex necessitas, gravis, non gravis, et extrema.

for then I am to lay downe my temporary life for him.

Here we see that pastors who are the shepherds of the soules of the people, are bound to watch over their people committed to their charge, and with losse of their owne lives to succour them in their absolute extremity, *Ioh. 10. 11. The good shepherd giveth his life for the sheep, but the hireling fleeth.*

Wee are not to give our temporary life for the spirituall life of our neighbour, but in case of extreme necessity, therefore that case which *Navarrus* propounds in his cases of popish conscience, is not to be allowed. If a Christian should have a child borne to him amongst the Pagans, and the child were neere death; whether or no were a Preacher bound to baptize that child although hee knew certainly that the Pagans would kil him? *Navarrus* holds, that this child being in a spirituall imminent danger of eternall death for want of baptisme, the Preacher is bound to baptize him, although he knew it should cost him his life.

But there is no such necessity of baptisme, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this case of necessity is but an imaginary necessity, and if a man in this case would hazard himselfe, he were guilty of his owne death.

Although we are to preferre our owne salvation to the salvation of others, yet we may desire the deferring of it for a while for the good of others.

Phil. 1. 23. 24. It is good for me to be dissolved, but better for you that I remaine in this body: it was for this cause that *Ezekias* desired to live, that he might goe up to the house of the Lord and see Gods glory set up there, and the peoples salvation set forward, *Esay. 38. so Martinus* said, *Si adhuc Domine sum populo tuo necessarius, non recuso laborem:* if I can be steadable yet Lord to thy people, I refuse not to undergoe any travell amongst them.

Conseq. 1.

Conseq. 2.

Prop.

How we are to preferre our neighbour to our selves in spirituall things.

Illust.

Although it be lawful for us to desire the deferring of our happinesse for a time, for the good of others : yet it is not lawfull for a man to desire the perpetuall delay of his blessednesse for the good of others.

Object. But *Paul* wished, that he might be *Anathema* for the people of God, *Rom. 9. 3.* and so *Moses* wished that hee might be rased out of the Booke of life for the Iewes, *2 Exod. 32. 32.*

Answ. It was for Gods glory that they wished this, and not simply for the Iewes, because Gods glory was manifested in them.

In the spirituall things which a man is bound to desire for himselfe and his neighbour, he is more bound to desire his owne salvation, *appretiative*; as if it were necessarie either for mee or *Peter* to perish, I had rather *Peter* perished : but these who are more holier than I am and have greater graces, they are more to be beloved *objective*, in respect of the good that is desired, and I am more bound to seeke a higher degree of glory to him, than to my selfe; and herein I follow the will of God, because I should be content of that measure that he hath bestowed upon me.

We are to preferre our owne salvation to the salvation of others : therefore it is not lawfull to commit a sin, for the safety of our neighbour, *Math 16. What availeth it a man to get the whole world, and he lose his owne soule?* sinne is the losse of the soule.

Man before his fall loved his neighbour as himselfe : but the unregenerate now, they think it is love sufficient if they hate not their neighbour. Others (as the *Pharisees*) thinke that their love is sufficient, if they think well to their friend, and hate their enemies. There is a third sort who will have compassion upon their enemies if they submit themselves to them, but this may be found in generous beasts, as in the Lyon.

Aliquid amatur objective, et appretiative.

A collation betwixt the innocent, first, and old Adam.

The

The regenerate man loves his neighbour as himselfe ; not onely him who is his next neighbour called *vicinus* or his doore neighbour, or him who is neere in friendship or blood to him : but him who is neere in nature to him, being his owne flesh : therefore the Apostle expounding these words, *Luk. 10. 27, Thou shalt love thy neighbour*: expounds *thy neighbour*, τὸν ἑαυτοῦ, *Rom. 13. 8. any ether man.*

But the love of the unregenerate, extends not it selfe so farre, for he loves his friend, and hates his enemy : but Christ extends this love of our neighbour to our enemies also, *Mat. 5. 44.* and the Law expoundeth it so likewise : for in *Exo. 23. 4.* it is said, *Thou shalt love thine enemy*: but *Dent. 22. 1.* the same law being repeated calls him, *thy brother*: now neighbour & brother in the scripture are used in one sense : and it is to bee marked that when the two Hebrews strove together, *Moses calleth them brethren. Act. 7. 25. Ye are brethren, why doe you strive :* So that our enemies are our brethren as Christ sheweth in the parable of the *Samaritane, Luke 10*

Quest. How are we to love our enemies ?

Ans. Our enemies are considered, First, as our private enemies : or as Gods enemies, and to his Church Secondly, wee must distinguish betwixt our owne private cause, and Gods cause. Thirdly, we must distinguish betwixt the persons of evill men, and the actions of evill men.

Wee are to love our enemies, although they have wronged us, and should love their persons : we are to pray against their sinnes, but not their persons, *2. Sam. 15. 31. Act. 42. 9.* Wee are bound to wish to our private enemies, things temporary, unlesse these things be hurtfull to them : but if they be enemies to the Church, we are not to supply their wants, unlesse we hope by these meansto draw them to the Church.

A Collation betwixt
the old and renewed
Adam.

But if the persons sinne unto death, 1 *Ioh. 5. 19.* then we are to pray, not onely against their actions, but also against their persons; and because few have the spirit to discern these, wee should apply these imprecations used in the Psalmes, against the enemies of the Church in generall.

Quest. Whether is the love of God and of our neighbour, one sort of love or not?

Objectum amoris vel est formale, vel materiale.

Vno habitu charitatis diligimus deum & proximum licet actu distinguantur.

Answ. It is one sort of love; the formall object of our love in this life is God, because all things are reduced to God by love; the materiall object of our love is our neighbour, here they are not two sorts, but one love: and as there is but *vnus spiritus & varia dona*, one Spirit and diversity of gifts, 1 *Cor. 12.* so there are *duo precepta & vnus amor*; two precepts and one love.

The remedies to cure sinfull love since the fall.

That wee may cure our sinfull love, and set it upon the right object:

First, wee must turne our senses, that they be not *incentivum et fomentum amoris peruersi*; that is, that our senses bee not the provokers and nourishment of perverfelove. It is memorable which *Augustine* markes, that the two first corrupt loves began at the eye. First, the love of *Eva* beholding the forbidden fruit, which brought destruction to the soules of men. Secondly, when the Sonnes of God, saw the daughters of men to be faire, they went in to them, *Gen. 6. 1.* this sin brought on the deluge; it had beene a profitable lesson then for them, *If they had made a covenant with their eyes, Job 31. 1.*

Secondly, it is a profitable helpe, to draw our affections from things beloved, to consider seriously, what arguments we may draw from the things which we love, that

that wee may alienate our minds from them; and wee shall find more hurt by the things we set our love upon, than wee can find pleasure in them. If *David* when he look't upon *Bethsabe* with an adulterous eye, had remembered what fearefull consequence would have followed: as the torment of conscience, the defiling of his daughter *Tamar*, and of his concubines, and, *that the sword should never depart from his house*, 2 Sam. 11. 12. and a thousand such inconveniences, hee would have said, this will be a deare bought sinne.

Thirdly, consider the hurts which this perverse love breeds, *He who loves sin hates his owne soule*, Psal. 10. 5.

Fourthly, let thy minde be busied upon lawfull objects, and idlenesse would bee eschued, it was idlenesse which brought the *Sodomites* to their sin, *Qui otio vacanti in rem negotiosissimam incidunt*; these who are given to idlenesse fall into many troublesome busineses.

CHAP. VII.

Of Hatred.

Hatred is a turning of the concupiscible appetite from that which is evill, or esteemed evill.

Man in his first estate loved God with all his heart: but since the fall, he is become, a hater of God, Rom. 1. 30 and of his neighbour, 1 Ioh. 2. 9. and of himselfe, Psal. 10. 5. How can God (who is absolutely good) be hated, seeing there is no evill in him?

Ans. God cannot be directly the object of our hatred: *bonum in universali*, cannot be hated; God is both truth and goodnesse; therefore he cannot be hated. The understanding lookes to truth, and the will to goodnesse; God is both truth and goodnesse; therefore hee

Odiū est quo voluntas resistit ab objecto disconvenienti, vel ut disconvenienti.

A collation betwixt the innocent, and old Adam.

Quest.

cannot be hated in himselfe, but in some particular respect; as men hate him, because he inflicteth the evill of punishment upon them, or because hee commandeth them something, which they thinke hard to doe; as restraining them in their pleasure or profit.

So the wicked they hate not the word as the word, but as it crosseth their lewd appetites, and curbes their desires, *Gal. 4. 6. Am I become your enemy because I tell you the truth?* The sheepe hates not the Wolfe, as it is a living creature; for then it should hate the Oxe also; but the Sheepe hates the Wolfe as hurtfull to it; and in this sense Men are said to be haters of God.

These who behold that infinite good, cannot hate him, but of necessity love him; therefore the sin of the devils was, the turning away of their sight from God, and the reflection of their understanding upon themselves, admiring their owne sublimity, remembering their subordination to God; this grieved them, wherby they were drowned with the conceite of their owne pride; whereupon their *delectation*, *adoration*, and *imitation* of God and goodnesse were interrupted. So long as they beheld the Majesty of God, they had delectation in his beauty, *adoration* of his majesty, and *imitation* of his exemplary goodnesse.

Quest. Whether is the *hating* of God, or the *ignorance* of God the greater sinne? it may seeme that the *hating* of God is the greater sinne; *Nam cuius oppositum est melius, ipsum est peius*; for that whose opposite is best, it must be worse it selfe; but the *love* of God is better than the *knowledge* of God: therefore the *hating* of God is a greater sinne, than the *ignorance* of God.

Ans. The *hatred* of God, and the *ignorance* of God, are considered two wayes; either as *hatred* includes *ignorance*, or as they are severally considered. As *hatred* includes *ignorance*, then *hatred* is a greater sinne than *ignorance*,

Diabolus tria amisit in lapsu, delectationem in pulchritudine Dei: adorationem maiestatis: & imitationem exemplaris bonitatis.

Arist. ethic. 8. c. 6.

rance, because he that *hates* God must be *ignorant* of him.

But if we consider them severally; then ignorance is to be distinguished into *ignorantia pura negationis*, and *ignorantia prava dispositionis*; and this latter *ignorance*, proceeding from a perverse disposition of the Soule which will not know God, as *Pharaoh* sayd, *Who is the Lord that I should know him, and obey his voyce? Exod. 5. 2.* must be a greater sin than hatred, for such *ignorance* is the cause of *hatred*; and in vices the cause must be worse then the effect: but *perverse ignorance* is the cause of the *hatred* of God. Therefore this sort of *ignorance*, is a greater sinne than the *hating* of God.

We must not then understand the *axiome* according to the first sence here; for there is no contrarietie betwixt *hatred* and *ignorance*; because the one includes the other. But where they are severally considered, then the rule holds in these oppositions which are opposite in the same respect; as one contrary to another, one contradictory to another; if white bee the most bright colour, then blacke must be the most darke colour: here the *axiome* holds, because there is a direct opposition in contrariety of the same kind. So, good is to be followed, good is not to be followed: this opposition holds in contradiction of the same thing.

But this rule will not hold betwixt a contrary and a contradictory joyned together, *secundum gradus perfectionis*: as, *love* is a greater vertue than *knowledge*; therefore *not to love* is a greater vice than *hatred*: this doth not follow; for *hatred* is a greater vice, than *not to love*.

Now, when the *hatred* of God, and the *ignorance* of God are compared together, with their opposites *love* & *knowledge*, *secundum oppositionem et comparative*, *love* and *hatred* are opposed contrarily; but *knowledge* and *ignorance*.

Duplex oppositio, contrarietatis & contradictionis.

Quæ opponuntur private vel contradictorie magis opponuntur quàm quæ contrariè scilicet & ignorare contradictorie opponuntur a mare & odisse contrariè.

A collation betwixt the second and renewed Adam.

Duplex perfectio, graduum & partium.

Duplex odium, secundum intensiorem et extensionem.

ignorance are opposed privately and contradictory.

Now there is a greater opposition betwixt two contradictories, than betwixt two contraries; therefore the *ignorance* of God must be a greater sinne, then the hatred of God: and herethe Axiome holds. The misery of the damned (it is thought,) consists not so much in the want of the *love* of God, as the want of the sight of God.

The Lord Iesus Christ his *hatred* was a perfect *hatred* of sinne, both in *parts* and *degrees*: hee hated sinne to the full, both *intensively* and *extensively*; as he loved God with all his heart, strength and might, so hee *hated* sinne *intensively* to the full with all his strength and might, and also *extensively*; that is, hee hated all sorts of sinne with a perfect *hatred*, and cheifely those sinnes that were most opposite to the glory of God his father, as was *idolatrie*.

But the regenerate, hate sinne with the *perfection* of *parts*, but not of *degrees*, *Psal. 139.22. Doe I not hate them with a perfect hatred who hate thee:* that is onely a *perfection* on *parts*, but not in *degrees*.

Againe, they hate not sinne to the full *intensive*: for, *the good that they would doe, that they doe not, Rom. 7.15.* neither doe they hate sinne to the full, *extensive*. *David* hated *Idolatrie*, but yet not to the full, when hee brought home the Arke of God from *Iearimoth* in the house of *Abinadab*, and set it up in the house of *Obed-Edom*, *2 Sam. 2. 10.* he tooke away the *Philistines* golden Myce, and the Hemorrhoides, *1 Sam. 6.4.* but yet hee set the Arke upon a new cart which he made himselve (for the men of *Bethshemesh* had cut the *Philistines* cart, *1 Sam. 6. 14.*) which he ought not to have done: for the Arke should have beene carried upon the Priests shoulders, *Numb. 7.9,* and not upon a cart: heerein he followed the example of the *Philistins*: so *Iunius* expounds it.

Some

Some of the good Kings of *Judah* tooke away the *Idolles*, but yet the high places were not removed, 2 *King*. 12.4. the reason of this is, because, *Idolatrie* is a worke of the flesh, *Gal*. 5.20. And we hate not the workes of the flesh perfectly.

The hatred of the regenerate is a perfect hatred in parts against sinne, although not in degrees. But the hatred of the wicked is but a faint hatred against idolatry of this or that sort.

The hatred of the wicked is not a perfect hatred against idolatry: therefore they labour to reconcile true & false religion: such were these in *Corinth*, who were both partakers of the cuppe of the Lord, and the cuppe of Devils, 1 *Cor*. 10. and these who halted betwixt God and *Baal*, 1 *King*. 18.21. So these who would agree us and the Church of *Rome*, making no difference in the fundamentall points of our religion; but, *what communion can there bee betwixt light and darkenesse*: 2 *Cor*. 6.14.

There were some who studie to reconcile the *Stoicks* and *Peripateticks*: but *Cicero* sayd, they cannot bee reconciled, *quia non agitur de finibus, sed de ipsa hereditate*: we controvert not with the church of *Rome* about land-markes, but for the inheritance it selfe.

In Christ there was a twofold hatred. First, the hatred of abomination. Secondly the hatred of enmitie the hatred of abomination was when Christ distasted the evill done against his Father, himselfe, or his members; hating this sinne as contrary to his goodnesse, and as hurtfull to his members. The hatred of enmitie is when Christ willett the punishment of the person because of the evill he is defiled with: hee will have a man to be punished as a wicked man, but not as a man. As by the first sort he hated the sinne, so by the second hee hated the sinner.

But

A collation betwixt
the renewed and old
Adam.

Conseq.

A collation betwixt
the second and old A-
dam.

Duplex odium, abomi-
nationis, & inimicitie.

But the unregenerate, sometimes doe hate the person, but not the sinne; *Judah* bad bring foorth his daughter in law *Thamar* and burne her *Gen. 38. 24.* when he was as guilty of the sin himselfe; in this he was not regenerate.

Some againe connive at the sinne, for the person; as *Eli*, who bore with the sinnes of his children because he loved them so well, *1 Sam. 2. 23.*

Some againe hate the person for the good found in them; as, *Odi Michaiam, I hate him, 1 King. 22. 8.* Some care not, if both the sinne and the person perish together. *Gobrias* willed *Darius* to kill him and his enemy together; *sed non probamus illud, pereat amicus cum inimico*, we approve not that, let a friend perish with a foe; but we should save the one, and kill the other. *Levit. 19. 17. Thou shalt not hate thy brother in thy heart, but reprove him;* We should hate his sinne but love the person.

Differunt odium, ira, & invidia.

Ira est circa individua, odium circa speciem.

Hatred, Anger and Envy, differ; first, *anger* is particular, as we are *angry* with *Peter* or *Iohn* for some offence they have done us; but *hatred* is generall against the sinne it selfe.

Secondly, *anger* may bee cured by proesse of time, but *hatred* is incureable, for no time can cure it.

Thirdly, *anger* hath bounds, if one be angry at another, and see any calamity befall him, which exceedeth the limits of a common revenge, he hath pitie upon his enemy: but *hatred* is never satisfied.

Again, *hatred* differeth from *envy*; for *hatred* ariseth upon the conceit of the wrong done to us or ours, or generally to all mankind; whereas *envy* hath for the object, the felicities or prosperities of other men.

Secondly, *hatred* is also in brute beasts; but *envy* is onely found in man.

The

The remedies to cure sinfull hatred.

The remedies to cure this sinfull *hatred* are: first, consider that the man whom thou hatest most, may be helpfull to thee againe. *Ioseph* once most hated of his brethren, yet necessity mooved them to love him againe. So the Elders of *Gilead* who did hate *Iephthah* and expelled him out of his fathers house, *Iudg. 11. 7.* but when the time of tribulation came, he became their beloved head and Captaine.

Secondly, if we would make good use of our *hatred*, we must employ it against vice, and against these objects, the love and pursuite whereof may pollute the heart, and blemish the image of God which shineth in our soules.

Thirdly, if we should cure *hatred*, we must represent the miseries which doe commonly accompany the pursuites of envy; we must set before our eyes the shipwreck of so many famous persons, that have lost themselves upon this shelve, and wee must represent to our selves the crosses, paines, and torments which this wretched passion doth cause.

CHAP. VIII.

Of desire.

Desire, is a passion which we have to attaine to a good thing which we enjoy not, that wee imagine is fitting for us.

Desire differeth from love and pleasure; it differeth from love, for love is the first passion which wee have of any good thing, without respect whether it

Desiderium est voluntarius affectus, ut res quæ bona existimatur, & deest, vel existat, vel possideatur.

Differit desiderium, ab amore & delectatione.

Prop.

Illust.

Duplex desiderium, spiri-
tualis, & naturalis
boni.

A collation betwixt
the second and rene-
wed Adam.

Triplex est desiderium,
naturale, rationale, &
spirituale.

Voluntas rationis du-
plex est, rationalis ut ra-
tio est, & rationalis ut
naturalis est.

it be present or absent: but *desire* is a passion for good that is absent, and *pleasure* is the contentment that wee have when we have gotten a thing.

Man in the first estate, his *desires* were rightly set and moderate.

His *desires* were either of *spirituall things*, or *naturall things*. In *spirituall things*, his *desires* were speedily carried to the right object God: for as heavy things the neerer that they draw to the center, the more speedily they are carried to the same, so *Adams desires* being so neere God the center, they were speedily carried unto him; and in *naturall things* his *desires* were few and moderate; for even as the Children of God, the neerer they draw to their end, they have the fewer *desires* of worldly things: so, *Adam* being so neere that heavenly glory, few and moderate were his *desires* of worldly things.

The *desires* of Christ were alwayes subordinate to the will of God his father: but the *desires* of the regenerate, they are many times not subordinate to the wil of God.

Object. But it may be sayd that Christs *desires* were not alwayes subordinate to the will of his father, when as he *desired* the cup to passe, which his father willed him to drinke, *Math. 26. 39.*

Ans. There is a three-fold *desire*: first, a *naturall desire*: secondly, a *reasonable desire*: thirdly, a *spirituall desire*: every one of those by their order are subordinate to another, and there is no repugnancy amongst them.

A man hath Saint *Antonies* fire in his hand, a Chirurgical comes to cut it off; the naturall *desire* shrinks and puls backe the hand, because nature seekes the preservation of it selfe: but the reasonable *desire* saith, rather than the whole body shall be consumed, hee will command the Chirurgical to cut off the hand; here is no

repug-

repugnancy betwixt the *naturall* and *reasonable desire*, but a subordination. In Feavers, wee *desire* to drinke, and yet we will not; and so in Apoplexies to sleepe, and yet we will not.

This will of reason made *Scævola* to hold his hand in the fire untill it burnt. A Martyr is carried to the stake to bee burnt, the *naturall desire* shrinkes, seeking the preservation of it selfe; but yet it submits it selfe, to the *spirituall desire*, which commeth on, and saith: rather than thou dishonour God, goe to the fire and be burnt; this *spirituall desire* made *Cranmer* to hold his hand in the fire till it burnt.

In Christ there are three *desires* or *wils*; his *divine will*; his *reasonable will*, and his *naturall will*. There was no repugnancy amongst these *wils*, for his *reasonable will*, absolutely willed that, which his *divine will* willed; and although his *naturall will* was different from his other two *wils*, declining the evill of punishment, and seeking the preservation of it selfe: yet there was no contrarietie here, for these which are contrarie, must be contrary *secundum idem, et circa idem*, according to the same object, and in the same respect; but, his *naturall will*, and his *divine will* the one willing that the cup should passe, and the other willing it should not passe, were in divers respects; for God willed Christ to die for the purging of the sins of men; but Christ as man willed the cup to passe, seeking the preservation of nature only.

Christ's humane will was conforme to the will of the Godhead, in the thing willed formally; that is, when hee beheld this cup, as the middle to purchase mans salvation; but it was divers from it, considering the cup materially in it selfe, as it was a bitter cup.

Example when a Iudge wils a theefe to bee hanged, and the wife of this theefe wils him not to bee hanged, for her owne private weale; here is no contrarietie betwixt

In Christo tres fuerunt voluntates, divina, rationalis, & naturalis. Voluntates non fuerunt contrariae, licet volita fuerunt contraria.

Duplex est velle, formale, & materiale.

twixt the two wils. But if the wife of the theefe, should will her husband to live, as an enemy to the commonwealth, then her will should be contrary to the Iudges will.

This *naturall will* in Christ hindered not his divine and reasonable will; and it willed nothing but that which these wils willed it to will, for they had the absolute commandement over it: neither was there any strife betwixt them, as betwixt the flesh and the spirit in the regenerate, *Gal. 5.* but still a subordination.

Illust.

The subordination of the wils in Christ, may be illustrated by this comparison. Although the inferior spheres of the heavens, be carried another course than the highest spheres are, yet notwithstanding they hinder not the course of the highest sphere, but all their motions are moderate and temperate, by the motion of the highest sphere. So although this *naturall will* in Christ seemed to goe a divers course, from his *reasonable* and *divine will*; yet it was moderate by his *superior wils*, and did nothing but that which his *superior wils* willed it to will, *Esay 53.* He offered himselfe because hee would, *Ioh. 10.* I lay downe my life: so that every will kept that which was proper to it selfe. *Voluntas divina, iustitiam; voluntas rationis, obedientiam; voluntas carnis, naturam volebat:* that is, his *divine will*, willed justice; his *reasonable will*, willed obedience; and the wil of his flesh, willed the preservation of his nature.

Answ. How saith *Luke 22. 44.* that he being in his agonie hee prayed a long space that the cuppe might passe, then it might seeme, that there was a contrarietie betwixt his wils: *but*

Answ. This strife was not properly betwixt his two wils, but betwixt his *naturall will* and death, which nature shunned as contrary to it: this fight wee see in children and in brute beasts; in children who have not the

Nulla erat contrarietas inter voluntates Christi, sed inter voluntatem et mortem.

the act of reason; this is no other thing then the feare of imminent evill.

Christ *desired* this cup to passe. There is a double desire or willing in the *will*: either an *absolute will*, or a *conditionall will*: *absolute*, as when I wish a thing without any condition: as, happines. *Conditionall*, when I will it with a condition: as, a man would not give his purse to the robbers, if he could escape death; hee wils this conditionally onely to escape the danger. So our Lord willed not absolutely to drinke this cuppe, but seeing that God his Father had determinate this way, that mans salvation should bee purchased, Christ would drinke this cup.

In Christs *desires* there was no reluctation, but subordination: but in the regenerate, their desires are with some reluctation, and they are not fully subordinate. When Christ sayd to *Peter*, *They shall carry thee whither thou wouldest not*, *Ioh. 22. 18.* meaning what death he should die; there was some sinfull reluctation here, betwixt *Peters spirituall desire*; and his *naturall desire*; although hee gave his life in the end for the truth.

But the *wils* of the unregenerate, are no wayes subordinate to the will of God. When Christ saith, *Let this cuppe passe yet not my will be done but thine*, *Luk. 22. 42.* here is not a *correction* of Christs *desire*, but onely an *explication* of it. But when *Peter* gave his life for the truth there needed a *correction* of his *desire*, because there was some unwillingnes in him.

But the wicked their *desires* have need of *subjection* to the will of God.

Christs *naturall will* sought the preservation of it selfe, which his *divine wil* would not: hence it followeth that a man may *naturally* will that without sinne, which his *spirituall will* wils not.

Duplex voluntas, absolute & conditionalis.

A collation betwixt the second, renewed and old Adam.

Voluntas indiget, explicatione, & subjectione.

Conseq. 1.

Conseq. 2.

We should learne by Christs example to subiect our wil to the *will* of God, and to seek the things of this life, but with condition.

Conseq 3.

A collation betwixt
the renewed and old
Adam.

If Christ submitted his naturall will, to the *will* of the Father which was not sinfull, much more must wee learne to submit our *sinfull desires* to his *will*.

The *desires* of the regenerate are moderate; the *desire* of the *unregenerate* are immoderate. *Agur* prayeth, *Prov. 30. Da mihi lechem chukki, panem dimensi mei,* as the *Israelites*, had their *Manna* measured out to them in a gomer: *Exod. 16.* so *Agur* desires that God would give him the measure that is fit for him. They are content with that *σπομένης*, *Luk. 12. 42.* which signifyeth a mans stint: where he alludeth to the care of governors of families or stewards, who doe allow to every one in the house their portions see *Iames 2. 15. They having meate and cloth they are content,* *1 Tim. 6. 8.* nature taught some men to be content with little, grace can teach them to be content with lesse.

The Prophet *Esay* in his fourteenth chapter and fourth verse, noting the insatiable desire which men have to riches calls *Babel gold-thirsty Babel:* and *Habacuk 2. 6.* saith, *Woe be to you who load your selfe with thick clay;* meaning gold and riches. The desires of beasts are finite, but the desires of unregenerate men are infinite when they come to the measure what will suffice them.

The *Philosopher* saith, the cause of this, is *to live*, but not *to live well*; the beasts when they are satisfied for the present content themselves, neither seek they any more: the *Lyon* when he hath killed the *Bull*, satisfieth his hunger, but hides not up the rest in the ground: *neither doe the fowles lay up any thing, Math. 6. 26.* onely creeping things and most imperfect lay up: as, *the Pismire hordes up in Sommer against the Winter, Prov. 6.*

but

but man is not satiate for hoording and treasuring up for the time to come: his desires are so infinite.

The ancient Philosophers compared the *first matter*, to an infamous strumpet, who is never glutted with present pleasure, but still doth meditate upon new imbracings, for it still desireth new formes. But wee have more reason to compare our *desires* which are insatiable to this strumpet.

Quest. Whether are mans desires infinite or not?

Answ. They are not actually infinite, because nature tends alwayes to some finite thing, for no man desireth infinite meate; yer his desires are infinite by succession, because these bodily things which wee desire are not permanent, *Nam pereunte uno desiderio succedit alterum* One desire being gone, another comes in place of it: Christ saith, *He who drinkes of this water shal never thirst again*; So he that hath true desire after righteousnesse shall be satisfied; but he that thirsts after the things of this life, shall bee in a continuall thirst, like the Horse-leach which hath two daughters, crying continually, Give, give, *Prov. 30. 15.*

Duplex infinitas, actualis, & per successionem.

Leo Hebraeus.

The remedies to cure these sinfull desires.

That we may cure these sinfull desires. First, wee must take heed that these desires of ours, be not suffered to gather strength, but we must choke them in the very beginning, and dash the heads of the young ones against the wal, *Psal. 173.* crush this Cocatrice egge in the beginning, lest it come to a Serpent, *Esai. 30. 6.* *In confinibus est arcendus hostis*, the enemy is to be beaten back while he is in the borders.

Secondly, we must thinke often how neere we are to death, and this wil restraine our covetous desires, *parum*

via & multum viatici, To have a short way and much provision, is a foolish thing.

Thirdly, to remedy our covetous desires we should marke, that there is no passion so much to bee detested as it, because this monstrous passion draweth no contentment from that which it gathereth together. Wee abhorre more the *Cantharides*, than Lyons, Tigers, or Beares; for they kill men and reape no fruit of their death, whereas the savage beasts when they kill any feed themselves and satisfie their hunger: So these covetous desires when they have scraped much together they make no use of that which they have gathered.

Of the passion of abomination contrary to desire.

Abomination is a passion which is opposit to desire, for it is the same which makes us to abhorre or flee that which wee most distast; this was in Christ himselfe. *Luk.* That which is in high request with men, is in *abomination* before God: *abomination* and *hatred*, both abhorre evill, but *abomination* doth shunne evill in a higher degree than *hatred*, and hath a greater detestation of it. *Hatred* respects the evill present, *abomination* the evill to come.

CHAP. IX.

Of Pleasure or delight.

PLeasure, is a passion arising from the sweetnesse of the object which wee enjoy As the fabricke of the heaven makes the motion upon the two poles of

of the world : which are as the two points where it begins and ends, So all the passions of our soule depend upon pleasure and paine, which arise from the contentment or distast, which we receive from the objects.

As desire lookes to the thing to come, and love to the thing present : so pleasure looks to the *delight* in enjoying the thing.

God was the center of mans delight in the creation.

Some thing is in the *center*, *primo et per se*; as the earth by it selfe, and there it rests immooveable. Secondly, the metals in the earth are in the *center*, immooveable, but not *primo*, for there they are by the earth whereof they proceed. Thirdly a stone above the earth is in the *center*, but rests not there immooveably, Fourthly, some things are not in the *center*, as when iron is drawne up by the loadstone : so when a man rests in a shippe he is not in the center.

To make the application: Iesus Christ the second *Adam* is in the *center* (God) *primo & per se*, first and by himselfe, and rests there immoveably, therefore his delights must be the greatest. The Angels and the *glorified Spirits* are in the center, and rest there immooveably, but they are not there, *primo & per se*, therefore their delight is not so great as Christs. Man in his creation was in the *center*, but hee was there mutably, therefore his delight was not so great as the sight of the *glorified Spirits*.

But man unregenerate rests not at all in the *center*, he is like the yron drawne up by the loadstone which is not in the center : or like a man who rests in a shippe : therefore his delight must be most miserable. The soules of the wicked are sayd to be, *in a sling*, 1 Sam. 25. 21 *the soules of my Lords enemies shall be in a sling* : wee see in what a violent motion a stone when it is put in a sling, it is not then in the proper *center*; so the soule when it

Prop.
Illust.

Aliquid est in centro. 1. per se et immobiliter, 2. immobiliter sed non per se, 3. mobiliter est in centro, 4. quod nullo modo est in centro.

A collation betwixt the second, innocent glorified, and old *Adam*.

is turned from God, it never rests because it is out of the center. But when it returns to the center, then it rests and takes true *delight*; therefore *David* prayeth, *Psalm* 43. *returne my soule to thy rest: come from thy pleasures and rest on God.*

Conseq.

Therefore the rich man in the Gospell, *Luk. 12. 18.* when he had his barnes full, and then sayd, *soule take thy rest*, he put his soule out of the center, from true joy.

A collation betwixt
the second and old
Adam.

*Triplex delectatio, pu-
ra, non pura, impura.*

Piccolb: de summo bono.

The moralists marke three sorts of *pleasure*, the first is called *pure joy*; the second not *pure joy*; the third *impure joy*: it is sayd, *Luk. 10. 21.* that Christ *rejoyced in his Spirit*; this was pure and most excellent joy in Christs understanding, and it had no griefe as contrary to it, beholding that comfortable object, God. Secondly this *pure joy* it bred in his understanding, it came into his will, and here the joy was mixed, being partly *pure*, and partly not *pure*; *pure* when it willed the salvation of man, partly not *pure* but mixed with griefe, when it willed the salvation of man, by drinking of that bitter cup. But descending from his understanding and will to the sensuall part, it was there *non pura*, because in his sensuall part he had no comfort: but it was never *impura*, neither in his will nor sensuall part: but now when he is in glory, as his joy is *pure* in his understanding, so it is altogether *pure* in his will and inferior faculties.

In corrupt man his joy begins not in his spirit, but onely in his brutish and sensitive part, and so ascending up to his will and understanding, makes it *impure joy* altogether.

Quest. It may be asked, how could Christ have the full measure of joy at the same time, and the full measure of *sadnesse*; seeing two contraries cannot be in the same subject at once, *in intensis gradibus*, in the highest degree?

Leffius, de summo bono.

Ans. Good and evill are two contraries, so that how much

much the *love* of goodnesse increaseth, so much the detestation and hatred of *evil* decreaseth, but *sadnesse* and *delight* are not contraies, but divers, because they are exercised about divers objects; as *sweetnesse* and *bitternesse*, are not contrary but divers. *Sadnesse* ariseth not from *joy* but from *love*, and it lookes to another object than *joy* doth: but *good* and *evill* which are contraries, looke both to one object; for if I love a thing, I distaste all things contrary to it; but when I am sad for a thing I am not ioyfull for the contrary, but I love it; so that the contrarietie ariseth here in respect of *good* and *evill*, and not in respect of *joy* and *sadnesse*. So that these might be both in Christ together.

Secondly, it is answered, *joy* was in Christ in the highest degree, in his understanding and *will*, as beholding the divine essence immediately; *sadnesse* was in Christ in the highest degree; as carrying the punishment of our sinnes upon him: these two passions here were set upon divers objects: and therefore Christ might have had the full measure of *joy* and *sadnes* at the same time.

True joy or *delight* is onely in the *understanding*.

There are two sorts of delights, one in the sense or brutish, these are called *voluptates*, *pleasures*: the other are called *spiritual delights*, onely in the *understanding*, and these the most perfect *delights*.

Quest. Whether doth mans cheife happinesse consist in these *delights* or not?

Ans. These delights which are not perfect cannot be a mans cheife *happines*, but accompany his *happines*. For there are two conditions required in cheife *happines* First, that it be not ordained for another end. Secondly that it have sufficient goodnesse of it selfe.

The first condition is not found in this perfect *delight*, because it is ordained for another end: that is, for true *happines* whom it accompanies: so likewise it is defective

Prop.

Illust.

Duplex delectatio, sensualis & spiritualis.

Due conditiones ad summum bonum requiruntur, 1. ut non sit propter aliud, 2. ut habeat sufficientiam in se.

in the second condition, for it hath not sufficient goodnesse of it selfe but from true happines: therefore mans chiefe felicity cannot consist in it.

Conseq. 1.

True happines is not in the *delights* of the senses, therefore the *Epicures*, *Chiliasts*, *Turkes* and *Jewes*, who place their chiefe felicitie in worldly pleasures erred: *Salomon Eccles. 5.* when hee seemeth to place our happinesse, in these he speaketh in the person of the *Epicurean*.

Conseq. 2.

Our cheife happinesse consists not in *pleasure*, therefore the *pleasure* of the *understanding*, if it be not from the Spirit of God, and abstract from the senses, must not be in the highest pitch of our *felicity*, which requires a spirituall delight, and joy in the holy Ghost.

A collation betwixt
the innocent, renewed
and old Adam.

The first *Adam*, his *delight* was in his *understanding*, but yet he placed not his cheife felicitie in it, for it was onely a companion of his felicitie: and so it is in the regenerate *Adam*: but the old *Adam* his cheife *delight* is in his sense, and therein he placeth his true happinesse. The delight of the regenerate is in his operation, and his delight is to doe the will of God: but the delights of unregenerate men and beasts are their last end, and all that they doe is for delight.

Duplex ardo inter operationes & delectationes brutorum, 1. respectu Dei, 2. respectu sensui appetitus.

There is a two fold order, betwixt the *operation* and *delectation* in beasts. First, in respect of God the author of nature. Secondly, in respect of the sensitive appetite. If we respect God the creator of them: God joyned these *delights*, with the *operations*, as we put sawces to relish meate; but he did not appoint these *operations* for *pleasure*. If we respect the *desires* and *delights* in beasts themselves, who know no other good but the *sensuall good*, then all which they doe is for *delight*; so the unregenerate follow not God their creator and his first institution, to make delight serve to their cheife felicitie; but all that they doe, they make it serve for their *pleasure* and *delight*.

Object.

Object. But seeing beasts follow the instinct of nature, how comes it to passe that they keepe a contrary course to Gods institution, who appointed *delight* for *operation*, and not to make delight their last end?

Ans. God in the creation had a double *intention* or purpose; his *principall*, and *secundary purpose*: his *principall purpose* was, *ut individua & species propagentur & conserventur*; that particular things might be propagate, and their kinds preserved; and for this he appointed *delight* to serve for their *operations*, as hunger to give appetite to meate.

His *secundary purpose* was (respecting the beasts) by putting a naturall inclination in them *to doe*, that they might attaine *pleasure*.

Example, when the lawe is made, which proposeth rewards of *wel-doing*, the law of the first intention proposeth, that men should give themselves to *wel-doing*, and ordaines rewards onely for that; but in the second place as accessary, it intends, that he which is stirred up by rewards should seeke his reward for *wel-doing*: in the first he lookes to *wel-doing*, and then to the reward; in the second being stirred up by the reward he is encouraged to *doe well*.

So God in his first consideration lookes first to their doing, as the *chiefest* end, and then to *delight* as subordinate to it; the second consideration here is not contrary to the first. But God ordained not man in his first creation to make *pleasure* his last end, as hee did in beasts, or his first end, as the wicked; but now the *Epicure* saith, *Let us eate, let us drinke, for to morrow we shall die*, *Esaï. 22. 13. 1 Cor. 15. 32.*

Spirituall delights, are more pleasant than *sensuall delights*.

There is a neerer conjunction betwixt the soule and its delight, than is betwixt the sense & the sensitive object

For

*Duplex intentio fuit
Dei in creatione, pri-
maria & secundaria.*

Prop.

Illust.

*delectationes intellectu-
ales & sensuales; quin-
que modis differunt.*

1

For first, the understanding reacheth not onely to the accidents of things, but pearceth inwardly to the essence and substances themselves; the senses see onely the accidents of things, and therefore cannot bring in so great delight.

2

Secondly, a man takes pleasure in the knowledge which hee hath conceived in his understanding of a thing, although it bee most unpleasant to his sense. A Painter delights to conceive a Black-more in his minde and to paint him rightly, and yet he hath not so great a *delight* to looke upon him. So a *Carver* delights to fashion a Monster although he *delights* not to looke upon him. So a *Poet* delights to describe a flea or a gnatte, although he *delight* not to feele them: all these prove that the *intellectuall delights* are farre to be preferred to the *sensuall*.

3

Thirdly, the *delights* of *intellectuall things* are more permanent, and therefore breed a greater *delight* in man than the sensitive whose objects are evanishing.

4

Fourthly, because *corporall delights* are in the *sensitive part*, they have need to bee ruled by *reason*: but the *intellectuall things* are in *reason* it selfe, which is the rule; and therefore more moderate; and consequently breeds the greatest delight; as that Musicke which breeds the greatest harmony delights most.

5

*A collation betwixt
the innocent, second
glorified, and old
Adam.*

Lastly, *sensuall delights* may exceed measure, but the *intellectuall delights* cannot exceed measure.

In the *first Adam* the *delights* of his soule redounded to his body, neither took they away the *natural operations* of it; for he did eate, drinke, and sleepe. In the *glorified Adam* the joy of the soule shall redound to the body, that some thinke he shall have no use of the *baser senses*, but onely of his *noble senses*, seeing and hearing. But in the *old Adam* there redounds no glory from the soule to the body, for he is altogether sensuall,

The

The remedies to cure the sinfull delights.

That wee may cure these *delights*, First, we must consider, how hurtfull these *pleasures* are to the word of God, for they choake it as well as thorny cares do, *Luk. 8.* These who are lovers of *pleasure* are in greatest danger.

Secondly, that we be not taken up with *pleasures*, let us remember that which *Valerius Maximus* bringeth out of the Philosopher, saying that it was a most profitable precept of the Philosopher, that we should looke upon *pleasures* going away, wearied, deformed, and full of repentance: we should look upon the sting and taile of these *Mermaides*, and not upon their beautifull faces: therefore the Apostle setteth before us, *The shape of this world passing away, 1 Cor. 7.* Look not upon them as they are comming, but as they are going. *Putiphars* wife, *Gen. 39.* and *Amnon, 2 Sam. 13. 3, 9.* beheld them as they were comming with sweetnesse and solace; but *Ioseph* and *Thamar* beheld them as they were departing with shame, griefe, and remorse.

Thirdly, *Augustine* when he speaketh of the Philosophers who placed their chiefe happinesse in *pleasure*, saith, that the rest of the Philosophers used to refuse them, by a picture, in which *pleasure* sat as a Lady in her throne, and commanded every vertue to doe somewhat for her, and to quite something for her, so that by this sight it might appeare to them, how absurd a thing it was for them to place felicity in *pleasure*.

Fourthly, wee should chace from us the objects of *pleasures*, lest they be the cause of our ruine, and in this case we must follow the old wise men of *Troy*, who counselled *Priame* to send backe *Helena* to the *Grecians*, and not to suffer himselfe to be any longer abused with the charmes of her great beauty, for that keeping her with-

in

2

Lib. 7. Cap. 7.

3

Lib. 5. de ciuit. Dei 3.
cap. 20.

4

Apud Apulium.

Boāini theatrum natur.

in their citie was to entertaine the siege of a fatall and dangerous warre, and to nourish a fire which would consume them to ashes. So we must chace away these alluring *pleasures* which will bring destruction to us.

They show that *pleasure* and *sensuall delights*, are the greatest enemies to the soule, by this *Apologue*: *Psyche* the daughter of *God & Nature*, had two sisters elder than her selfe, who were married before her; the eldest complained that she was kept close up in prison, and never had liberty to goe abroad; the second was also married, but she had more liberty than her eldest sister, for shee might goe abroad, but both of them envyed their youngest sister *Psyche*, (being most beautifull) that shee was married to one of the gods above, therefore they both conspired to draw her away from the love of her husband, showing her what pleasures and contentments, she might have here below, if shee would leave him: so she followed their direction and perswasion; but at last she fell in repentance, and resolved to turne to her first love againe.

The application of the *apologue* is this, that the soule hath first the *vegetative faculty*, which is the eldest sister, who is shut up within the body as a prison, that she cannot goe abroad; then she hath the *sensitive faculty*, the second sister which heares, and sees, and hath the intelligence abroad; both these envy the youngest sister the *understanding faculty*, therefore by *delights* and *sensuall pleasures*, they labour to draw their youngest sister from the contemplation of God, to whom shee was married, untill the soule by repentance returne unto God againe.

CHAP.

CHAP. X.

Of Sadnesse and griefe.

Sadnesse is a passion of the soule which ariseth from a discontentment that we have received from the objects, contrary to her inclination.

Sadnesse differeth from dolour or griefe, for Sadnesse is properly in the understanding, and that is called heaviness; but griefe is onely in the sensitive part, and it is common to men and beasts. Secondly, sadnesse is of things past, present, and to come, because it followeth the understanding that comprehendeth all these times; but griefe is onely of things present.

The first Adam before his fall had no sadnesse; because as yet he had not sinned: but the second Adam Iesus Christ, taking the punishment of our sinnes upon him, had great sadnesse, carrying the burden of the sinnes of all the elect, both past, present, and to come.

There was a double sadnesse in Christ: the first, was of passion, the second, of compassion, he was much grieved for the paines he sustained himselfe, then *doluit*; but much more for that which he had in compassion for us, for then *condoluit*. Wee in the state of corruption are more grieved for that which we suffer our selves, than we can be grieved for any other: but Christ was more grieved for us, that we were separate from God.

Againe, they marke, that Christ *compatitur nobis*, he had pity upon us, either by way of charity, as when he saw the people hungry in the wilderness he had compassion upon them. So when he wept for Ierusalem, Mat. 23. or by way of obligation, when he was bound by obligation to satisfie for us upon the Crosse.

Ob. Sadnesse is of these things which befall us against

our

A Collation betwixt
the innocent, and second
Adam.

Duplex tristitia in
Christo; passionis, &
compassionis,

Christus compaeitur no-
bis ratione charitatis
& ratione iustitiae.

Duplex tristitia; absoluto, & respectu quodam.

A Collation betwixt the second and renewed Adam.

Tristitia exurgit prater, contra, vel secundum rationis imperium.

Tristitia exurgit prater, contra, vel secundum rationis imperium.

Duplex facultas animæ, superior, & inferior.

Facultates superiores, sumuntur vel stricte, vel large.

our will, but nothing befell to Christ against his will, therefore *sadnesse* was in Christ.

Ans. A man may be *sad* for these things, which are not absolutely against his will, but in some respect; as the cuppe which Christ dranke, if we will respect Gods glory and mans salvation, he dranke it willingly; but respecting the cuppe it selfe, it was against his will, because of the paine.

Some *sadnesse* ariseth *prater rationis imperium*, besides the command of reason; as these *first motions* which upon a sudden doe surprise men. Secondly, there is a *sadnesse*, *contra iudicium rationis*, against the judgement of reason, which subdueth reason for a while, and this may be also in the children of God. Thirdly, there is a *sadnesse*, *secundum imperium rationis*, according to the command of reason, for his reason commands him to be *sad*; in the two first senses, Christ was not *sad*, but hee was *sad* in the third sense.

Bona venture, interpreting these words of *Seneca*, *tristitia turbans non est in sapiente*, expounds it well; *tristitia perturbans non est in sapiente*: although *sadnesse* trouble a wise man, yet it perturbs him not; for a man not to be *sad* when he ought to be *sad*, *est durities et non sapientia*, it is hardnesse of heart and not wisdom; *rejoyce with those that rejoyce, and weepe with those that weepe*, Rom. 12. Christ himselfe had this passion, and although he was troubled with this passion, yet hee was not perturbed with it.

Quest. When Christ saith, Math. 26. 38. *My soule is heavy unto the death*; whether was this *sadnesse* in the superior facultie of the soule, or in the inferior?

Ans. If we take the superior faculties of the soule largely, then this *sadnesse* was as well in the superior as inferior faculties of the soule; but if we take them strictly, then this *sadnesse* was not in the superior faculties.

The

The *superior faculties* of the soule are taken *largely* both in the *understanding* and the *will*, when they looke not only to God immediately, but also to the meanes which leade to eternity; as to the sufferings, paines and grieffe, which it is to undergoe before it come hither; they are taken *strictly*, looking onely to eternall things as eternall, and respecting onely God himselfe. When Christs soule beheld immediately God and mans salvation, then it was not *sad*, but when he beheld the means leading unto this salvation, here arose the *sadnesse*.

They cleare the matter further by this comparison. A man that is leproous, the Doctor prescribes him to drink some poison for his health: now in his understanding he conceiveth what a good thing his health is, and in that hee rejoyceth; there is no *sadnesse* in the understanding here, taking the understanding *strictly*; so hee wils his health, taking the will *strictly*, and there is no *sadnesse* in it neither; but when he wils his health by this physicke, and remembers that he must drinke this poison, here comes in the *sadnesse*.

There was *grieffe* and *sadnesse*, in Christs soule, both in the *superior* and *inferior faculties*; therefore these who hold that Christ suffered onely in his soule by *sympathy*, from the paines which arose from the body, & not immediately in his soule; extenuate mightily our Lords sufferings; for the soule of Christ was immediately the object of the wrath of God, and therefore the Prophet *Esay* *cha* 55 9 calleth them *his deaths*, because he suffered the *first death*, and the equivalent of the *second death* for us.

The dignity of Christs person, 1. made him acceptable in the sight of God, 2. it made his sufferings to be meritorious, 3. his sufferings were meritorious for compensation in circumstances, but not in substance: therefore death it self could not be remitted to him, neither *grieffe*, *horror*, nor *sadnesse*, in the first two respects. But because
some

A collection
of the
Conseq.

Some things were unbeseeming the person of Christ (as the torments of hel,) the compensation of this was supplied by the worthinesse of the person; yet he suffered the equivalent of it, in paine and smart, and this bred his sorrow.

Example, a man is owing a summe of money to his neighbour, either he payes him backe againe in the same kind, as gold for gold, or by the equivalent, as silver for gold; and this is sufficient to discharge the summe. So Christ payed the equivalent of the paines of hell to God his Father.

If a man be owing his neighbour such a summe, either he must pay it, or goe to prison; to goe to the prison is not a part of the summe, for if he pay it before he goe to prison, hee hath satisfied the debt. So Christ suffering these paines for us, although he descended not really into hell to suffer, yet he payed the debt, and for this his soule was heavy even unto the death, *Math. 26. 38.*

The sadnesse of the regenerate is a sadnesse that hath respect to God, which bringeth salvation; but the sorrow of the worldlings brings death to them, *2 Cor. 7. 10.* The sadnesse which is towards God brings repentance to salvation which is not to bee repented of: but the sadnesse of the world brings death.

Quest. Can godly sorrow make a man sad, seeing God is the most comfortable object?

Answ. The beholding of God in himselfe can bring no sadnesse to man, for he is a most comfortable object: but the beholding of sinne which hindreth us from the cleare sight of that object which is most comfortable, it is that which breedes the sorrow in the regenerate.

The

A collation betwixt
the renewed and old
Adam.

The remedies to cure Sadnesse.

To cure this passion of *sadnesse*: first, we must consider that it is sometimes set upon the wrong object: sometimes it is immoderately set upon the right object. When it is set upon the wrong object, it must be turned to the right object. We are not to comfort a man so long as the passion is set upon a wrong object, but we must doe as the saylers doe, who when they are in a wrong course, turne the ship another way.

Duplex obiectum tristitie, verum, & falsum.

Secondly, when the passion is set upon the right object, if the passion be in defect: then the passion must be more sharpened, as the sayles are to be hoysed up when it is too calme; but if the passion be too vehement, then it must be moderate; for if the wind bee too great, then the sayles must be pulled downe a little.

Verum obiectum tristitie, vel est in defectu, vel excessu.

2

Secondly, reason must sharply censure this passion, and chide it, and say with *David*, *Psal. 43. Why art thou cast downe my soule*; for if reason speak but gently to this sullen passion, it will be more sullen: as *Eli's* insolent sons after the mild reproofe of their father were more insolent, *1 Sam. 2. 25.*

The Iewes tooke a wrong course to nourish this passion of *sadnesse* and to give way to it: first they hyred mourning women, *Amos 5. 16.* these were called *præfice* and *sitricines*; *quia apud sitos, id est, sepulchro conditos, canere solebant*: secondly, they used in their burials, when those of older age were buried, to sound the dead sound with a Trumpet, or with a Cornet: and this the Poet approveth when he saith;

Cum signum luctus cornu grave mugit
adunco, That is,

On cornet pipes they play the mournfull sound,
When corpse of aged men are layde in ground.

But when their little children died, they used to play
upon a Whistle or some small pipe, which *Cælius Rodi-*
gin, makes manifest thus;

Tibia, cui teneros sœtium deducere manes,

Lege Phrygum mæsta. That is,

Whose use it was with musicke to convey,
The tender soules the Phrygian mournfull way.

When *Iairus* his little daughter was dead, *Math. 9.23.*
Christ thrust out the minstrels who played at her death.
When they hired mourning women and minstrels to
nourish this passion, they did as if a mother should hire
a bawde to prostitute her daughter.

When thou art in thy griefe, behold the joyes refer-
ved for us in heaven, this will settle thy griefe: the *Thes-*
salonians mourned immoderately for the dead like hea-
then, *1 Thess. 4.13.* because they remembered not that
glorious resurrection.

Remember Christs passion, the Prophet *Esay* saith,
that it was, *with his stripes that we are healed, Esai. 53.5.*
The first stripe that Christ got in his passion was this
sadnesse, *And hee began to bee sorrowfull, Math. 26.38.*
My soule is heavy to the death, and this breeds joy to
us; remember also that Christ was annoynted with the
oyle of gladnesse above his fellowes to make us glad,
Psal. 45.

Go to the Preacher to whom the Lord hath given
the tongue of the learned, *Esay 50.4.* that he may speak a
word in due season to the weary heart; the Preacher must

not comfort for worldly sorrow, but rather make them for this more sorrowfull: so when he seeth the sinner cast downe, he must then remit of his severity, and then begin to comfort him. It was the fault of the Church of Corinth, 1 Cor. 5. when they saw the incestuous Corinthian too much humbled for his fault, and like to be swallowed up with griefe, that they would remit nothing of the strictnesse of their censures; so the Primitive Church was too strict in their censures; continuing the penitents too long under them, which brought in Satisfaction afterward in the Church.

Let us use the remedy of the Sacraments: the Iewes used to give these who were carried to execution wine, applying that place, *Prov. 30. to this purpose, give wine to him that is of a sad heart*; when we see our selves as it were carried to execution, then a draught of this precious wine of Christs blood will refresh us; and make us looke cheerefull againe.

CHAP. XI.

Of the passions in the irascible part of the soule.

Of the passion of Hope.

THERE be five passions in the Irascible appetite; hope, despaire, feare, boldnesse, and anger.

Hope, is a passion of the soule, that we have of the impression of future good, which presents it selfe to our imagination; as difficult to obtaine, whereby we endeavour to pursue it, conceiving that wee are able to attaine unto it, and in the end to get the possession.

Hope differeth from desire, which extends it selfe to all kinde of good, without any apprehension of difficulty;

culty; and therefore *desire* belongeth to the *concupiscible* appetite; whereas *hope* is subject to the *irascible*, and respecteth the future good gotten with difficulty, for no man did ever *hope* for things which hee holdeth impossible to attaine unto.

Hope is considered here as a naturall vertue in the first *Adam*, and not as a theologicall or supernaturall vertue, as it is in us now, and it is placed in the soule, *ut operationem expeditam reddat*, that it may further man in his operation, *1 Cor. 9. 10. hee that plougheth, plougheth in hope, and he that thresheth, should bee partaker of his hope.*

A Collation betwixt
the innocent and glorified *Adam*.

*Secunda secunda, q. 13
art. 3.*

The first *Adam* had *hope* to enjoy the life to come, and to be translated to a better estate, if hee continued in obedience; this *hope* was naturall to him, and hee hoped without difficulty to obtaine the thing hoped for; for as *Thomas* sheweth well, this difficulty of hardnesse to obtaine the thing hoped for, is not alwayes necessarily required in him that hopes; *nam spes etiam versatur circa bonum facile*; *Hope* may bee exercised about that which is easie to obtaine; but the true reason wherefore *hope* is said to bee of things hardly obtained is this, because hee that *hopeth*, hath one above him who is more powerful than hee is, who may performe that which hee hopeth for; and herein stands the reason of this why it is said *hardly to bee obtained*, because wee hope, that that must bee performed by another, though it bee not hard to bee obtained in it selfe.

So the first *Adam*, hoped that God would performe that which he hoped for without any difficulty. It is true, our hope now is with great difficulty, and many wraughtings, therefore it is compared to an anchor which holds the shippe in a storme, *Heb. 6. 16.*

The

The *hope* in the glorified, although it be evacuate in the life to come touching the substance of our blessednesse, yet touching the adjuncts of this glory, they say we may have *faith*, and *hope* still: as the soules glorified beleieve the second comming of Christ, and they *hope* for the rising of the body, & the perfection of the Church. But when it is objected, how can *hope* and *vision* stand together, for *faith* and *hope* are of things not seene, Heb. 11. They answer, That they cannot stand together touching one object, and in the same respect; for they cease in the life to come, when the soule beholds God the most *absolute object*, but yet in respect of *secondary objects*, and things yet not accomplished, which the Saints beleieve shall be accomplished; relying upon the authority of him who hath promised, not seeing them yet by sight as they doe God himselfe: in this respect they say, that *faith* and *hope* are not yet altogether abolished in the heavens.

The *hope* of the unregenerate, is but *somnium vigilantium*, a waking mans dreame: for as dreames in the night fill us with illusions, and vaine formes, which abuse us and make us imagine that we are rich in our extreamest povertie and greatest misery: So *hope* abusing the imagination of the unregenerate, fills their soules with vaine contentments.

CHAP. XII.

Of Despaire.

Despaire is contrary to *Hope*. There are two kinds of oppositions in the passions of the soule; the first is found amongst these, that have contrary things for their objects, and that is

Q q 3

onely

Polanus in syntagmate.

Duplex objectum glorificatorum, absolutum & secundarium.

Desperatio non est passio sed obiectum peccati.

Contra. super. Gen. 1. 1.

onely amongst the passions of the *concupiscible part*; as betwixt *love* and *hatred*, whereof the one regards the *good*, and the other the *evill*, which are two contraries and can never be in one subject together, at one time in the same respect. The second opposition is observed, betwixt these that regard the same object, but with divers considerations, and that is found amongst the *irascible passions*, whereof the one seekes the good of the object, & the other flees it, by reason of the difficulty which doth inviron it. *Example*: *courage*, and *fear*, doe both regard an imminent danger, which presents it selfe to the imagination: but *courage* looks upon it to encounter with it and vanquish it. *Fear* regards it to avoide it, and flee from it; and so *despaire* is contrary to *hope* after this manner: for the object of *hope* (which is a good, difficult to be obtained) drawes us upon the one side so farre as we imagine a power to obtaine: but *despaire* doth respect it on the other side, when we apprehend that by no meanes we can enjoy it, then we give over and *despaire*. This passion of *despaire* was neither in the *first*, nor *second Adam*.

Object. All paines of the damned ought to be suffered by Christ, but *despaire* is a paine of the damned; therefore it ought to have beene suffered by Christ.

Ans^r. *Desperation* is not a paine or a cause of the paine properly, but an adjunct or consequent of the sinne in the sinner, that suffereth punishment, arising from an inward cause. Christ had no griefe of conscience, which is an adjunct of sinne in the wicked, so neither had hee *despaire*.

It is a shamelesse slander in those who charge *Calvine* as though he gave out that these words of Christ (*my God, my God, why hast thou forsaken me,*) were words of *despaire*: hee accurseth such hellish blasphemie, and sheweth that howsoever the flesh apprehended destroying

*Desperatio non est pœna
sed adjunctum peccati.*

*Comment. super Math.
cap.*

destroying evils, and *inferiour reason* sheweth no issue out of the same; yet there was ever a most sure resolved perswasion resting in his heart, that hee should undoubtedly prevaile against them, and overcome them.

Quest. Whether is *infidelity* and the *hating* of God a greater sinne than *despaire*, or not?

Answ. *Infidelity* and *hating* of God in themselves, are more hainous sinnes than *despaire*; for they are directly against God, who is in himselfe truth and goodnesse: but *despaire* is onely against God: because the wretched sinner cannot perceive his goodnesse to him, therefore it is not so great a sinne as the former.

Quest. Whether is *presumption* or *despaire* the greater sinne?

Answ. *Despaire* is a greater sinne than *presumption*, because it sins against the attribute of Gods *mercy*, which is Gods most glorious attribute towards man; for God inclines more to shew *mercy* than to punish: therefore when he punisheth, he is said *facere opus non suum*, *Esay* 28. 1. When he punisheth, he punisheth to the third and fourth generation; but he sheweth *mercy* to the thousandth generation, *Exod.* 20. 6. therefore it must be a greater sin to contemne his *mercy* than his *justice*.

Despaire makes a man contemne Gods *mercy*, and *presumption* his *justice*. As *despaire* is a turning from God; so *presumption* is an immoderate conversion to God: *presumption* makes a man think to obtaine *mercy* without repentance; but *despaire* makes him thinke it impossible to obtaine *mercy* though with repentance.

Desperation in men is either sudden, or longer advised. Againe, it is either under the sense of Gods wrath as *Judas* was; or under the Crosse as many of the pagans; or under the rage of melancholly or frensie: therefore men that are to fight with this monster, let them resort to

*Differentia inter odium
& desperationem.*

*Differentia inter praesumptionem,
& desperationem.*

the word of God, and take it to be his second, and with all use these remedies following.

The remedies to cure this passion.

That we may cure this passion of despaire; First, we must remember the great mercies of God: if we respect the dimensions in corporall things, and apply them to things spirituall, as the Apostle doth, *Ephes. 3. 18.* where he speaketh of the *breadth, length, depth, and height of the love of God which passeth all knowledge*, that we might be filled with all fulnesse of God. So let us apply these dimensions to the mercy of God, and wee shall finde it most comfortable. For the latitude and bredth of Gods mercy, let us remember that which *David* saith, *miseri-cordia tua plena est terra, Psal. 33. 5.* For the length of his mercy, let us remember that which the Virgin *Mary* singeth in her song, *Luk. 1. 50.* *And his mercy is from one generation to many generations, to them that feare him.* For the depth of his mercy, as it is a fearefull thing to looke into the gulph of our sinnes as *Cain* did: So it is a comfortable thing to look into the depth of Gods mercy, that where sin hath abounded, grace may superabound, *Rom. 5. 20.* Then for the great height of Gods mercy, what can wee see next under God higher than the heavens: yet the Prophet saith, *Psal. 108. verse 5.* *Thy mercies are exalted above the heavens.* And for the indurance of his mercy, *David* saith, *Psal. 100. verse 17.* that it is *ab aeterno in aeternum*. Concerning the multitude of his mercies some have sought to reduce them to seven, as *Peter* did, *Matthew chapter 18. verse 2.* but seeing Christ wills us, not onely, to forgive seven times, but seventy times seven times; much more will he, *Math. 18. 22.*

Secondly, remember that although thy sinnes were

red

red like the scarlet, yet hee can make them white as the snow, *Esay. 1. 18.* Scarlet in the Hebrew it is called *שָׁרָד* twice because it is twice dyed, and in the Greekes *δισσαρον*, because it is twice dipped: wee cannot wash this dye out of the scarlet againe: but although wee be dyed once, twice, thrice in sinne, by recidivations, and falling againe into sinne, yet the mercy of God is such that he can wash out all those finnes.

Thirdly, when God lookes upon the finnes of his Saints through Christ, *he seeth no iniquitie in them, Num. 23. 25. he seeth no iniquitie in Iacob.* There is *speculum gibbum*, five *spharicum*, a glasse made like a round sphere. 2. *Speculum concavum*, a hollow glasse, 3. *Speculum planum*, a plaine glasse. We see a thing in a plaine glasse, just as it is, neither more nor lesse: we see a thing in a hollow glasse more then it is, we see a thing in a round glasse, farre lesse then it is. When the Lord lookes upon the finnes of the wicked, he seeth them just as they are: when *Sathan* lookes upon the infirmities of the Saints, he seeth them more than they are: but when God lookes upon the finnes of his Saints, hee seeth them lesse than they are, or not at all: *Ier. 50. 20. In those dayes and in that time, the iniquitie of Israel shall be sought for, and there shall be none; and the finnes of Iudah, and they shall not be found.*

CHAP. XIII.

Of Feare.

FEare, is a distresse and griefe of the soule, troubled by the imagination of some approaching evil: where with a man is threatned without any appearance to be able to avoyd it easily. It is called an approach-
ing

*Timor vel est naturalis,
humanus, mundanus,
servilis, initialis vel
filialis.*

ing evill, for when it is present, it is no more feare but heavinesse.

There be fixe sorts of feare: first, *natural*, whereby every thing shunnes the destruction of it selfe, this is in a beast.

Secondly, *humane*, which ariseth of too much a desire to this life; *Iob 1. Skin for skin and all that a man hath, will he give for his life.*

Third, is *worldly*, when a man is affraid for the losse of his goods, credit, or such, *Iob. 12. Many of the rulers beleevd in him, but for feare of the Pharisees they did not confesse him, for they loved more the glory of men, than the glory of God;* and *Iohn* saith, *Revel. 21. the fearefull shall be cast out of the holy City,* that is, such fearefull as feare more the losse of temporary things, than the losse of Gods favour.

Fourth, *servile*, to avoid the punishment of sinne, yet they retaine still the love and liking of sinne; it is called *servile feare* because as the servant or hireling workes not for love of his master, but onely for feare of punishment; so the wicked feare God for feare of punishment, but not to love him. This *servile feare* is called *Esaus feare*. So it is called an *adulterous feare*, because, as the adulterous woman is afraid of her husband onely for feare of punishment; so a man in whom there is *servile feare*, hee feareth God onely for punishment.

Fift, *initiall*, that maketh a man cast from him the desire of sinning by reason of the love of God which he hath partly attained unto, and out of the consideration of the woefull consequents of sinne; with the right eye it beholds God, and with the left eye it beholds the punishment, & as the needle draweth in the threed after it, so this feare draweth in charity, and maketh a way for *filiall feare*, and it is a mids betwixt *servile* and *filiall feare*.

feare: but it is not such a mids as these meanes that mediate betwixt those that are of the same kinde, as the middle coulours are betwixt white and blacke, but as that which is imperfect, is a mids betwixt that which is perfect and that which is not.

Sixt. *filiall feare*, called *timor castus*, as the good wife feareth her husband onely out of love and not for feare so doth the childe of God. This feare is called *Isaacks feare*: These make the *feare of the Lord their treasure*, *Esay. 36. 6.* These sorts of *feares*, may be taken up after this sort, Some sort of *feare* is, *from the spirit and with the spirit*; as *initiall* and *filiall feare* are both from the spirit of sanctification, and with the spirit of sanctification: some *feare* is, *from the spirit, but not with the spirit*; as *servile feare*, *Ios. 24. I will send my feare before you.* Gods spirit workes this in men: but the spirit of sanctification is not joyned with it: as the morning is from the Sunne, and yet not with the Sunne. Againe, some *feare* is, *with the spirit, and not from the spirit*; as *naturall feare in man*, for the preservation of himselfe: this *feare* is not from the spirit of God, and yet it is found with the Spirit of sanctification, as in the children of God. Some *feare* is, *neither from the spirit, nor with the spirit*, as, *humane and worldly feare*.

Filiall feare excludes *servile feare*, *1 Ioh. 4. 18. perfect love thrusts out feare.* *Filiall feare* respects first sin and offence of God, and in the second roome the punishment: but *servile feare* respects onely the punishment: the one of them are the children of the free-woman, the other are but *Hagars brats*, *Gal. 4. 24.*

Filiall feare and *servile* differ altogether: therefore the Schoolemen are mistaken, distinguishing more subtilly than truly betwixt *attrition* and *contrition* they call *attrition* an imperfect humiliation, as *Iudas* repentance; they call *contrition* a perfect humiliation, as *Peters* re-

Duplex malum pena
& culpa.

Conseq.

penitance: and they hold that in mans conversion it is the same *feare* which remaines still, that he had before hee was converted, and it remaines in substance (say they) the same *feare*, and is changed onely in act, because it feares not as it did before, the punishment onely: and these two differ (say they) *secundum statum*, onely, as that which is imperfect from that which is perfect as a boy differeth from a man. But no *feare* which is *servile feare* can ever become a good *feare* *Rom. 8. We have not received the spirit of feare to bondage, but of freedom*: it must be a new sort of *feare* then different from this *servile feare*, which makes the Children of God stand in awe to offend him.

A collation betwixt
the innocent, second,
old and renewed *Adam*.

Man in his first estate, had not *mundane feare*, nor *servile feare*, he did nothing for feare of punishment but of love: he had not *initiall feare* in him, because that implies an imperfection; hee had not *naturall feare* in him *actually* because there was nothing to hurt him: he had onely that *filiall feare*, that reverence of God, not to offend him. The *second Adam* the Lord Iesus Christ, he had neither *worldly, servile nor initiall feare*, but he had *naturall* and *filiall feare*, he had *natural feare* *actually* (which the first *Adam* had not) declining the hurtfull object which he saw before him.

The regenerate have not *servile feare*, or *mundane feare*: but *naturall, initiall*, and *filiall feare*. Man in his corrupt estate, hath neither *initiall* nor *filiall feare*, but *naturall, humane, worldly* and *servile feare*.

A collation betwixt
the glorified, renewed
and old *Adam*.
Duplex timor filialis,
evitare malum, & fa-
cere bonum.

In the life to come, *naturall feare, humane feare, worldly, servile* and *initiall feare* shall cease; and only *filiall feare* shall remaine. *Filiall feare* in this life doth two things, first it escheweth evill for feare of offending God, and feare of being separate from him, which shall not remaine in the life to come, for then the Saints shal be so confirmed that they cannot sin. The second part

of

of *filiall feare* is to reverence God as our chiefe happinesse, and that shall remaine in the life to come, there shall be neither evill of punishment, nor evill of sinne; there shall be no evill of sinne there; therefore that part of *filiall feare* shall cease: neither shall there bee any feare of punishment there, but to reverence God as our chiefe happinesse: *Perficietur in patria, non abolebitur; non minuitur sed augetur reverentia timoris illis*: this feare shall be perfected in the life to come, but not abolished; this feare of reverence shall not bee diminished but augmented to the blessed. But *filiall feare* in the children of God here makes them to eschew evill both for offending of God, and for feare of being separate from him. But the unregenerate onely for feare of punishment, feare him.

The remedies to cure this passion.

That we may cure the sinfull passion of feare; First, many times we feare that which is not evill, but onely which hath a shew of evill, *Psal. 14. 5. They feared where there was no cause of feare: sepius opinione laboramus, quam re*; We are more troubled oftentimes with the conceit of a thing, than with the thing it selfe: If the thing bee evill which we feare, yet it is not so great an evill as we take it to be, or perhaps that which we feare will not fall out; or if it fall out, we shall not be disturbed with it, before it fall out. The evill which thou fearest is either imaginary, momentany, contingent or uncertaine, whether it will fall out or not: *Seneca* saith, *Nes miser ante tempus, quaedam nos magis torquent, quam debeant; quaedam ante torquent, quam debeant; quaedam torquent, cum omnino non debeant*: that is, Bee not too miserable before hand: some things trouble us more than they ought to doe, some things trouble us before they ought;

Timor vel mali est, imaginarius, momentaneus, contingens, vel indeterminatus.

ought; and some things trouble us, which ought not at all: *rebus est demenda persona*; pull the maske off things, and then we shall not be so affraid of them.

2 Let the feare of the Lord possesse thy heart, and then all other feares will be cast out: when the *dictator* ruled in *Rome*, then all other officers ceased; so when this true feare of God possesseth the heart, then it will banish all other feare.

3 There are some, that feare neither God nor man, as the unjust Iudge, *Luk. 18.2.* these are worse than the devill; for, he feares and trembles, *Iam. 2. 19.* There are some that feare both God and man; there are some who feare God and not man: and there are some, who feare man, and not God. The remedy to feare God, and to bee free of servile feare, is first, to looke upon Gods loue, and then to his justice, this will breed filiall feare, in thee: but if thou looke first upon his justice, and then upon his love, that breeds but servile feare: if thou looke first upon man, and then upon God, that will breed onely but a humane and worldly feare; if thou look first upon God and then upon man, this will breed filiall feare.

4 The greatest servile feare is, *superstitious feare*, therefore idols are called *terriculamenta*, *Esay. 45. 16.* all other prisoners sleepe in their fetters in the night, but these superstitious wretches, are affrighted in their sleepe; and sleepe not soundly: they may be compared to little children, who first blacke the faces of their fellowes, and then are afraid of them: so they first set up these images, and then superstitiously worshipping them, are afraid of them: but the true remedie to cure this *superstitious feare* is, to learne in spirit and truth to worship the Lord, *Ioh. 4.*

5 The life is taken three manner of wayes in the Scriptures: 1 *naturally*, 2 *politically*, and 3 *theologically*.

Naturally,

*Triplex vita in homine,
physica politica, &
theologica.*

Naturally, when the soule and the body are joyned, and the soule quickens it. Politically. Eccles. 6. 8. what bath the poore that knoweth to walke before the living; the poor are as it were dead in respect of the rich who have the comfortable meanes to make them live well. Theologically, the just live by faith, Habac. 2. 4. so Rom. 7. 8. and the commandement which was ordained to life; feare him least who can but take thy politicke life from thee, (thy goods:) feare him but in the second degree who can take thy naturall life from thee: but feare him most of all who can take thy spirituall life from thee, this is to kill the soule.

Of the passion of Boldnesse contrary to feare.

Boldnesse, is a passion of the soule, which fortifieth it against greatest miseries, hardest to be avoided, and incourgeth it to pursue good things which are most painefull to obtaine. This passion is for the most part joyned with temeritie or rashnesse. When the saints of God stand forth for the defence of his Church or Gods glory: it is not boldnesse, but courage or fortitude.

CHAP. XIV.

Of Choler or Anger.

Anger, is a passion of the minde for wrong offered; it differeth from hatred; for anger seekes revenge *sub ratione iusti vindicativi*, it hath respect to justice and revenge, and it is a sudden passion: but the passion of hatred is a bad passion in us, it is *ira inveterata*. Augustine compares anger to a mote in a mans eye, but hatred to a balke or a beame.

Anger

A collation betwixt
the innocent, and se-
cond renewed, old
Adam.
Distin. 13. q. ult.

Anger is in God *eminenter*: in beasts it is but *umbrata*,
and in man it is properly.

Bonaventure maketh foure sorts of anger; the first,
which ariseth from a detestation of the sin, this he cal-
leth *affectus pura detestationis*: that is, when one detests
sinne purely, which might have beene in *Adam* him-
selfe before he fell, if he had beene angry with *Eva*,
when shee inticed him to eate of the forbidden fruite.
Secondly, when there ariseth a detestation of the sinne,
with a certaine trouble in the sensuall part, yet without
any perturbation of the minde, and this was in Christ.
Thirdly, when not onely the interiour faculties, but al-
so the superiour are troubled: as in the children of God
when they are angry against sinne, their zeale some-
times so disturbes them, that it hindreth their reason
for a while, but afterward it growes more cleare again:
as when we lay eye *salve* to the eyes, the eyes for a
while are dimmer, but afterward they see more cleare-
ly; so this zeale although it trouble reason for a while,
yet afterward it becomes more cleare. Fourthly, it
not onely disturbes the interiour faculties, but also
blindes reason, and puls out the eyes of it in the un-
regenerate, as the *Philistines* did *Sampsons* eyes, *Indg.*
16.

A collation betwixt
the old renewed and
and second *Adam*.

Sometimes man useth not reason at all, but like beasts
follow *instinct*, as mad men and children; sometimes
man useth reason, but his reason is so corrupt and de-
praved, that his corrupt reason and his perversé will
makes his anger to be more sinfull, as *Abfalons* hatred
towards *Amnon*, which he kept two yeares within
himselfe, but when he found opportunitie, he killed his
brother, 2 *Sam.* 13. Thirdly, reason may be rightly
set, but yet the sensuall appetite so prevailes, that it
overcomes the will, as in *David* when hee would have
killed *Nabal*, 1 *Sam.* 25. Fourthly, reason may be right-
ly

ly set and have the dominion, although anger bee not fully subdued, yet it prevails not, as it falls out in the children of God when they are standing in the state of grace. *pergiuersatur in his, licet non reluctetur*; it makes some shift in the Children of God, although it resist not altogether. Fifthly, when there is a full and totall subjection of anger, and this was in Christ.

There are two sorts of anger; the anger of zeale, and the anger of repentance; the anger of zeale is, a desire to punish sinne, as sinne in others, and that was in Christ when he whipt out the buyers & sellers out of the Temple, *Luk. 19. 45. the zeale of Gods house did eat him up. Psal. 69. 10.* The anger of repentance is, when one inflicts a punishment upon himselfe for his owne sinnes, and is angry with himselfe for his owne sinne, this was not in Christ, but in the regenerate.

The regenerate seeke not a revenge, but to commit the revenge to God to whom vengeance belongs, *Gen. 50. 19.* and if they have authoritie from God to punish, *non excedit modum*, it is not out of measure, *Gen. 50.* but the unregenerate being but private men, and having no authoritie, will have, *tooth for tooth, and eye for eye, Matth. 5. 18.* this is the Pharises revenge; and sometimes he comes to Cains revenge, *seven for one, Gen. 4. 25.* and sometimes to Lameches revenge, *seventy for one, Gen. 4. 24.* and sometimes to Sampsons revenge, *Judg. 16. 18, 29, 30. now let me be revenged for one of my eyes, three thousand for one.*

The regenerate are slow to anger and ready to forgive, but the unregenerate are ready to bee angry, and slow to forgive, and if they bee brought from revenge, yet the dregges still remaine with them, and still they remember; therefore the Lord saith, *Lew. 19. 18. yee shall neither revenge nor remember.* The Iewes give an example of this: *Simoon* sent to borrow of *Reuben*, a hatchet;

A collation betwixt the second, and renewed Adam.
Duplex ira, xdi & respiscencie.

Coll. 1.

Betwixt the renewed and old Adam.

Coll. 2.

Coll. 3.

Quadruplex retributio,
peruersitatis, fragilita-
tis, equitatis, & per-
fectionis.

hatchet; *Ruben* refuseth to lend it, *Ruben* sent the next day, to borrow a sickle from *Simeon*; he grants it, but withall he saith, loe here it is, I will not doe to *Ruben* as he did to me yesterday, although this be not *ultio* (as they say,) yet it is *retentio*.

To render *evill for good*, that is, *peruersitatis*, perverse anger, such was that of *Iudas* in selling of Christ, *Mat.* 26. to render *evill for evill*, *est fragilitatis*, anger of infirmities, as *Ioab* when hee killed *Abner*, for slaying of his brother *Hasacl*, 2 *Sam.* 3. 27. to render *good for good*, as *Ahasuerus* did to *Mordecai*, who honoured him, because he had discovered a treason plotted against him, this was *aquitatis*. To render *good for evill*, this is *perfectionis maioris*: *Blesse them that curse you*, *Mat.* 5.

To render *evill for evill* is naturall for a corrupt man, this is found in beasts; to render *good for good*, this is the Pharises righteousness, *Math.* 5. 20. *Except your righteousness exceed the righteousness of the Pharises, yee cannot enter into the Kingdome of God*: a Christian must doe more than to render *good for good*. To render *evill for good*, this the devils doe; but to render *good for evill*, this the Children of God doe.

Coll. 4.

Quatuor moderantur
iram, longanimitas,
mansuetudo, facilitas
ad ignoscendum, &
clementia.

There are foure counsellors, which moderate and rule the anger of the regenerate, First, *longanimitas*, or long-suffering, which holdeth backe anger, lest it hasten to inflict the punishment. Second, *mansuetudo*, mildnesse, which moderates the anger that it exceed not in words. Third, *facilitas ad ignoscendum*, easinesse to forgive, which moderates anger that it last not too long. Fourth, *clementia*, meekenesse, which moderates the punishment. The unregenerate wanting these foure counsellors, their anger exceeds: first, they want *long-suffering*, and presently they are set in a rage: secondly, they want *mildnesse*, which should moderate their anger, that it exceed not in words: thirdly, they are

are ἀσπαραδοί, *implacabiles*, Rom. 1. they cannot be pleased; lastly, they are *cruell* and cannot bee satisfied in their punishment.

Quest. Whether is a man bound to remit the injurie done to him or not, when his neighbour desireth pardon of him?

Ans. Three things arise of an injurie done to us; first, *hatred* in our affection; secondly the signe of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. Wee are bound to pardon the first, although our enemy sue it not of us; we are bound to pardon the second, when our enemy sues it of us; but we are not bound alwayes to pardon the third; for wee may in some cases, re-
paire the wrong done to us by Law, without any rancour in our heart, or shew of anger in our countenance.

The Hebrewes say; if a man have offended his neighbour, he must goe and seek reconciliation of him: but if he will not be reconciled, hee shall take three men with him, who shall intercede for him, and seek reconciliation: but if hee yet will not pardon him, this is a great iniquitie to bee so cruell, and not to pardon the offence, for it is the manner of the Israelites to bee easily reconciled, and to pardon wrongs, as *Ioseph* was towards his brethren; then he leaves his neighbour inexcusable. But if his brother die before he have offered these things and be reconciled to him, hee shall take ten men, and goe to the place where his brother was buried whom he hath offended, and stand above the dead, and say before these ten men, *I have sinned against the Lord God of Israel, and againe this my brother N. to whom I did so and so.*

Christ makes sundry degrees of unjust anger, *Mat. 5.* He that is angry with his brother, shall be guilty of junc-

Rr 2

ment;

Tria consequuntur injuriam, ira in affectione, ira in vultu, & reparatio per leges.

Tres gradus ire, 1. iracundia, 2. irascit, 3. irrisio.

ment; he that calls his brother *Raca*, shall be guilty of the councell; but he that calls his brother foole, shall bee guilty of hell fire; that is, of the greatest punishment in hell; These that call their brother *Raca*, or are angry with their brother, are guilty also of hell, although not in such a high degree; and according as the finnes grow, so doth the punishment. Anger without words, is to be punished by judgement; anger expressed by words, is to bee punished by the councell; but anger joyned with words and contumelie, is to bee punished by hell.

Augustine saith, in primo est ira tantum; in secundo est ira & sermo; in tertio ira est & certa expressio irrisionis: that is, in the first there is but onely anger; in the second is anger joyned with words; in the third, anger expressed with a certaine gesture of mocking.

Tria genera injuste ira.
1. Fel. 3. πικροί, 3. Furor.

There are three sorts of unjust anger in the wicked: the first is, called *fel*, and these that are possessed with this anger are called by the Greekes *δρυλοι*, *qua est ira subito excaudescens*, which is anger soone stirred up, and this comes from the humor, *bilis*, choler; as they are soone stirred up, so they are soone quenched. The second is called *μυρίς*, which ariseth of an induring anger, and these are called *πικροί*, bitter in their anger; this comes of *flava bilis*, of yellow choler and anger, this is more permanent in these. The third is called, *furor*, and these that are possessed with this, are called *χαλεποί*, this comes from *atrabilis*, blacke choler or melancholy, which cannot be satisfied but by the blood of the enemy.

μικροδύπλη est lenitas, δξύδύπλη, who is sudden in anger.
δύμωδες, who is bitter in his anger.

Some are soone angry and soone quenched, these are like flaxe, soone kindled and soone burnt out. Others long ere they are angry, & long ere they be pacified, like greene wood, long ere it be kindled, and long ere it bee quenched; but the worst of all are these, that are soone angry

angry and hardly quenched, these are most opposite to God, who is slow to anger and ready to forgive, Psal. 103. he is called צַדִּיק *erech appajim*, as yee would say, one who hath wide nostrils, for these who have widest nostrils are most patient, as these who have narrow nostrils are hasty.

The remedies to cure the passion of anger.

That we may settle this passion of anger; First, we are to consider the persons of these whom we have offended: we must give place to wrath, and not *intempestive incendium extinguere*, not to quench the fire unseasonably, for then we rather increase the anger, when we goe about in time of grief to pacifie them. So *Iacob* gave place to the anger of his brother *Esau* for a while, by the counsell of *Rebecca*. *Seneca* saith, *Primam iram non audebimus oratione mulcere, surda est & timens, dabimus illi spacium, remedia in remissionibus morborum profunt*: that is, *We goe not about to pacifie anger in the heate of it, wee give it leasure first to settle, wee cure not feavers in their height, but when they begin to remit.*

Secondly, when others have offended us; that wee may quench our anger: First, *Bee angry but sinne not*, *Ephes. 4. 25.* Anger and sinne are not two twins, yet they are very like other; as flattery is very like to friendship, and can be very hardly distinguished from it; for men oftentimes thinke themselves to be angry for Gods cause, when as it is their owne particular that mooves them. The disciples called for fire from heaven upon the *Samaritans*, *Luk. 9. 54.* one would have thought this to have beene holy anger and zeale that moved them for Gods glory, when as it was their own particular which moved them: so when the high Priest rent his cloathes *Mat. 26. 65.* We must learne then to distinguish these two, else our anger will be but sinfull anger.

R r 3

Thirdly,

Thirdly, Let not the Sun goe downe upon thy wrath: *Anger* saith *Salomon*, *Eccles. 7. 9. rests in the bosome of fooles*; it goeth to bed with them, riseth with them, continueth with them, and goeth oftentimes to the grave with them; the first day it may be easily cured; the second day more hardly; but the third day most hardly: *A threefold cord cannot easily bee broken, Eccles. 4. 12.*

Fourthly, Let reason rule thine *anger*, and command it; we ride not first, and then bridle our horse, but first we bridle our horse and then ride: bee not first *angry* and then think to bridle thy *anger* with reason, for then thou wilt deceive thy selfe; but let reason first rule, and then be angry.

Fifthly, Remember that thy prayers cannot bee heard unlesse thou be first reconciled to thy neighbour, *Mat. 5. 24. Leave thy gift at the Altar, and be reconciled to him.* So, *1 Tim. 2. 4.* the Apostle willeth, *that men lift up holy hands without wrath.* So, *1 Pet. 3. 7.* the man and the wife must not jarre, *that their prayers be not hindered*; so thou canst not heare the word with profit in *anger*. Therefore the Apostle willeth us like new borne babes to drinke in the Word, *1 Pet. 2. 2.* so, wee cannot eat our passeeover unlesse the leaven of malice and envy be cast out, *1 Cor. 5. 8. Let us not celebrate the feast with the old leaven of malice.*

Sixtly, remember Christs example; who when hee was reviled, reviled not againe, *Mark 15. 32.* learne to spread thy injuries before the Lord as *Ezekias* did when *Rabshekah* railed against him, *2 King. 19. 14.*

Seventhly, Behold oftentimes the passion of Christ, and that will quench thine *anger*. The Israelites when they were stung with fiery serpents, *Numb. 21.* so soone as they lookt upon the brazen serpent, they were healed; so when wee are injured and wronged by our ene-

enemies, if we behold the passion of Christ with faith, it will quench the sting of our enemies *anger*.

Anger hath nothing opposite to it, as the rest of the passions have, because it riseth of a present evill which we cannot shun. If it be present and wee may shun it, then there needes not a contrary passion. When the evill is not present, and joyned with difficulty if we may surmount it, then ariseth *courage*; if we cannot surmount it, then ariseth the contrary passion *fear*. If the evill be present and joyned with difficulty, then ariseth *anger*, because we cannot shun it; for if we can shun it, there can be no passion there.

Object. But *mildnesse* seemeth contrary to *anger*.

Ans. *Mildnesse* is not a passion but a vertue which moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein especially the image of God consists. Wee come to his outward image of God, which is his dominion over the creatures.

CHAP. XV.

Of the second part of the image of God in man, in his dominion over the creatures.

MAn before the fall was Lord over the creatures, and herein he resembled his Maker.

There is no creature that can use all the creatures but man; First, hee had dominion over the insensible creatures, as the elements, for no creature can use the fire but man; he can doe sundry things with the fire that no creature can doe; which argueth that hee was made Lord over it. The Lyon who is the King

Prop.

Illyst. 1.

of beasts, is afraid of the fire, and when hee seeth the light of it, he fleeth from it. 2. He had commandement over the living creatures, for as yet a little boy can leade a great Elephant, and a childe will drive a number of oxen before him; the relicts of Gods image in man make them stand in awe of him yet.

Illust. 2.

There are sundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but joyne them all together in man, hee excelleth them all: which sheweth that man was created Lord over the creatures.

Illust. 3.

Reason is onely found in man, by the which hee can subdue all the perturbations in beasts, *Iam. 3. 7. All are tamed by man*; which they cannot doe by themselves: that sheweth that man was made Lord over them.

Illust. 4.

We count that one of the most excellent qualities in beasts, when they can counterfeite man neereft; as the Elephant his reason; the birds his words; the Ape his gestures; which all shew that he was made Lord over them.

Illust. 5.

That which hath a shew of reason, & *diminute* in part onely, should obey him who hath reason perfectly, and understanding of all things: but beasts have onely some shew of reason, they know some particular things, but they have not a full and an universall knowledge of things, therefore they are naturally subject to man.

There is nothing swifter than the horse among beasts, and yet he carries man, the dogge though most fierce waits upon man; the Elephant for as great and terrible as he is, yet he serves to be a sport to man, in publike meetings he learnes to leap, kneele and dance; and other beasts serve to feed man: we eat the honey of the bees, we drinke the milke of cattell, therefore all the beasts are made subject to man.

Man was Lord over the creatures before the fall, and

and they were ready to obey him, hence may be drawn these consequents.

It is lawfull for men to hunt after the beasts and to catch them now, because that way he recovers the right over them again, that he had at the beginning.

Arist. pol. 1. 9. 52

Man was Lord over the creatures before the fall: therefore he could be afraid of none of them: we see that *Eva* was not afraid of the serpent, as *Moses* was when he fled from it, *Exod. 4.*

Man hath another sort of dominion over the living creatures, than that which he hath over the plants and herbs of the fields: for the dominion which he had over the living creatures was *per imperium rationis*, but he had dominion over the plants, *per solum earum usum*, onely by using them.

Man was made Lord over the creatures, therefore when by sinne he becomes a beast, like a dog or a hog; how farre then doth he abase himselfe from his first estate and dominion: *Plato* called this, *Fædam animarum incorporationem*, which some mistaking, thought that he held that the soules of men entred into beasts, but he meant onely that men became brutish and sensuall like beasts.

Quest. How were the beasts so farre distant from *Adam* gathered unto him, and how could they give homage to him, being so farre from him? *Augustine* holdsthat when the beasts were gathered together before man, that it was not by the authority which man had over them being so farre distant from him: but by the ministry of the Angels, or by the immediate power of God, as they were gathered in the Arke to *Noah*, *Gen. 7. 8. 9.* This seemes most probable.

Gen. 9. ad liter. cap. 4

Before the fall the beasts were subiect unto man: but Once the fall he hath lost his dominion; they become enemies,

A collation betwixt the innocent and old *Adam.*

Lib. 8. cap. 8.

A collation betwixt
the second, renewed,
and old Adam.

enemies unto him, they picke out his eyes, eat his flesh, lappe his bloud. Before the fall Gods image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coate of armes, take off this coat of armes from him, and men carry no respect to him: The image of God is as it were the Lords coate of armes, which he put upon him, that made the creatures afraid of him. We have a notable example of this in the primitive Church, as *Eusebius* testifieth, when the Christians were cast naked to the wilde beasts: yee should have seene them stamping, raging, and staring against them, but durst not set upon them, the image of God so affrayed them: therefore the persecutors covered them with the skinnies of wilde beasts, to make them run upon them.

Christ when he was in the wildernesse with the beasts forty dayes and forty nights, they hurt him not, *Mark*. 1. So when the image of God is restored to man in holinesse, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eat the flesh of *Iezabel*, *1 King*. 9. 35. yet they lick the sores of *Lazarus*, *Luk*. 16. 21. The ravens that picke out the eyes of these who are disobedient to their parents, *Prov*. 30. 17. yet they feed *Elias* in the wildernesse, *1 Kin*. 17. 4. 6. The serpents sting the Israelites in the wildernesse, *Num*. 21. 6. yet the Viper when it leaps upon *Pauls* hand hurts him not, *Act*. 28. 3, 5. The fish eat the bodies of the wicked in the sea: yet the Whale preserved *Ionas*, *Ion*. 1. 17. The Lyons that touch not *Daniel*: yet devour his accusers, *Daniel* 6. 17. It is true that there are some relicts of the image of God left, which make the beasts to stand in awe of him: therefore *Psal*. 104. it is said, *When men goe to rest, then the beasts come forth to hunt for their prey*. But these remanants of the image of God in the unregenerate, doe not so terrifie the beasts, as the image

image of God restored in the regenerate man doth.

Quest. What benefit should *Adam* have had of the creatures before the fall: for he had not neede of them *ad alimentum* for nourishment: he had not neede of them *ad indumentum* for cloathing: he had not need of them *ad laboris adiumentum*, to helpe him to labour in his worke, as we have now?

Ans. He had other uses of them, for they were the matter of the praising of God. We see now when Kings and Princes kepe Lyons, Eagles, Bears, Tigers, and such their subiects gather their greatnesse by this, and their soveraintry: much more did *Adam* before the fall gather the greatnesse and excellency of God, by the diversity of these creatures. Againe, by them he should have learned more experimentall knowledge of the qualities of the creatures: therefore it is said, *that God brought them before Adam that hee might see how he would call them,* Gen. 2. 20.

As hee was Lord over the beasts before the fall, and they were peaceably subiect to him: so they were peaceable amongst themselves, and one of them devoured not another.

Wee see when the beasts were in the Arke, after the fall, the ravening beasts lived not upon flesh, but they agreed all together: which vividly represents to us the first estate and condition of the creatures. And as it serveth for the credit of a Master of a familie, that not onely his servants obey him, but also that they agree amongst themselves: So the creatures not onely obeyed man before his fall, but also in feare of their Lord they agreed amongst themselves.

As man had dominion over the brutish creatures before his fall, so should there have beene some sort of dominion and subjection amongst men before the fall.

Mans

Prop.

Illust.

Prop.

Illust.

Mans estate before the fall was no better than the estate of the Angels but amongst the Angels some are superiour and some inferiour, for there are degrees amongst the Angels. *Colos. 1. 16.* There should have bin a willing subjection of the wife to the husband: so then there should have bin a subjection of children towards their parents.

Prop.

There was no servile subjection of man to man before the fall but voluntary.

Illust.

The relickes we see of this after the fall, when as man had beasts a long time subject to him, but not men servilely. The first Fathers were shepheards a long time before they were Kings, to suppress and hold men under: the first King that ever we reade of in the scripture, was *Nimrod*, which was more than 2000. yeeres after the creation.

Prop.

Servile and unwilling subjection came in after the fall.

Illust.

Homo tripliciter consideratur, 1. respectu dei, 2. respectu brutorum, 3. respectu aliorum hominum.

Quintuplex servus, 1. natura, 2. affectionum, 3. fortunæ, 4. belli, 5. ex pacto.

Man is considered threeways: first as he hath a respect unto God, and in this respect all men are servants it was mans chiefe felicity to serve God. Secondly, as he is considered with the beasts, in which respect he was Lord over them, for they were made for him. Thirdly, as he is considered with other men: and in this respect, some now are servants, and some are free. First, now by nature some are servants, as the dull and blockish, unto them that are of quicker wit and understanding. Secondly, these who have commandment over their *affections* now, are morally Lords over these that cannot command their *affections*. Thirdly, there are *servi fortunæ*, as when the poore serve the rich. Fourthly, there are *servi belli*, as these that are taken slaves in the wars. Fifthly, these who are servants *ex pacto* that sell themselves.

Servile subjection was contrary to the first estate of

of man: therefore every one ought to seeke freedom, providing he may have it with lawfull meanes, that so he may draw neerer to this first estate. hence it was that God would have such servants, who refused their liberty at the seven yeeres end. *Exod. 21. 6.* marked with a note of infamie, boaring them through the eare: This curse to be a servant was laid, first upon a disobedient sonne *Cham*, and wee see to this day, that the *Moors Chams* posterity, are sold like slaues yet. When men may not have their liberty now by lawfull means, they should not shake off the yoke of servitude; this was the fault of sundry servants in the Apostles dayes, who thought because they were the Lords free-men, they might shake off the yoke of their masters: but the Apostle teacheth them another lesson, *1 Tim. 6. 1.* *Who-soever servants are under the yoke, let them have a due respect to their masters, lest the name of God and the word come to contempt.*

Quest. But seeing all men are sinners now, why are not all men slaves?

Answ. If God would deale in justice with us now, all should bee slaves, but God hath mitigated this to some to the end that common wealthes and families might stand.

Adam gave names to the creatures, as their Lord, and in signe of their subjection.

Therefore none should impose names to children but the fathers who have superiority over them, no nor the mother. Yee see when *Rachel* called her sonne *Benoni*, *Iacob* called him *Benjamin*, *Gen. 35. 18.* Hence they gather well, that Christ as man had not a father, because his mother is commanded to give him the name, *Esay. 7.* *וְקָרָא* *et in femina vocabis*, in the feminine gender.

Object. But *Hagar* gave her sonne a name, *Gen. 16. 11.* and

Prop.

Conseq.

and yet hee had a father; then it may seeme that the mother may likewise impose the name to the childe.

Ans. She gave this name at the commandement of the Angell, which *Abraham* afterwards confirmed, otherwise she had no power to give it.

Conseq.

Therefore these fathers who give this power to others, to impose names to their children: resigne the first part of their authority over their children, which God hath put in their hands.

Prop.

This dominion which *Adam* had over the creatures, was not an absolute dominion.

Illust.

Dominium dei in creaturis, est absolutum, immediatum, et liberum: dominium hominis est conditionatum & liberum.

God hath *dominium merum, immediatum, & liberum*: hee hath absolute, free, or immediate dominion over the creatures: Man had onely but *dominium conditionatum*: such a dominion that was not an absolute and simple dominion, to use them at his pleasure.

They who had their inheritance in *Israel*, had not an absolute and immediate dominion, for it was *Emanuel's land*, *Esay* 8.8. God had the absolute dominion: but theirs was *conditionatum*; for they might not sell their inheritance to whom they pleased, neither might they alienate their lands perpetually; but onely mortgage them to the yere of the jubilee, *Lev.* 25.13. So the *Levites* had not *merum dominium* of the tythes, but *conditionatum*, *Levit.* 23. 4. For none of their children who were leproous might eate of them, neither might a stranger eate of them, neither might they sell them to others. *Caleb* had the property of *Hebron*, and yet it is said to bee given to the *Levites*; it was *Caleb's* by right of propriety, but it was the *Priests* because they dwelt there, and had the use of the ground.

So *Adam* before his fall, he was but *usufructuarius*, the tenant of God, but God was the immedi-

ate

ate Lord, *qui habebat directum dominium, et ad omnes usus*, he had the supream dominion and absolute use over all the creatures,

Adam had not *nudum usum* of the creatures, but hee was *usu-fructuarius*. The Lawyers illustrate the matter by this example; if thou get the use of ones garden thou mayest gather roses, hearbs, flowers to thy owne use, but thou canst not sell them to others to make benefit of them. But if thou be *usu-fructuarius*, then thou mayest make benefit of them, and sell the fruite to others.

Another example, If one leave in his latter Will to thee the use of his flock, thou mayest use his flock for dunging of thy ground; but thou mayest neither sheare the sheep, nor milke them; for that pertaines to them for whom it is left: but if he leaue the *usu-fructum*, then thou mayest use both the milke and the wooll.

Man in his first estate had not onely *nudum usum*, but *usu-fructum*, hee had not onely a bare use of them for maintenance, but hee was Lord over them. He had not onely power *uti ijs*, *sed frui ijs*; not onely to use them but also to inioy them: & they distinguish these two: *aliud est dare alicui usum*; that is, it is one thing to give a man the use of a thing, and another thing to give him it unto use: he who giveth the use of a thing, giveth not the dominion over it: but hee who giveth it unto use gives also dominion.

A man may have *nudum usum, et illicitum rei*; as when a thiefe takes a mans horse.

Secondly; a man may have *nudum usum, sed licitum, et utilem*; as when a man hires a horse.

Thirdly, a man may have *nudum usum, et licitum, sed non utilem*; as when the servant of a banker changeth money for his Master, all the commodity is his masters.

Fourthly, a man may have *usum licitum, utilem, et*

Illust. 2.

Duplex usus creaturarum, nudus usus, et usu-fructuarius.

Duplex potestas, utendi et fruendi.

Distinguitur haec, dare usum et dare in usum.

Illust. 3.

Usus rei multiplex. 1. nudus et illicitus. 2. illicitus et utilis. 3. licitus sed non utilis. 4. usus utilis et proprius sub-ordinatus. 5. dominium directum et altum.

proprietatem, sed subordinatam: as he who holds his lands in fealty.

Fifthly, he who hath the propriety, & *dominium directum*: this is called *dominium altum*, this supream dominion, Adam had not this supream dominion, but subordinate to God, Christ is called *the Lord of the Sabbath*, Mat. 12. 8. and man is called, *Lord of the Sabbath*, Mark. 2. 27. 28. how is Christ called *the Lord of the Sabbath*: As the supream and high Lord. Man is called *Lord of the Sabbath*, not as the supream, but as the subordinate Lord.

A collation betwixt
the innocent and second
Adam.

The first Adam had all things subiect to him, but by subordination: but the second Adam had them, by a more excellent manner from God his Father, *eminenter*, by way of excellency. Psal. 2. *I wil give thee the ends of the earth for a possession.*

Secondly, the first Adam had *jus ad rem*, *jus in re*, hee had not onely the right to the things, but also the use of them. But the second Adam had *jus ad rem sed non in re*, for the most part; that is, he had the right to them, but the use of few of them for the most part.

Quest. Had Christ nothing in propriety to himselfe, had hee but onely the naked use of things?

Ans. There are sundry sorts of rights. First, that which many have right to in common, as the Levites in Israel had right in common to the tythes: but Barnabas a Levite who dwelt in Cyprus, out of *Indea* had his possessions proper to himselfe, Acts 4. So the Church of *Ierusalem* had their goods in common.

Secondly, there is, *usus juris et usus facti*: the use of propriety, & the naked use of things: the naked use is, when a man hath onely the naked use, that he may neither sell it, nor give it to others: the use of propriety is, when he may both use it himself and give the use of it to others,

When

Duplex potestas, authoritativa, & subauthoritativa.
Duplex jus ad rem, & in re.
κτησις & χρῆσις, κτήσις & χρῆσις.
Duplex ius: in communi, & in proprio.

Duplex usus, iuris, & facti.

When a man hires a house, then hee hath onely the bare use of it, because hee cannot let it out to another, but when he hath a Lease of it, then he hath *usum juris*, and may then let it to another.

Thirdly, there is a *right of charity* and a *right of property*: a man comming into a vineyard, he may cate as many of the grapes as he pleaseth to satisfie his hunger, *Dent. 23. 24.* this is the *right of charity*: but hee may carry none away with him; this is the *right of property*. So the Disciples when they were hungry upon the Sabbath, pulled the eares of corne, *Matth. 12. 2.* This was the *right of charity*, but they carried none away with them, because they had not the *right of property*; and in this sense it is that *Salomon, Prov. 3. 27.* calls the poore *baggage to be*, the Lords of thy goods: *withhold not thy goods from the owners thereof*, that is, from the poore; the poore in their necessity have the use of thy goods. That axiome is true then, *Jus charitatis maxime semper, sed non pro semper, habent enim jus utendi, non pro omni tempore sed tempore necessitatis*; that is, Charity remaineth alwayes, but we are not at all times to give our goods; there is a time to give them, not all times, but in the time of necessity; and in this sense is that of *Luke* to be understood, *Luke 6. 30.* Give to every one that askes of you; that is, who in extreame necessity askes of you.

Christ had not *jus in communi*, with the Disciples, in the bagge, *Ioh. 12.* For these that have a *common right*, one of them cannot give without the consent of the rest; but Christ had a *proper right* to the bagge, and commanded *Judas* to use it for the benefit of the poore, *Ioh. 13. 29.* Secondly, Christ had not a bare & a naked use of things, but also he had the use of property in some things, as the clothe which he wore, and the money which he spent;

Duplex jus, charitatis,
& proprietatis.

Of the right that
Christ as man had to
the creatures.

he had not onely the *naked use* to weare them, but also the *property* of them, for he might have given them to others: it is true, he had but *nudum usum* of the house which he dwelt in, *Luk. 9. 58. The Foxes have holes, but the Sonne of man, hath not a hole wherein to hide his head,* for he had not the property of any house.

Thirdly, he had not onely *jus charitatis* to things, but also the *right of property*; neither had he these things as almes, for that which a man laboureth for is not called almes, *solus titulus recipiendi, ratione naturalis necessitatis facit mendicum*, the onely title of receiving in respect of naturall necessity, makes a begger: when it is sought and given in this manner, then it is almes.

Now that the *second Adam* had not his maintenance given him, by way of almes, it is proved thus; first he had the ends of the earth given him for a possession, *Psalm. 2.* and all things were put under his feet, *Psalm. 8.* he sent for the mans cult, *Luk. 19. 30.* Which sheweth that he had right over all the creatures.

Againe, it is proved thus, *If wee sow to you spirituall things, ought yee not to give us temporall things?* *1 Cor. 9. 11.* but Iesus Christ sowed spirituall things to them, therefore temporall things were his by right of property.

Thirdly, it is said, *Who feedes the flocke and eates not of the milke of it?* *1 Cor. 9. 7.* as the shepheard and souldier have the right of property to their wages, so had Christ.

Fourthly, Christ saith *Luk. 10. Goe into what soever house yee come to, and eate that which is set before you:* the Disciples had not onely *jus gratitudinis*, the right of thankfulness; but also *jus juris*, the right of property: Christ had this right seeing he preached the Gospel. When Paul tooke no stipend from the *Corinthians*, *2 Cor. 11. 8. recessit à jure suo*, hee went from his right:

Duplex jus gratitudinis, & juris.

right: therefore others had this right of property, and so had Christ.

Object. But Christ willed his Disciples to leave all for his cause, *Mat. 10. 37.* and he set himselfe as an example before them of poverty: therefore he did renounce all right of things.

Ans. Wee renounce all things two wayes: either in our affection, or in deed: they renounced all in affection but not in deed.

Secondly, there are two sorts of poverty; *materiall* poverty, and *formall* poverty. Christ left all things both moveable and immoveable in his affection, *formally*: but not *materially*: *formall* poverty is this, when in our affection we are ready to renounce all for Christ; but *materiall* poverty is, when we are actually called to the renouncing of all.

Object. *Mark. 10. 21.* Christ commanded the young man, to sell all and follow him, if hee would be perfect: therefore it may seeme that *materiall* poverty, is required of him that would be most absolutely perfect, and that Christ made choyce of this sort of poverty himselfe.

Ans. Wee must distinguish betwixt these two; first, to leave all, and to follow Christ: Secondly, that hee who trusts in his riches should sell all,

The first part of this speech belongs to the matter it selfe, and the second to the person: the first is common to all, because all are bound to leave all for Christ in affection; but the second part belongs onely to this young man, who was so well conceited of himselfe, trusting in his riches, that he should sell all, and should give of that which hee sold to the poore: not that hee should give all to the poore when he sold it, but give of that which he sold to the poore; *non dare omnia, sed de omnibus, 2 Cor. 8. 9.*

Duplex abnegatio reru in affectu, & in effectu.

Duplex paupertas: materialis, & formalis.

Prior ut scholastici loquuntur, facta est ad rem, posterior ad hominem, non simplex.

Quest. But why bids he him sell all?

Ans. Because he had such confidence in his riches, for they hindered him from following of Christ; therefore hee bids him quite all actually; which precept binds not others, it being particular to him.

Object. But Christ sayes, *if thou wilt bee perfect, goe and sell all*, then this seemes to be the pitch of perfection to renounce all: and is more than that which the law requires.

Ans. Christ speakes not here of any perfection, above the perfection of the Law; but of true perfection which is above imaginary perfection: as if hee should say: thou imaginest thou art perfect, and thinkest that thou hast kept the whole Law, if it be so, yet one thing is resting to thee, *sell all*: thus wee see how Christ applies himselfe to his conceit here.

Object. But it may be said that this young man spake not out of an ambitious conceit, for the text saith that Christ loved him.

Ans. The event sheweth that hee spake but out of the ambition of his heart, and the words of Christ shew this also, *Mark. 10. 24. How hard a thing is it for a rich man to enter into the Kingdome of God*: and where it is said Christ loved him, *verse 21*. The Greeke word *ἡγάπησεν*, signifieth friendly to speake to him, and to deale gently with him; but Christ liked him nor in the estate that hee was in, for hee went away trusting still in his riches, and loving them better than Christ.

Conseq.

Christ and his Disciples renounced not all kind of right of those things which they had; therefore that observation of the glosse, upon the tenth of *Marke* is false. Some have money, and love it; some want money and love it; but these are most perfect who neither have it, nor love it: and to this they apply that of the Apostle,

Galat.

Gal. 6. 14. I am crucified to the world and the world to me; as though a man could not be crucified to the world, unlesse he renounce it all, and goe a begging.

Thus the Church of *Rome* serveth God with will-worship, which hee never required at their hand, *Esay*, 1. 12. By their vowes of poverty, chastity and obedience: this they make one of their counsels, of Evangelicke perfection.

So much of Gods Image in man: both inwardly in his soule, and outwardly in his dominion & superiority over all inferiour creatures: it rests to speake of three consequents proper to this image. 1. Wherefore Gods image was placed in man. 2. This image being placed in man whether it was naturall unto him, or supernaturall. 3. The benefit he reapeth by this Image: which was his society with the Angels.

CHAP. XVI.

Of the end wherefore God placed this image in Man.

GOD placed this image in man, to keepe a perpetuall society betwixt man and him.

Similitude and likenesse are a great cause of love: *Adam* loved *Eve* when hee saw her first, because shee was like unto him, As a man when hee lookes into a glasse, hee loveth his image because it is like to him but *dis-similitude* breeds hatred. A man loves not a serpent or a Toade, because they are most unlike him, *David* marvelles that God should looke upon man, *Psal. 8.* but in the end he brings in his *similitude* in Christ, or else he would hate us.

Secondly, God placed this image in man, as a marke

of his possession; therefore the Fathers called him *num-
mum Dei*; for even as Princes set their image upon their
coyne, so did the Lord set his image upon man; there-
fore miserable are these, who adulterate this coyne, and
blot our this Image of God: he deserveth now to be ar-
rained as a traitour before God.

A collation betwixt
the innocent and old
Adam.

Man in innocency was like unto God, but now he is
become like unto the beasts of the field, *Psal. 49.* now
God may justly exprobrate unto him, *Behold man is be-
come like one of us*, There was a great change in *Naomi*
when shee came to *Bethlehem*; shee was not then *Naomi*
beautifull, but *Mara* bitternesse: there is a greater
change now in man when he is false from his first e-
state, and lost this holy image.

Conseq.

Man was made to the image of God, therefore no man
should lift his hand against him, *Gen. 9.* no Prince will
suffer his image to be defaced, much lesse will God.
There arose a sedition at *Antioch* for that *Theodosius* the
Emperour exacted a new kind of tribute upon the peo-
ple; in that commotion the people brake downe the I-
mage of the Empresse *Placilla*, (who was lately dead.)
The Emperour in a great rage sent his forces against the
City to sacke it. When the Herald came, and told this
to the Citizens, one *Macedonius* a Monke indued with
heavenly wisdom, sent unto the Herald an answer af-
ter this manner;

Theodoret lib. 3. cap.
21.

"Tell the Emperour these words, that he is not onely
"an Emperour, but also a man, therefore let him not
"onely looke upon his Empire, but also upon himselfe:
"for he being a man commands also these who are men:
"let him not then use men so barbarously, who are
"made to the image of God. He is angry & that justly,
"that the brazen image of his wife was thus contume-
"liously used, & shall not the King of heaven be angry,
"to see his glorious image in man contumeliously han-
dled

“dled; Oh what a difference is there betwixt the reasonable soule, and the brazen image; We for this image are able to set up an hundred, but he is not able to set up a haire of these men againe if he kill them.

These words being told the Emperor, hee suppressed his anger and drew backe his forces: if men would take this course, and ponder it deeply in their heart, they would not be so ready to breake downe this image of God by their bloody cruelty.

CHAP. XVII.

Whether the Image of God in Adam was naturall or supernaturall?

THE second consequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally wee and the Church of Rome controvert about, touching the image of God. The first is, *conditio natura*, the condition of nature: the second is, *conditio iustitie*, concernig mans righteousness.

The Church of Rome holds, that there was concupiscence in the nature of man, being created in his pure naturalls, but it was not a sinne (say they) or a punishment of sin as it is now, but a defect following the condition of nature; and they say that it was not from God but besides his intention. And they goe about to cleare the matter by this comparison: when a Smith makes a sword of yron, he is not the cause of the rust in the yron, but rust followeth as a consequent in the yron: but if this rebellion flow from the condition of nature, how can God be free from the cause of sin, who is the author of nature?

Duplex conditio imaginis Dei, natura, & iustitie.

Bellarmin. lib. 7. cap. 28.

*Triplex dissimilitudo
comparationis.*

That there was no
concupiscence in man
before the fall.

Their comparison then taken from the Smith and the iron is altogether impertinent : first, the smith made not the yron, as God made man, therefore he cannot bee sayd to be the cause of the rust of yron, as God making man, concupiscence necessarily follows him according to their position

Secondly, the rust doth not necessarily follow the yron, neither is the yron the cause of it, but some external things : they make concupiscence necessary to follow the body.

Thirdly, the Smith if he could, he would make such a sword that should take no rust ; but God (according to their judgement) made man such that concupiscence did necessarily follow.

Before the fall there was no reluctance nor strife betwixt the superiour and inferiour faculties in man ; and therefore no concupiscence : our reasons are these.

First, our first parents were not ashamed when they were naked, *Gen 2.* but after that *Adam* had sinned and saw himselfe naked, hee fled from the presence of God and hid himselfe even for very shame ; it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in Iesus Christ the *second Adam*, there was no rebellion, and yet he was like to us in all things sinne excepted, taking our nature upon him, and the essentiall properties of it. As to bee tempted, *Mat. 4. 1. Iesus was carried by the Spirit into the desert to bee tempted ;* So to feare, *Hebr. 5. 7. he was heard in that which hee feared.* So to be angry, *Mark. 3. 5. Hee looked round about on them angerly :* So forgetfulness of his office by reason of the agonie astonishing his senses ; *Father, if it bee possible, let this cup passe from me, Mat. 26. 39.* Wherefore if this strife, betwixt the

superiour

superiour and inferiour faculties, was the consequent of nature in our whole estate, then Christ should not have beene blamelesse, which is blasphemy: for *concupiscence is sin, Rom, 7.7.*

Thirdly, if there had been rebellion, betwixt the *superiour* and *inferiour faculties* before the fall; then man in his whole estate had not beene happy for *Paul* in respect of this concupiscence, is forced to cry out, *Rom. 7. 11. O wretched man that I am, who shall deliver mee from this body of death?* and originall iustice had not beene such an excellent gift in that estate, but only a restraint, to restrain this concupiscence that it bursted not forth.

Fourthly, if this rebellion flow from nature, how can God be free from sinne who is the authour of nature? *qui est causa causa, est causa causati, in essentialiter subordinatis*, he who is the cause of a cause, is likewise the cause of the effect in things essentially subordinate: but God is the author of mans nature and concupiscence: therefore according to their position, he must bee the author of sinne: this is blasphemie.

The Church of *Rome* holds, that this *holinesse* was a *supernaturall* thing to man, and not naturall in his first creation: and they goe about to shew the matter by these comparisons.

They say, mans righteousness in his innocent estate, was like a garland set upon a virgines head; the garland is no part of the virgins body, and although the garland be removed, yet she remains still a virgin. So this *originall righteousness*, they make it as it were a garland, which being taken away from man, no naturall thing is blemished in him.

Secondly, they compare it to *Sampsons* lockes, which when they were cut off, nothing was taken from *Sampsons* nature.

Third-

Of mans originall iustice, according to the Church of Rome.

Duplex homo, nudus
& spoliatus.

Perer. lib. 5. in Gen.
disput. de excellent. pag.
118.

Thirdly, they compare it to a bridle in a horse mouth, which is no part of the horse, nor naturall to him, but serves to bridle the horse and keepe him in. So say they, this originall *righteousnesse*, was no naturall thing in man before the fall, but served onely as a bridle to restraine concupiscence; and they put a difference betwixt a naked man and a robbed man. Man before his fall (say they) he was naked, but God did cast his cloake of *supernaturall righteousness* about him to cover him: but since the fall (say they) hee is not *homo nudus sed spoliatus*, a naked man, but spoyled of the graces of God.

Hence is that division made by the Iesuites of the estate of man: the first estate (saith he) is of man considered without grace or sinne, (as they terme it) in his *pure naturals*; the second estate is of man in his *pure naturals*, cloathed with supernaturall righteousness: the third estate is of man *degenerate* and sinfull: the fourth estate, is of man *regenerate*; and the last is of man *glorified*. But to consider a man both voyde of grace and sinne, such a man was never, nor never shall be; neither did the Iewish or Christian Church, ever divide the estate of man thus.

The Iewish Church taketh up the estate of man in these three; the first they call *Adam, ratione creationis*, because hee was made out of the red earth: the second they call *Enosh*, man subject to all miseries: the third they call *Ish*, man restored to blessednesse and happinesse.

The orthodoxe christian Church, divides the estate of man thus: the first estate, is *gratia collatio*, the bestowing of grace: the second is, *collata amisio* the losse of that grace bestowed: the third is, *instauratio amissa*, the restoring of lost grace; and the fourth is, *confirmatio instaurata*, the confirmation of restored grace.

Wee

We will shew that his *originall righteousness*, was *naturall* to man, and not *supernaturall*: where we must consider: that nature is taken five wayes:

First, a thing is *naturall* by creation, as the soule and the body are *naturall* to man, because they give a being to him.

Secondly, for that which floweth essentially and naturally from a thing, as the faculties from the soule.

Thirdly, for that which cleaveth most surely to nature, as sinne doth to the soule now.

Fourthly, for that which beautifieth nature and helps it, as grace doth.

Fifthly, for that which by generation is propagated to the posteritie, as originall corruption.

Originall justice was not *naturall* to man in the first sense, for it was no part of his essence. It was not *naturall* to him in the second sense, for it flowed not from the understanding essentially, as the faculties of the soule doe; but it was *naturall* to him in the third sense, because hee was created in holinesse, and was the subject of holinesse: it was *naturall* to him in the fourth sense, because it made his nature perfect: It was *naturall* to him in the fifth sense, for he should have transmitted it to his posteritie by generation, if he had stood in holinesse, as man doth sinne now, which is come in place of it.

Originall righteousness to the first *Adam* was *naturall*, to the renewed *Adam*, grace is *supernaturall*; to the old *Adam*, it is against his nature, so long as hee continues in sinne.

Our reasons proving, that *originall righteousness*, was *naturall* to *Adam*, and not *supernaturall*, are these.

First, as are the reliques of the image of God in man since

Of mans originall justice, according to the reformed Church.

A collation betwixt the innocent, renewed, and old *Adam*.

Reason 1.

since the fall, such was the image of God in man before the fall: but the remnants of the Image of God in man since the fall, are naturall, *Rom. 2. 13. For by nature they doe the things contained in the Law, 2 Cor. II. Doth not nature teach you this?* therefore the image of God in man before the fall was naturall.

Reason 2.

Secondly, *supernaturall gifts* are not hereditary, nor propagate by generation, no more than a colt (to use their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, should have begotten children in his image in *originall justice*: therefore *originall justice* was not *supernaturall* to him.

Reason 3.

Thirdly, *by nature we are now the children of wrath; Ephes. 2. 3.* therefore *originall justice* should not have beene *supernaturall* to man, but *naturall* by the rule of contraries.

De grat. prim. hom. cap. 5.

Bellarmino, although he grant that there might have beene a man, created as well without grace as sinne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did never generally prevaile in the Roman Church: for there were some (saith hee) excellently learned, that thought as wee doe; that man must either be in the estate of grace, or sinne; and that there is not a middle estate: and that *originall righteousness* was required to the integrity of nature, and consequently that being lost, nature was corrupted and deprived of all naturall and morall rectitude. So that man after the fall of *Adam*, can doe nothing morally good, or that truly can bee named a vertue, till he be renewed by grace; as likewise *Adam* before his fall was not able to doe any thing morally good by natures power, without the assistance of speciall grace from God.

But we must hold for our part, this to be the ground of

of no smaller error which the Church of *Rome* layeth ; that man in his *pure naturals*, was voyde both of grace and sinne ; this is the ground of many other errors which they maintaine.

First, that *concupiscence* is naturall to man, following alwayes his creation.

Secondly, that naturall gifts both in men and diuels remaine unblemished since the fall.

Thirdly, that the corruption of nature consists not in any corrupt qualitie, but onely in the losse of supernaturall grace.

Fourthly, that death is not an effect of sinne properly, but it is from nature, and it is onely accidentally from sin ; because sin removes that bridle of originall righteousness, which held backe death.

Fifthly, that concupiscence is not sinne in the regenerate.

Sixtly, that man now after his fall, is in the same estate wherein hee was before the fall in his *pure naturals* : for *Adams* sinne hath diminished nothing from that which is naturall : and the body, (they say) since the fall is no more passible, than it was before in the *pure naturals*. So (they say) the minde of man being considered by it selfe, without this supernaturall holinesse, is no more weakened by the fall, than it was before the fall in things naturall.

Seventhly, that man hath free will left in him after his fall : which grounds are all false. Here we must doe as *Elisha* did when hee cured the waters of *Iericho*, *2 King. 3.* he went to the spring heads, and there cast in salt : so must we goe to this, as one of the springs from whence many errors in popery proceed, and cure it first.

This popish platforme of mans estate before his fall, is taken

taken from the schooles of Philosophie, but not from *Moses* and the Prophets. The Philosophers were ignorant of the nature of man in his whole estate, so were they ignorant of his fall; and therefore they tooke up man in a middle estate. So these Sophists following the Philosophers, and not the Scriptures, as though they had never heard of mans creation, nor yet of his fall; imagine him to be a middle sort of man, such a man as never was, neither in his whole estate, nor after his fall: but they ought to have remembred that of the Apostle, *Colos. 2. 8. Take heed lest any spoyle you by Philosophie.*

CHAP. XVIII.

Of the consequents of Gods image in man; in his societie with the Angels.

THe third consequent that followeth upon the image of God being placed in man in his creation, is concerning the societie and fellowship that he had with the Angels so long as hee stood in innocency.

Adam in his first estate was little inferiour to the Angels.

It shall bee the greatest perfection of man in glory, that hee shall bee like the Angels of God, and bee loved of them, as they love one another. So it was mans great happinesse before the fall, that hee conversed with the Angels, and they loved him.

The Angels did neither minister unto, nor keepe the *first Adam* before his fall, they onely loved him. The Angels ministred to Christ the *second Adam*, and loved him, but did not keepe him. The Angels minister now to the *renewed Adam*, they love him and keepe him; but they

Prop.

Illust.

A collation betwixt the innocent, second, renewed, and old *Adam*.

they neither minister to the wicked, love them, nor keepe them.

First, the Angels neither did minister to *Adam* before his fall, nor did they keepe him, because hee was in no danger, onely they loved him: they ministred to Iesus Christ, but they did not keep him, for he was *comprehensor*, as well as *viator*. Christ is the head of the Angels, therefore hee is not kept by them: but they minister to the elect, and keepe them by Christ; which priviledge *Adam* had not of them before his fall.

Object. It may seeme that they did keepe Christ, *Psal.* 91. *they shall keepe thee in all thy wayes.*

Ans. This is to be understood *de Christo mystico*, of Christ in his members; that is, they shall keepe thy members in all their wayes. But this part of the *Psalm* was misapplied by the Divell to Christ in proper person, *Matth.* 4. for the Angels keepe not Christ, but minister to him: but they both keepe and minister to his members the elect.

Object. But it may be sayd, that the elect have greater priviledges then, than Christ hath, seeing they both keepe them, and minister to them.

Ans. This argueth not any prerogative that the Saints have above Christ, but onely their weakenesse and wants, that they have need of the Angels to preserve them, as young children stand in need of nurses to waite upon them.

Object. It may seeme that Angels are not ministring spirits in respect of the elect, but in respect of Christ; because the Angell, *Revel.* 19. 22. calls himselfe, not our servant, but, *our fellow servant*. So the Angels are not called the servants of the kingdomes; but, *The Princes of the Kingdomes*, *Dan.* 12. Thirdly, the Apostle proves Christ to be God, *Heb.* 2. because the Angels are servants to him. A shepheard is not the servant of his

his sheepe, although hee keeps them; but his Masters servant. So although the Angels keepe us, yet they seeme not to be our ministers but Christs.

Answ. The Scripture, *Heb. 1.* calls them ministring spirits, sent for them that are elect; and although they be more excellent creatures in themselves, than the elect; yet in Christ, and by Christ, they become ministring spirits to us. Christ himselve is not ashamed to call himselve a servant to the elect, *Mat. 20.* *I came not to be served, but to serve:* why may not then the Angels be sayd, to be ministers to the elect?

Object. It is a Maxime in Phylosophy, that the end is more excellent than the meanes tending to the end: but the safety of man is the end: and the Angels are the meanes, therefore it may seeme that man is more excellent than the Angels.

Answ. The end considered as the end, is alwayes more excellent than the meanes tending to the end, but not absolutely, touching the essence of the meanes; for these things that are the meanes may be more excellent in themselves. Example: The incarnation of Christ is more excellent than the redemption of man in it selfe, and yet it is institute for another end; so the Sun, Moon, and starres were institute to give influence to the inferiour bodies, herbes, trees and plants, and yet they are more excellent in themselves; but consider them as meanes tending to that end, they are inferiour to them.

The Angels neither love the wicked, nor minister to them, nor preserve them. But here we must marke, when we say they minister not to them, this is to be understood of their speeciall and particular ministring, they attend them not, as they doe the elect; it is true, as God makes his Sunne to shine as well upon the unjust as the just, *Mat. 5. 45.* so the Angels may be ministers sometimes of outward things even to the wicked

wicked. Whosoever stept downe first into the poole of *Siloam*, *Ioh. 5. 8.* was cured whether good or bad: and the Angels brought downe *Manna* in the wildernesse, *Psal. 78. 25.* to the bad *Israelites*, as well as to the good: but they have not a particular care of the wicked as they have of the elect of God; they come not up and downe upon the Ladder, *Christ, Ioh. 1. 52.* to minister to them as they do to the elect.

CHAP. XIX.

Of Adams life before the fall, whether it was contemplative, or practicke?

Adams had beside the Image of God placed in him, two royall prerogatives above any man that ever was: the first was concerning his estate and condition of life, whether it was in action, or contemplation. The second concerning his marriage celebrated by God himselfe, in Paradise. Of the first prerogative is intreated here.

Mans life before the fall, was more contemplative than practicke.

As from the Sunne, first proceed bright beames, which lighting upon transparent bodies they cast a brightnesse or splendor by their reflex; and after their reflex, they cast shadowes. So from God that glorious Sunne, there proceeded first wisdome, which being reflexed upon the mind of *Adam* to cognolce and contemplate upon things; this contemplation, brought forth prudency, and at last arts, as the shadow of prudency. This wisdome or contemplation was in *cognoscibilibus*, in things to be knowne; but prudency was in *agibilibus*, in things to be done; arts are in *factibilibus*, in things to be done by the hands.

T r

Quest.

Prop.

Illust.

*Vita activa est prior in
via generationis, sed
vita contemplativa est
prior in via directionis.*

*Duplex bonitas; neces-
sitaris, & excellentie.*

*Duplex bonitas; abso-
luta & determinata.*

*Duplex consideratio vi-
tae humanae, respectu
mediorum, & finis.*

Quest. It may bee asked which of these two lives is to be preferred before another: it might seeme that *prudence* is to bee preferred before *wisdom*; for man is bound to love God above all, and to helpe his neighbour; these we get not by *contemplation* but by *action*. Againe, it may seeme that the *contemplative life* is the best life, because in the *active life* there are many dangers and perils, but not so in the *contemplative*.

Ans. To cleare this point, wee must marke these assertions following.

First, when we compare these two *wisdom* and *prudence* together, either we respect the necessity of them, or the excellency of them. If wee respect the *necessity* of them; then no doubt, *prudence* is most fit for our estate now.

If wee marke the *excellency* of them, then wee must use this distinction; one thing is said to be better than another, either absolutely, or determinate to this or that particular: as, to have foure feet is good for a horse, but not absolutely good, for it is not good for a man. So to be a Philosopher is determinately good for man, but not absolutely good; for it is not good for a horse. So *wisdom* and *prudence* conferred together, *wisdom* absolutely is better than *prudence*; but *prudence* in this case as we are now, is better for us.

Thirdly, if wee consider the end of mans life; then *contemplation* is better than *action*; but if wee consider the meanes tending to the end, then *action* is fitter for us, than *contemplation*. If wee consider the end, it is more excellent than the meanes; for all these practicall arts and operations which man doth, are ordained (as to their proper end,) to the *contemplation* of the understanding: and all the *contemplation* of the understanding is ordained for the metaphysickes: and all the know-
ledge

ledge which we have of the metaphysics: (in so farre as it precedes the knowledge which we have of God:) is ordained for the knowledge of God, as the last end; *Ioh. 17. This is life eternall to know thee onely, Matth. 5. Blessed are the pure in heart, for they shall see God:* therefore the *contemplative life*, being the last end, must bee most perfect in it selfe; for it standeth in need of fewer helpees than the *practicke life* doth.

These two sorts of lives, are so necessary both for this life, and for the life to come, and are so straitly linked, that we must labour to joyne them together.

The *active life*, without the *contemplative life*, is a most imperfect life, like the fruit pulled from the tree; so the *contemplative life*, without the *active*, is a most imperfect life; but joyne them both together, they make a perfect *Argus*, having his eyes looking up and downe.

These two sorts of lives are well compared to the two great lights in heaven, the Sun and Moone: first, as the Moone hath her light from the Sunne, so hath *prudence* her light from *wisedom*. Secondly, as the Sunne rules the day, and the Moone the night; so *wisedom* rules our heavenly life; and *prudence* our earthly life. Thirdly, as the moone is neerer to us than the Sunne, so is *prudence* in this estate neerer to us than *wisedom*.

Prudence and *wisedom*, the *active* and *contemplative life*, should be joyned together: therefore these *anagris*, or wilde asses, the Hermites; who give themselves onely to *contemplation* and withdraw themselves from the society of men, never joyning action to their *contemplation*; mistake altogether the end wherefore man was placed here.

When *Elias* was in the wilderness, the Angel came to him and said; what dost thou here? So the Lord will say one day to these unprofitable members (that are in the

Prop.

Illust.

Consequence 1.

Church and Common wealth) what do ye in the Wildernesse; The philosopher could say, that hee was either a God or a beast that could live in the Wildernesse; this their *contemplative life* hath pride for the father, and idlenesse for the mother.

The *contemplative life*, is the most excellent life, therefore that life that drawes neere to it, must be the best. There are three sorts of lives, the *active life*, the *effective life*, and the *voluptuary*. The *active life* consists in managing and ruling things by prudence; this was *David's* life, and it comes neere to the contemplative life. The *effective life* consists in dressing of the ground, in husbandry, and such; this was *Vzziahs* life: therefore, 2. *King. 15.* He is called *vir agri*, because he delighted in tillage; and this is further removed from the *contemplative life*, than the *active life*. The *voluptuary life* was that in *Salomon*, when he gave himselfe to pleasure and delights, for the life of *Sardanapalus* King of *Assyria*; and this is furthest from the *contemplative life*. *Adam* had the *contemplative life* chiefly, he had the *Active* and *effective life*; but he had not that *voluptuary* or sinfull life, delighting in pleasure.

The first *Adam* his life was *contemplative*, *active*, and *effective*. The old *Adam* his life is *voluptuary*, for the end of all his actions is pleasure. The *glorified Adam*, his life is *contemplative* and active onely, and in this consists his last happinesse.

In the life to come, the *glorified Adam* shall have all sorts of perfection in him. First, his desire shall be perfected in his *being* (every thing naturally desires the being and preservation of it selfe) for hee shall be perpetually. Secondly, his desire shall be fulfilled in these things that are common to him and other living creatures, which is *delight*; his delights and pleasure shall be spirituall altogether, and these farre exceed cor-

porall

Triplex vita, activa, effectiva, & voluptuaria.

A collation betwixt the innocent, old, and glorified *Adam*.

Actiones internæ quarum finis contemplatio, manebunt in vita futura, ut dilectio, amor: at actiones externæ quarum finis est actio, non manebunt, quales sunt virtutes morales quæ diriguntur ad finem, (scilicet contemplationem) at non versantur circa finem, quia hoc proprium est contemplationis.

porall delights; because men are contented to suffer many corporall torments for spirituall delights. Thirdly, his desire shall be fulfilled in his *reasonable desires*; which is, to rule his *active* and *civill* life; In his *active* life, so to live vertuously; that hee cannot make defection to evill; in this *civill* life, for all that a man desires in this life is honour, a good name and riches; the desires of all these shall be perfected in the life to come; for honour, *mee shall reigne with him, Revel. 20.* For a good name, none shall have place to accuse or revile them there; for riches, *Psal. 111. Riches and glory are in his house.* Fourthly, his desire shall be fulfilled in his *intellectuall knowledge*, because then hee shall attain to the full perfection of these things, that he desires to know; and this shall bee the perfection of his *contemplative life*; in beholding God, which is the complement of all his other desires, and they all ayme at this.

Object. But it may be said that mans desire shall not be fulfilled in the life to come by beholding God: for the soules in glory long for their bodies againe, and have not their full rest till they enjoy them.

Ans. The soules in glory desire no greater measure of joy, than to behold God, who is the end and object of their blessednesse. But they desire a greater perfection in respect of themselves; because they doe not so totally and fully enjoy that which they desire to possesse. A man sitting at a table furnished with variety of dishes, hee desires no moe dishes than are at the table, yet hee desires to have a better stomacke: so the soules in glory desire no greater measure of blessednesse than to behold God; but respecting the longing they have for their bodies, they are not come to the fullnesse of their blessednesse till they be joyned together againe.

Quadruplex desiderium; commune, animale, rationale, & intellectuale.

Duplex desiderium; ex parte appetibilis, & ex parte appetentis.

Quest. Whether shall the soule after the resurrection, being joyned with the body againe, enjoy greater happinesse, than it had without the body in heaven?

Answ. In respect of the object which is God, it shall have no greater happinesse; but in respect of it selfe, it shall have greater joy, both extensive, because it shall rejoyce in the glory of the body, and intensive, because in the conjunction with the body, the operation therefore shall be more forcible, when soule and body are joyned together.

The *Academickes* make sixe conditions of the life of man whereunto it is resembled, which they set out to us by six metaphors. The first is in the conjunction of the soule and the body; and herein they take the comparison from a man in a *Prison*, and in this estate man had need of spurres to stirre him up, that he may come out of prison.

The second Condition of mans life is in consisting of contrary faculties; and in this estate they compare him to a *Monster*, halfe man and halfe beast; the sensuall part fighting against the reasonable; here we must take heed *ne pars fera voret humanam*, lest the brutish part overcome the reasonable.

The third condition makes him an absolute man, and then he is called the *little world*, or *epilogus mundi*, the compend of the world; and so hee should labour to keepe all things in a just frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a *shippe* in the midst of the Sea, sayling towards the haven; reason is the ship; the windes, waves, and rockes, are the many hazards we are exposed to in this life; the oares are his affections and desires; and when the eye is set upon eternall happinesse, this is like the pole which directs the ship.

The fift condition is then, when as the soule is purified

Duplex gaudium; extensivum, & intensivum.
Picalhom. lib. 10. Etbic. Sex conditiones vite humane, metaphora sumpta a carcere a monstro a mundo, a navi, a curru, & ab ave.

fied by vertue, and elevated above the owne nature, then it is compared to a *chariot*, which resembles the whole constitution of the soule joyned to the body; the Coach-man is reason; the horses which draw the coach are two, one white and another blacke; the white horse is the irascible appetite, the blacke is the concupiscible appetite; the spurres which spur these horses forward, are, desire of honour, and feare of shame.

The sixth condition is, when the soule by contem-
plation ascends to God, then it is compared to a *fowle*
mounting upward, then it is no longer considered as
yoaked in the coach, for now the horses are loosed, &
auriga sistens eos ad praecep, tribuit eis nectar & ambro-
siam; that is, the coachman loosing the horses, brings
them to the manger, and gives them nectar and ambrosia
to eat and drinke; for when the soule is taken up with
this contemplation, beholding the chiefe Good, then
the appetite is satisfied with milke and honey as the
Scripture calls it. As nurses taking pleasure and delight
to feed their babes, when they have stilled them, they
lay them up to sleepe, and then they take delight to
feed themselves: so, when the sensible faculty shall be
satisfied, then shall our great delight be in contemplati-
on to behold the face of God and that eternall glory:
whereupon is resolved that position laid downe in the
beginning, that mans chiefe felicity in his life before
the fall, was chiefly in contemplation; and so shall it be
in glory: although action in love doe flow from it, as
the fruit from the tree.

CHAP. XX.

Of Adams conjunct life, or his marriage.

THe second royall prerogative bestowed upon *Adam* in Paradise, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. Hee made not paires of males and females in mankind, as hee did of the rest of living creatures; but he made the one of the other, first to shew them the neere conjunction which is betwixt them; secondly, hee made the woman of the man, that he might be her head, and the fountaine of all man-kinde, which chiefly belonged to his dignity; thirdly, she was made of him, that she might obey and honour him; *Christ* saith, *Mark. 2. 27.* the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord over the Sabbath, so hee was made Lord over the woman.

This subjection of the woman to the man, was shewed by the veile which was put upon the womans head when she was married, *Gen. 24. 65.* In the *first of Numbers* when the husband accused the wife of adultery she was commanded to stand bareheaded before the Priest, as not being now under her husbands subjection, untill she was cleared of this blot.

Secondly, this subjection is notably set out in that heavenly order, *1 Cor. 11. 3.* *God is Christs head, and Christ is the mans head, and the man is the womans head.*

Thirdly, this subjection is likewise shewed by that dreame of *Ioseph, Gen. 37.* Where the father is compared to the Sunne, the wifeto the Moone, and the children to the starres.

Fourthly,

Fourthly, the *Persians* had this sovereignty over their wives, they had a proverbiall kind of speech which was, *and they shall speake the language of their owne people*; that is, they shall live after the manner of their owne country, and have commandement over their wives, *Esth. 1. 20. vejit tenu jecar*; they put her in the masculine gender, to signifie their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender; and againe, when they will discommend men, they put them in the feminine gender; because now they have committed abomination with idols.

Since the fall, this heavenly order is mightily inverted, when the woman claymes sovereignty over the man, and will not bee subject to him: as she feekes superiority over her husband; so if she could, she would pull Christ out of his place; and God the Father out of his.

This inverting of natures order, hath ever a curse joyned with it, when such effect superiority. *Plutarch* hath a very good apologue for this: the members of the body of the Serpent (saith hee) fell at variance among themselves; the taile complained that the head had alwayes the government, and desired that it might rule the body; the simple head was content; but what became of it when the taile tooke the guiding of the head and the rest of the body; it pulled the head and the body, y through the brambles and briars, and had almost spoyled the whole body. So let us remember that apologue of the bramble, *Iudg. 9.* When it got the ruling of the trees of the field, what became of them, a fire came out from it and burnt them.

In some case the Lord hath granted as great power to the woman over the man, as he hath granted to the man

A collation betwixt
the innocent, and
old Adam.

Woman in Adam's
Image

man over the woman, as in the mutuall use of their bodies: and in this case he is as well subject to his wife, as he is her Lord: but in other things the man hath the superiority over the woman.

Quest. Seeing the woman hath as great right over the body of the man, as the man hath over her body, how is it that *Rachel* with her mandrakes perswaded her husband to lye with her? *Gen. 30. 15.* It might seeme shee had not such a right to claime this of her husband?

Ans. In this polygamie, there was some cause of exception, because a man had two wives at once, and that of *Christ* may be fitly applied here, *One man cannot serve two masters, Mat. 6. 24.*

God made the woman of the rib of *Adam*.

She was not made of the eye as the Hebrewes say, that she should not be wandering and unstable like *Dinah*, *Gen. 34. 1.* Neither was she made of the eare, that she should not be *auscultatrix* a hearkener like *Sarah*, *Gen. 18. 10. 14.* he made her not of the foot, that shee should not be troden upon like the Serpent: But hee made her of the rib, that she might be his collaterall, to eat of his morsels, drinke of his cup, and sleepe in his bosome, *2 Samuel, 12. 3.*

Quest. When God took this rib out of *Adams* side, whether had *Adam* a rib more than enough; or when it was taken out whether wanted he a rib? To say that he wanted a rib, would imply an imperfection; to say that he had a rib more than enough, would imply superfluitie in *Adam*; which in the estate of innocencie cannot be granted.

Ans. *Adam* must not be considered as other men, but as he who represented whole mankind; and therefore he having a rib more than other men have, who are but singular men, yet he had not a rib more than enough.

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bar, innocent
mab & blo

Prop.
Illust.

Now ut individuum sed
ut species.

The seed which is in the body of man, is no superfluitie in man, because it serveth for the continuation of his kinde; So this rib was no superfluous thing in *Adam*, although he had a rib more than the rest of mankind. We count it now a superfluous thing, when a man hath more fingers than ten, so to have more ribs than twenty-four.

Againe, if we say it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out: for wee may safely hold, that God put in a new rib in place of it: for when *Moses* saith, that God shut up the flesh in place of it, it will not follow that he closed it up onely with flesh, but also with a rib, as *Adam* himselfe afterward shewed; *Gen. 2, 23. she is flesh of my flesh, and bone of my bones.*

Quest. But how could so little a matter as a bone, become the whole body of a woman, was this the extending or rarifying of the bone, as wee see yce rarified into water: or was it by adding new matter to the bone?

Thomas answers, that this could not be by rarification of the bone, for then the body of *Eva* should not have beene solid enough, but it was as he holds, by addition of new matter. As the five loaves which fed so many thousands in the wilderness. *Mat. 14. 17.* was not by rarifying and extending them, but onely by adding to them.

Quest. Whether was the matter which was added to the rib, first turned into a rib, and then made a woman, or was she immediately made a woman of this rib, and the matter added to the rib?

Ans. It seemeth more probable, that the womans body was made of this matter and the rib, without any new conversion of this matter into a rib; neither need wee to grant two conversions or changes. Therefore

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Secunda secunde an. 3.

the schoolemen say well, *non sunt multiplicanda miracula*: it is not probable, that all this matter was changed into a rib, and then it grew up into a body.

Quest. Why is the then rather sayd to be made of the rib, then of the matter added to the rib?

Ans. Because principally and chiefly, God chose that rib, to make the woman of it, and then hee added the rest of the matter: although there was much more added to the five loaves (which fed the people in the wilderness) than the substance of the five loaves; yet they are sayd to bee filled with the five loaves, because God tooke them first & chiefly for this miracle, by adding the rest of the substance miraculously for feeding of the people.

But wee must marke here a difference, betwixt that which was added to the five loaves, and this which was added to the rib of the man; for in that which was miraculously added to the loaves, there was not a third thing made up of them: but of this rib and the matter added to it, the woman was made.

God made them two, one flesh. First, *Adam* is created *one*; secondly, *two* are made out of *one*; thirdly, *two* are made *one* againe, by consent and conjunction: these three are the workes of God: but when they are dissolved againe and made *two* by adultery, this is the worke of the devell.

There are three things betwixt the man and the wife; first, *union*: secondly, *communion*: thirdly, *communicating*.

By *union* they are made one flesh.

By *communion*, the man is not his owne, but his wives, the wife is not her owne, but her husbands.

Communicating, is of their goods: *Plato* willed that in his common wealth, *meum et tuum*, should not

Prob.

Illust.

Adam primò factus est unus, deinde duo, tertio unus, quarto duo.

Illust. 2.

Tria ligamenta inter maritum & uxorem, unio, communicatio, & communicatio.

be heard betwixt the man and the wife: but all should be called the husbands: for as wine mixed with water, although there be much water, and little wine, yet it is called wine: So although the wife bring much substance to the house, and the husband but little; yet all should be called the husbands. So that which is the husbands, must not be reserved for himselfe alone, but make it *meo-tuum*, common with the wife. The wife participates of his substance, she is bone of his bone and flesh of his flesh: so his name, he is *ish* and she is *isha*. So among the Romanes, it was a proverbe, *When thou art called Cajus, I shall be called Cains*: therefore shee should be partaker of his goods.

Quest. How is the man and the wife *one*?

Answ. They are not *one*, *hypostatically*: as Christ God and man: they are not *one*, *mystically*: as Christ and his Church are *one*: they are not *one*, *physically*; as the foure Elements make up the body: they are not *one artificially*, as the stones and Timber make up a house: but this *unity* or *conjunction* is partly *naturall*, partly *morall*, and partly *divine*: the naturall part is, that they two are made one flesh: the morall part is, that they should be alike in manners and condition: and the divine part is the conformitie in religion.

Quest. How is it that the Apostle applyeth these words, (1 Corinth. 6. 16. *And they two shall bee one flesh*;) to the Whore and the Harlot, which is spoken of marriage here?

Answ. There are two things in marriage, the *materiall* part, and the *formall*: the *materiall* part is the conjunction of the bodies, the *formall* part is the conjunction of the hearts, and the blessing of God upon them. The Whore and the Harlot are one flesh, *materially*, but not *formally*, and thus is the Apostle to be understood.

And

*Meum et tuum meum
mibi tuum tibi meo-
tuum, tuo-meum.*

*Unitas vel hypostasis,
physica, artificialis, seu
naturalis, et divina.*

*Dua sunt partes mari-
monij: materialis, &
formalis.*

That digamie is unlawful.

Duplex digamia, directa, & indirecta.

Duplex jms; divinum, & humanum.

What the Church of Rome holds concerning Digamy.

And they two shall be one flesh, Mat. 19.

This takes away digamie: There are two sorts of digamy, direct and indirect. He is called *digamus* properly, who hath two wives at one time, for this is direct digamie. Indirect digamy againe, is, when one wife being put away unjustly, he marries another, and of this sort of digamie, the Apostle speaks, 1 Timothy 5.9. *She must be the wife of one husband*: by the Law of God, she might not divorce from her first husband; but it was permitted amongst the Iewes, & commanded amongst the Gentiles. She was but the wife of the second husband *jure humano*, by humane law: but she was the wife of the first husband still, *jure divino*, by the Law of God, and shee might not marry another so long as hee lived: if she cast him off, and married another then she was the wife of two husbands.

The Church of Rome makes them *Digamos*, who marry one wife after another, although the first be dead or lawfully repudiate; and such they debarre to be Priests *quia imperfecte representant personam Christi*, because they represent Christs person imperfectly; for they say, Christ in virginitie, married his Church a Virgin: therefore a Priest being once married, and marrying againe the second time, marries not in virginity, neither can he a type of Christ, and his Church. They hold moreover, that a man once being married, if his Wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene married before, him they seclude from the Priesthood. So if hee have married a divorced woman him they count *digamos*.

But all these grounds they have drawne from the ceremoniall Law: for the high Priest vnder the Law, might not marry a widow, a whore, nor a divorced woman: he might not marry a widow, because he got
not

not her *first love*: he might not marry a *divorced woman*, because hee got not her *just love*, *Levit 21.7.14*. Hee might not marry a *whore*, because hee got not her *only love*. So Christ will have of his Church, her first love, her just love, and only loue: That which was typicall to the high Priest vnder the Law, is it lawfull for them to make a rule of it under the Gospell?

So from the ceremoniall Law they have ordained, that none who hath any blemish in his body may be a Priest; such they make irregular, and not capable of the Priesthood.

So they make *defectus natalitium* an irregularity, that no bastard can be a Priest, all borrowed from the ceremoniall law.

And they two shall be one flesh, Mat. 19.

This condemnes *polygamy* as well as *digamy*, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her own body, but her husband: but it was never lawfull for the wife to have more husbands at once: therefore it was never lawfull for the man to have more wives at once. A concubine among the Hebrewes is called *פלוני אשת פלוני* *dividere virum*, because when hee is married to more, he is divided among them. Hence the Greeke word *παλλαξ*, and the Latine *pellex* which we call a concubine, or halfe wife.

Conseq. 2.

To prove that *Polygamie* is unlawfull, wee will confirme it by two places of Scripture: the first is out of *Levit. 18.18*. *Thou shalt not take a woman to her sister: that is, yee shall not take more at once.* That this verse is meant of *monogamie* is proved by analogie with the 6. verse, where it is said, *thou shalt not uncover the nakednesse of thy sister in Law*. Againe, the text would be too farre strained if it were otherwise interpreted, for the Scripture calls second wives in *polygamie*, *vexers* or *enviers*.

That Polygamy is unlawfull.

enemies as here: and the Greeke *ἀντιχριστος*, as *Penninah* is called the adversary of *Anna*, the other wife of *Elkanah*, *I Sam. 1. 6.* So *Adah* and *Zillah*, the wives of *Lamech*, *Gen. 4. 23.* Thirdly, because *digamie* and *polygamy* should no wayes be discharged in all the Scriptures if not here except to the King, *Deut. 17. 16.* which were contrary to the Scriptures: and this Christ maketh manifest, *Mat. 19. 5.* and *Paul*, *I Cor. 6. 16.*

The *Karram* among the Jewes, called by the Greekes *ἀρραβωνισμοί* (these followed the literall sense of the Scriptures, and therefore were called *Domini verbum*:) they followed this interpretation. But the *Pharisees* (in Christs time) interpreted the words thus, *Thou shalt not take a wife and her sister, so long as she liveth*: but after shee is dead yemay marry her sister, for (say they) as two brethren may marry one wife, *Deuteronomie 25. 5.* so may one man marry two sisters, one successively after another.

But this was onely a pharisaicall glosse contrary to the command of God: for when the Lord commanded one brother to raise up seed to another, that was onely to his eldest brother, and therefore that place of *Deuteronomie*, *If brethren dwel together, and one of them want seed*: *וְיָרָא* *thus* is to be understood, *Primus* or *primogenitus*, for none of the brethren had this priviledge but the eldest brother, he was a type of Christ, that was the first borne among many brethren, *Rom. 8. 29.* If seed had beene raised up to any of the rest of the brethren, it had bin incest, *Lev. 18.*

The second place to prove that *polygamy* is unlawfull, is out of *Deuteronomie 17. 17.* The King shall not multiply wives;

The *Pharisees* who gave way to the sinnes of the people, interpreted the Law thus: *The King shall not multiply wives*; that is, *he shall not have too many wives*; for they

they say *David* had eight wives, and yet this was no *polygamy* in him; they adde further, that it was lawfull for the King to have eightene wives, as witnesseth R. *Salomon* and *Lyra*. But they say *Salomon* trangressed this commandement, in multiplying wives.

In this same place of *Deuteronomie*, it is said: *the King shall not multiply gold and silver*. Now say they, as the King might exceed other men in riches: why then was it simply discharged him to have many wives?

To this wee answere, that when the Lord makes his covenant, it binds him equally, *Who sits upon the Throne, and him who drawes the water, or hewes the wood, Deuteronomy 29. 11*. The King hath greater priviledges, in honours and dignities then other men have: but hee hath not greater power to sinne, for hee is forbidden to multiply gold and silver: and that is, to seeke for more than may serve for his dignity and place: but hee might never multiply wives more then others: for the Law stands immoveable, *Gen. 2, And they two shall be one flesh*.

Obiect. But the Lord said to *David*, *I have given thy masters wives into thy bosome*, 2 *Sam. 12. 8*. Therefore a man might marry moe wives.

Answ. God gives things two manner of wayes. Sometimes he gives them by a genrall dispensation and gift: and by this gift a man hath not a right to the thing, unlesse hee get it confirmed by another right: and the things which God permits in this sense, may bee sayd to bee his gifts. As hee gave *Nebuchadnezzar* power over the Nations: but by this gift *Nebuchadnezzar* had no right, for God onely permitted him to tyrannize over them. But when God confirms this first gift to a man: then he gives it *ex bene placito* according to his good pleasure, as he gave *Eva* to *Adam*, at the beginning.

V v

God

*Dona a Deo dupliciter
dantur. 1. generaliter,
& permissive. 2. ex be-
ne placito.*

God gave *Saul's* wives to *David* by the first gift, onely by permission: but he had never this gift confirmed, therefore no *polygamie* is lawfull.

Quest. But what shall we thinke of this *polygamie* of the fathers?

Answ. Wee cannot hold it to bee adultery, taking adultery properly: for if it had beene adultery in the proper signification: God who reprov'd *David* for his adultery so often, would not have suffered this sin unreprov'd: but our Divines make it a sinne lesse than adultery, and more than fornication.

Yet taking adultery largely, it may be called adultery, *Hosea. 9. 16.* They shall commit adultery and shall, not increase: this seemes to be spoken of the *polygamists*, and not of the adulterers: for it were no punishment for the adulterer to want children: but the *Polygamists* did chuse many wives of set purpose, that they might multiply children. So that *polygamy* in the largest sense, may be called adultery. Incest is sometimes called fornication, *1 Corinth 5.* The lesse sinne is there put for the greater sinne: so when *polygamie* is called adultery in the Scriptures, the more sin is put for the lesse, yet it is not properly adultery, because God permitted it for the time, that his Church might increase.

Quest. But how came it that the Prophets did not reprove this sinne?

Answ. There is in a Countrey a fourfold sin: the first is called *vitium persona*, the sinne of the person, that they reprov'd, which was the sin of a particular man.

Secondly, *vitium gentis*, the sinne of a whole nation that sin they reprov'd: as the Prophets reprov'd the Jewes for their stiffneckednesse and hypocrisie.

Thirdly, ther is *vitium vocationis*, the sin of a mans calling, as *Rahab* is called a *Taverner* by *Ios. 2. 1.* But *James* calls her a *Harlot*, *James 2. 25.* This sin they reprov'd.

Fourthly,

Adulterium proprie et large sumptum.

Quadruplex vitium: persone, gentis, vocationis, & seculi.

Fourthly, there is *vitium sæculi*, when the sinne overspreads all, & is universally received as *polygamy* among the Jewes: and this ye shall find the prophets seldome to have reprov'd.

Quest. Whether had the Jewes any dispensation of God in this their *polygamie*?

Answ. Some hold that God gave them a dispensation: and to prove this, first they say that some Lawes are *stable*, as the ordinances of the Church, which every man may not alter. Secondly, some lawes are *immoveable*, as the Lawes given by God himselfe in his second Table, cannot be dispensed with, but by God himselfe who gave them. Thirdly, some Lawes are *incommutable*, which cannot be changed by God himself, without a staine of his holinesse.

They say, that these lawes of the second table which God had made, flow not necessarily from him, as his justice and holinesse doe, but freely: for these he wills, or not wills, without any staine of his holinesse. As for example: *God is to be loved*, therefore a man may not marry his brothers wife, this doth not follow necessarily in the strictest signification: but the precepts of the first table cannot bee dispensed with by God, without a staine of his holinesse. As for example *God is to be beloved*, therefore, he cannot dispence that one should hate him: *sine intrinseca repugnantia*.

They say, that God dispensed with the fathers in *polygamy*, because God is above the Law, which is given betwixt creature and creature, which in that respect is *immoveable*, although God himselfe may change it. But hee is not above the eternall law: because hee is not above himselfe; therefore hee cannot dispence with that law which is repugnant to his eternity and glory; and these are the precepts of the first table. But seeing *polygamy* is in the second table, God might

Lex sancta, vel est stabilis, immobilis, vel incommutabilis,

dispence with it, without any staine of his holinesse.

Againe, when it is demanded of these men, what scripture they can bring for this dispensation: They answer that God himselfe saith to *Abraham*, *Gen. 21. Hearken unto Sarah, in whatsoever she saith to thee*: by this admonition, *Abraham* was mooved to cast out *Hagar* and her sonne: although this might have seemed contrary to the law of nature, therefore the Text saith, *this seemed hard to Abraham*. So when God saith to *Abraham*, *Hearken unto Sarah, in whatsoever shee saith to thee*: and *Sarah* bade him take his owne hand-maide, *Gen. 16. 1.* then *Sarah* was Gods mouth to him in that point also.

Answ. These words, *Hearken unto Sarah in all that she saith*; are not to bee vnderstood in whatsoever shee saith; but in all that shee saith concerning *Hagar* and her sonne, in that he was to hearken to her. Againe, *Abraham* tooke *Hagar* before he got this direction for to hearken to *Sarah*: so that this place can be no warrant for a dispensation to the Patriarchs in their polygamy: it was onely a permission which God yeilded unto for the time, as hee granted them a bill of divorce for the hardnesse of their hearts: but God cannot dispence with any of his lawes, neither in the first nor second Tables, they are so neere joyned together, that those which breake the one, doe breake the other also.

Quest. Why did not God punish this sinne in the fathers?

Answ. God doth three things concerning sin. First he pardons sinne: secondly, he punisheth sinne, thirdly, he passeth by sinne, *Rom. 3. 23.* By the forgiveness of sinnes, that passed by.

A sinne actually forgiven, and a sinne passe d by, differ. A sinne is actually pardoned in the elect comming to know-

*Trias facit Deus peccato-
ribus, remittit peccatum,
punit peccatum, & pre-
terit peccatum.*

know-

knowledge, when they have remorse for their sinne; and finde the benefit of the pardon of the sinne in particular. But God passeth by a sinne, when the sinner in particular knoweth not this sinne to bee a sinne which hee commits; and yet the remission of this sinne is concluded within the remission of the rest of their sinnes. The fathers when they got a remission of the rest of their sinnes in the blood of Christ, they got also the remission of the sinne of *polygamie*, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, *Levit. 4. 15. 17.* and among the rest for this *polygamie*.

Quest. How differed concubines then from other wives? First, they were not solemnly married as the other wives, neither was there any solemn contract betwixt them as betwixt the man and the wife; they had not dowrie; their sonnes did not inherit; yet when they were married, the Scripture calls them *wives*; *Judg. 19. 1, 2*, after that *Absolon* knew *Dauids* concubines, *2 Samuel 16.* *David* shut them up, and hee knew them no more, but he closed them up to the day of their death, and they lived in widowhood; whence *Lyra* gathereth well, that these concubines were wives.

Againe, to prove that *polygamie* is sinne, and unlawfull, it is confirmed by Christs words; when hee reduced marriage to the first institution againe, *Math. 19.* *Whosoever puts away his wife, and marrieth another, commits whoredome*, much more he who keepes his wife, and takes another to her, commits whoredome. The Apostle, *1 Cor. 7.* gives the like authority to the wife over the husband, as he giveth to the man over the wife: as it was never lawfull for the wife to have moe husbands at once, therefore it was not lawfull for a man from the beginning, to have moe wives at once.

Prop.

This neere conjunction betwixt man and the wife, is called cleaving to her. *Gen. 2.*

Illust.

*Triplex est conjunctio,
naturalis, politica, &
spiritualis.*

Christ when he expoundes these words, hee saith, *προσκολληθησθαι agglutinatur uxori*, hee is glewed to his wife: for as glew joynest two things together, and makes them one: so should love be a glewing of their hearts together: *amor coniugalis debet esse reciprocus*, the glew must take hold on both sides, or else the conjunction will not last long. There is a threefold conjunction; first, *natural*: secondly, *polytike*, and thirdly, *spirituall*, the first is common to us with the beasts, the second with the heathen, and the third proper onely to the Christian: this third must be the chiefe *ingredient*, this is that which they say, *Nuptia inchoantur in cælis, perficiuntur in terris*, Marriages are begun in heaven, and perfected upon the earth: then *thalamus erit pro templo, & thorus pro altari*, that is, the wedding chamber shall be for the Church, and the marriage bed for the Altar.

Prop.

Illust.

*Tria adiumenta confert
vxo viro suo. 1. in re-
ligione.*

The woman was made a helper to the man. This helpe stands in three things. First, in *religion*, *1 Pet. 3. 7. Take heed that yee jarre not, least Satan hinder your prayers*, he is speaking to the man & the wife here: such a helper was *Priscilla* to *Aquila*, *Acts 18*, *Iobs* wife was not a helper to him in his religion, who bade him curse God and dye: *Iob 2.* nor *Michol* to *David*, when she scorned him as hee was dancing before the Arke, *2 Samuel 6.* she was a hinderance to him in his religion. So *Salomons* wives, when they drew him to Idolatry, *1 King. 11.* were not helpers to him in his religion.

*Triplex conjunctio, car-
nalis, spiritualis, & spi-
ritus, & carnis.*

Paul notes three sorts of conjunction, *1 Corinth. 6. 16.* the first is in the *flesh* onely, as betwixt a man and a whore, or a harlot: the second in the *spirit* onely, as betwixt Christ and his members; the third, in the

the flesh and the spirit, when two faithfull are married together: such will helpe one another in religion.

2. in laboribus.

Secondly, she must helpe him in his labours, a wasting woman is compared to the ivie, it seemes to uphold the tree, and in the meane time suckes out the juyce of it. A foolish woman overthrowes her house. *Proverbes* 14. 1. but a vertuous woman is compared to a fruitfull Vine, *Psalme* 128.

3. in doloribus.

Thirdly, now after the fall, shee must helpe in his griefes. *Ezek.* 24. 16. she is called, *the delight of his eyes*, so *Proverbes* 5. 19. shee is called *his kinde or Roe*: shee must not bee like a drop of raine, or as a smoake in the house, continually to molest and trouble it, *Prov.* 19. 13.

She was made a helper like to himselfe?

The similitude betwixt the man and the wife, consists in three things. First, they must be like in piety, for this, see before in the former proposition.

Secondly, they must be alike in degrees, there would not be too great inequality betwixt the persons who marry: but some make the inequality in their owne estimation, where there is none at all.

That apologue in the 2 *King* 14. 9. sheweth this well. The Thistle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field treade downe the Thistle. But there was not so great oddes betwixt the ten tribes and the two tribes as betwixt the base Thistle, and the tall Cedar of Lebanon: this came onely from the high conceit which they had of themselves.

The Jewes have another apologue, very fit for this purpose. They say that the Moon upon a time sought to marry with the Sunne, the Sun said that the Moon could be no match to him, for he ruled the day and the yeare, hee nourished all things with his heate, hee

Prop.

Illust.

*Triplex similitudo ux-
rii virum.*

1. in pietate.

2. gradibus dignitatis.

ruled the heart of man, the most excellent part of the body, and by his heate hee breeds the gold, the most excellent of the metals. But the Moone replied, that there was not so great oddes; for if the Sunne ruled the day, She ruled the night; if the Sunne ruled the yeare, she ruled the moneths: if hee nourished things with his heate, yet hee scorched and burned many of them: and if it were not for the moysture which they receive of her in the night, they would quickly perish; if he ruled the heart of man, she rules the braine of man; if he breed the gold, shee breeds the silver: therefore there is not so great oddes betwixt the Sunne and the Moone, but they may marry together.

3. In state.

Thirdly, the man and the woman must bee like in age. The mother of *Dionysius* the tyrant, being very old, desired her sonne to cause a young man to marry her: he answered; *I can doe any thing, but I cannot inforce nature*: *Naomi* said, *Ruth* 1. *I am too old to marry againe.*

Among the *Spartanes*, there was a set time for their marriage: and they had *panam* & *tyanis* upon these who had deferred their marriage too long: their punishment was, that they were never suffered to marry. Where these three respects before mentioned (to wit, religion, degrees, and age) are not observed in marriage; oftentimes the conjunction of them, is like the coupling of *Sampsons* foxe-tayles, *Iudg.* 15. which had a fire-brand bound betwixt every of them; so these that are unequally yoaked, the firebrand of Gods wrath falls betwixt them sometimes.

Prop.

Before the fall, *it was not good for man to bee alone*, *Gen.* 2.

Illust.

It is good for man not to be alone, for the propagation of mankind: but it is good for man to be alone, in respect of that, *quod bonum utile vocamus*, that is, when he

hee hath the gift of God to abstaine, for the kingdome of God, *Matth. 19.* that hee may the more exercise himselfe in these holy duties of prayer, and other religious exercises.

Here we must marke, that there is a twofold good; to wit, the *good of expedience*, and *morall good*. *Morall good* is opposite to sinne, but not *expedient good*. When *Paul* saith, *it is not good to marry*, his meaning is, that it is not expedient good at that time to marry, not that hee would make it a sinne; for he saith also, if he marry, he sinnes not.

In respect of circumstances, at that time it was better not to marry, this is onely *bonum secundum quid*, respectively good in respect of the persecutions that were that time risen in the Church under the persecuting Emperours.

Virginity is not a vertue of it selfe, and no more acceptable before God, than *marriage* is.

This is proved by two reasons: the first is, that all vertues by repentance may bee restored to man. But virginity cannot be restored by repentance, therefore virginity is not a vertue.

All vertues in time and place are commanded, but virginity is left free, and onely *Paul* gives his advise in it, *1 Cor. 7.* Therefore it is not a vertue.

Gerson useth a third reason thus, All vertues are *con-nexæ*, coupled together; and he who hath one of them is capable of them all; but married folkes who have other vertues, are not capable of virginity; therefore virginity is not a vertue.

But this reason holds not, because all vertues are coupled together that are perfect vertues: but these that are imperfect vertues, are not alwayes coupled together. The perfect vertues are *prudence*, *temperancy*, *fortitude* and *justice*, he that hath one of these hath all the rest,

but

Duplex bonum; expedientia, & morale.

Prop.

That Virginity is not a vertue, and therefore not to be vowed.

Reason 1.

Reason 2.

Reason 3.

Virtutes, vel sunt perfectæ, vel imperfectæ.

but a man may have one of the inferiour vertues, and not have the rest, as the Church of *Ephesus* had *patience*, and suffered many things for Christ, yet she fell from her first love, *Revel. 2.*

Object. But the Apostle saith, *1 Corinth. 7.* The unmarried pleaseth the Lord, therefore Virginitie is a vertue.

Dupliciter placemus
Deo: in Christo, &
in officio: seu causali-
ter & consequenter.

Answ. We please God two wayes; first, onely by his Sonne Christ as the cause; secondly, we please God in that calling, that God hath called us to; if wee have the gift of continency, then we please him in the unmarried life; if we have not the gift, then we please him in marriage, *1 Tim. 2. 15.* Women shall be saved through bearing of children; that is, they please God, when they are called to that estate, to live in wedlocke, and to bring up their children in his feare; then they testifie that they are in Christ; so that we please God as well in the one estate as in the other.

Quest. But seeing Virginitie is not a vertue, what will ye make it then?

Duplex bonum; per se,
& ad aliquid.

Answ. There is a twofold good; First, that which is good in it selfe; Secondly, that which is good for another end; fasting is not a thing that is good in it selfe; for a man is not accepted before God that he fasts; it is but good for another end, that is, when he fasts that he may be the more religiously disposed. So virginitie is not a thing that is good in it selfe, but good for another end, that is, when a man lives a single life, having the gift of Chastitie, that hee may be the more fit to serve God.

Virginitie is no more acceptable before God than marriage; therefore the Church of *Rome* preferring virginitie so farre above marriage, is strangely deluded: for they glossing that parable of the sower, *Mat. 13.* say that Virginitie bringeth out a hundred fold; Widowhood sixtie fold; and marriage, but thirty fold.

Againe

Again they say, *quod conjugium pertinet ad veniam; virginitas ad gloriam; & fornicatio ad pœnam*, that is, marriage hath need of pardon; virginity deserves glory, and fornication punishment.

Thirdly, they say, that there are three crownes; one for martyrs; a second for virgins; and the third for Doctors. To these (say they) there are three enemies opposite: the *flesh*, the *world*, and the *Devell*; the virgines overcome the *flesh*; the martyres overcome the *world*; and the Doctors overcome the *Devell*, by teaching the people, and drawing them out of his tyranny; but they ordaine no crowne for the married estate; and thus they make the ordinances of God prescribed in his Word, and established by him selfe, to bee of none effect.

Soli Deo gloria.

FINIS.

Sancti Mart. apud Sulpitium lib. 3.

Pontificij tres coronas statuunt, martyrum, virginum, & doctorum: cui tres opponuntur inimici, caro, mundus, Diabolus.

Against they say, that virginity is better than
marriage, because it is a purer state, and
the more commendable. I answer, that it is
Thirdly, they say, that there are three crowns
for virgins; a second for virgins; and the third for
Dofors. To these I answer, that there are three crowns
opposite to these, the first, and the second; the
third, and the fourth. The first crown is for
virgins, the second for Dofors, the third for
Dofors, and the fourth for Dofors. The first
crown is for virgins, the second for Dofors, the
third for Dofors, and the fourth for Dofors.
The first crown is for virgins, the second for
Dofors, the third for Dofors, and the fourth
for Dofors. The first crown is for virgins,
the second for Dofors, the third for Dofors,
and the fourth for Dofors. The first crown
is for virgins, the second for Dofors, the
third for Dofors, and the fourth for Dofors.
The first crown is for virgins, the second
for Dofors, the third for Dofors, and the
fourth for Dofors. The first crown is for
virgins, the second for Dofors, the third
for Dofors, and the fourth for Dofors.

And thus they say, that virginity is better
than marriage, because it is a purer state,
and the more commendable. I answer, that
it is Thirdly, they say, that there are three
crowns for virgins; a second for virgins;
and the third for Dofors. To these I answer,
that there are three crowns opposite to these,
the first, and the second; the third, and the
fourth. The first crown is for virgins, the
second for Dofors, the third for Dofors, and
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and the fourth for Dofors. The first crown
is for virgins, the second for Dofors, the
third for Dofors, and the fourth for Dofors.

FINIS

OBSERVATIONS,
NATVRALL
AND
MORALL.

WITH A SHORT TREATISE
of the Numbers, Weights, and Measures,
used by the *Hebrewes*; with the valuation of
them according to the Measures of the
Greekes and Romans.

For the clearing of sundry places of Scripture, in which
these weights and measures are set downe
by way of Allusion.

By JOHN WEEMES, of *Lathocker* in *Scotland*,
Preacher of Christs Gospell.



LONDON,

Printed by *M. Dawson* for *John Bellamie*, and are to be sold at his Shop at the
signe of the three golden Lyons in *Cornehill*, neere the *Royall Exchange*. 1636.

OBSERVATIONS

Recensui hunc Tractatum, cui titulus est, Observations Morall, & Naturall; qui quidem liber continet 76. folia, in quibus nihil reperio bonis moribus, aut sana doctrina contrarium, quò minus cum utilitate imprimatur, modò intra septem menses proxime sequentes typis mandetur.

Ex editis Londinensibus
Ann. 13. 1632.

Guilielmus Bray
Episcopus Londinensis
& Sacris.

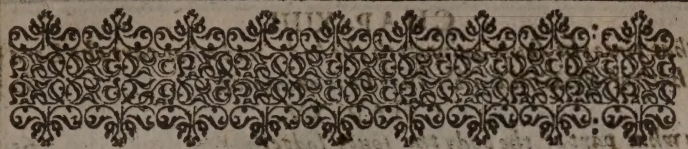
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NATVRALL OBSERVATIONS.

CHAP. I.

Of the foure Elements.

Proverb. 30.4. Who hath ascended up into the heauen, or descended? Who hath gathered the Winds in his fist? Who hath bound all the Waters in a garment? Who hath established all the ends of the earth?



He Hebrewes gather out of this place the foure Elements, three of them set downe here cleere-ly, the winde, the water, and the earth; and the fourth the fire, because it is not clearely seene by us as the rest of the elements, therefore it is comprehended under the word heauen; and by a contraction the Hebrewes contract the foure elements in this word *armang*. The first letter *aleph* standeth for *esh* the fire; the second letter *Resh*, for *Ruah* the wind;

X x

the

How the Hebrewes gathered the foure Elements.

ארבע
ignis אש pro א
aer רוח pro ר

aqua מים pro מ
terra ארץ pro ע

Reasons proving that
there are foure ele-
ments.

Reason 1.

Regula Philosophorum.

Reason 2.

The spirits, breath,
moysture, and sub-
stance of man, resem-
ble the foure elements.

the third letter *men* for *maiin*, the water; the fourth let-
ter *Gnaijn* for *gnapher* the dust or earth.

*Amos 9.6. It is he that hath founded his troupes [or
bundles] in the earth,* the Hebrewes meane by these
troupes or *bundles*, the elements, the ayre, the water and
the fire which the Lord hath bound together.

Reasons proving that there are foure elements; first
there is a heaven that moveth and turneth about still,
therefore of necessitie there must be earth resting in the
midst of the Center about the which the heavens are
moved; now when we have found out, that of necessi-
tiethere must be the element of the earth, there must be
some element contrarie to it which is the fire, other-
waies there should be a great defect in the universe; and
if the earth be cold and dry, then the fire must bee hot
and drie according to the rule of the philosopher, *si con-
sequens sequitur antecedens, consequens cum modo sequi-
tur antecedens cum modo*: but the earth is necessarily
cold and drie, therefore the fire must be necessarily hot
and drie; and there must be two middle elements be-
twixt these two which are contrary, the ayre and the
water, the midst betwixt the two cannot be one: and
as there are two extremes, *hot* in the highest degree,
and *cold* in the highest degree, so there must be one
midst which is temperately hot, and another midst
which is temperately cold.

Whatsoever is found in composed and perfectly
mixed bodyes, the same is found *extra mixtum*, with-
out the thing mixed or composed; example, there are
in man a body and a spirit, therefore there are some
which are spirits onely as Angels, and some bodyes
which are no spirits; in man there are first the spirits, and
when hee dyeth they goe away, and they resemble the
fire: Secondly, there is the ayre which faileth when
the body beginneth to consume, and rot: thirdly, the
moysture

moysture flyeth out of it which is the water; and last of all it is resolved into dust, *natura infinitum renuit, & terminum querit*, and alwayes aymeth at an end, and seeketh by the most compendious way to attaine unto the same, and therefore she hath established but foure principall elements in composition of things, and also resolving the body into foure elements. And as there are foure Latons, one simply highest, another respectively highest, a third simply lowest, and a fourth respectively lowest, so there are foure places: the earth is simply lowest, and the water is respectively lowest, the fire is simply highest, and the ayre respectively highest.

Choler in the body of man resembleth the fire, his bloud the ayre, melancholie the earth, and pituite the water: and the foure seasons of the yeare resemble the foure elements, the Winter resembleth the earth, the Autumne the water, the Spring the ayre, and the Summer the fire.

God hath situated and placed these elements that they may have a muscalle proportion one to another, the earth lowest as the basse, the fire highest as the triple carrying a diapason or eight to the earth: he hath set the water next the earth that it might carry a diapente to the fire, and a diatessaron or tenor to the earth; And the ayre next the fire that it may have a diapente or counter tenor to the earth, and a diatessaron to the fire; this perfect harmonie ariseth from the proportionable temperature of the foure first qualities in the elements, *dry, hot, cold, moyst*, for the chiefe qualitie of the earth is driness, and by participation of cold from the water; the chiefe qualitie of the fire is heate and partaketh of the earths drynesse: the water is extreame cold and partaketh of the moysture of the ayre; the ayre is extreame moyst, and partaketh of the heat of the fire, so that there are eight qualities here to make up a diapason

X x 2

foure

The body resolved into foure elements.

Foure elements resembled by the complexion of mans body, and the foure seasons of the yeare.

The elements keepe a muscalle proportion one to another.

The foure qualities of the elements.

four extreame and chiefe, and four remisse and by participation, and their harmony may bee taken up thus:

Bassus, Terra } *Siccum* 1.
 } *Frigidum* 2.

Tenor, aqua } *Frigidum* 3. *Diateffaron*.
 } *humidum* 4.

Contra, aer } *Humidum* 5. *diapente*.
 } *calidum* 6

Triplex, ignis } *calidum* 7.
 } *Siccum* 8. *diapason*.

The perfection of nature, is to imitate God, and of Art to imitate nature.

How *Pythagoras* found out the proportion in Musicke.

As natures perfection is to imitate God in his first creation, so the greatest perfection of art is to imitate nature. *Pythagoras* did find out the consent of musicke by hearing a smith beating upon his Anvell with four hammers being of unequall weight, and that he might find out the difference of the sound, hee weighed the hammers, and he found the heaviest to be twelve pound weight, the lightest six, & the third eight, and the fourth nine according to arithmetically proportion, the first being twice as heavie as the second, the fourth carrying a triple proportion to the first, and the third a double proportion, and a halfe to the first; and according to musically proportion the fourth to the first was *diapason*, resembling the water and the fire; the third to the first, and the second to the fourth, are *diapente*; the first to the second, and the third to the fourth are *diateffaron*, respecting the weight of the hammers. *Pythagoras* that he might make Art to imitate nature stretched out four Lute-strings betweene two rootes of trees, and making a bridge betwixt the two just in the midst, strucke

The wonderfull temperature of the bodie of the world.

Conclusion.

God made all things in weight, number, and measure.

not and breed fevers, he tempered it with cold to make up the harmonie; and that the cold prevaile not and breed lethargies, he tempered it with heate; and that the moysture prevaile not & breed hydropies, he tempered it with drynesse. So the Lord Tempered the great body of the world at the first, and set this contrary to that: when the Lord destroyed the first world with water, this great body dyed of the hydropie; and when he shall consume it at the latter day with fire, then hee shall burne it as it were with a feaver.

The conclusion of this is, wee must admire the wisdom of God who hath made all things in weight, number and measure, *Wisd. 11. 17.* Who hath made all things in weight that the earth and the water should be heaviest, and the ayre and the fire lightest; in number that he hath made two extreame elements and two middle elements; in measure that he hath tempered the hot fire by the ayre and not by the water, for that would have extinguished it, and he hath made the drye earth moyst by the water, and not by the ayre for that would not have moystned it.

CHAP. II.

How the earth hangeth upon nothing.

Iob 26. 7. He hangeth the earth upon nothing; and *Psal.*

104. 5. Hee sealed it upon the foundations thereof.

Salomon saith that dead stee cause the oyntment of the Apothecarieto send forth a sinking savour, *Eccles. 10. 1.* that is, great gifts may be corrupted and stained with

The best wits have their blemishes.

some

Some notable blemish, as may be seene in that notable and excellent mathematician *Archimedes, cui magnum ingenium, sed non sine mixtura dementia.*

The King of *Syracuse* gave so much gold to make a crowne of it, the gold-smith made a very curious peece of worke of it, but the king suspected that he had mixed some silver with the gold, but was loath to breake the crowne because of the workmanship of it, yet hee was very desirous to know how much silver was in it. *Archimedes* busied himselfe about it a long while, and one day going into a bath even into the middle, he observed how much water his body made to runne over out of the bath, then upon a sudden he leapt out of the bath with joy crying *εὕρηκα, εὕρηκα*, I have found it, I have found it; What doth he then? he tooke a masse of gold and another of silver of equall weight with the crowne, which he putting into a vessell of water, first he observed how much water the gold made the vessell to runne over, and how much water the silver made it to runne over, and thirdly hee marked how much water the crowne made it to runne over: and by the weight of these waters he gathered, how much gold was in the crowne, and how much silver was in it; as for example, put the case that the masse of gold caused twentie pintes to runne over, the crowne twentie foure pintes, and the masse of silver thirtie fixe pintes; divide twelve threetimes, and the quotient shall be three, so that hee found out three parts of the crowne to bee gold, and one silver, as you may see in this prooffe following.

Inequalis effusio	{	masse aurea	}	Sexti	{	20	}	differentia	{	12	}	mistio	{	33	}
		corona				24				4				1	
		masse argentea				26									

X x 4

Pondus

Vitruvius.

The quicke invention of *Archimedes* in finding out the false metal in the crowne.

Pondus corone

{ 16 }

{ 100 }

nsistio

{ auri }

{ argenti }

12. 25.

3

1

14. 27.

Archimedes his fond
opinion.

How to know how
many Epha's the bra-
zen sea did containe.

The quadrant of the
Epha will be the cir-
cumference of the
bath.

Was not this an excellent wit in *Archimedes*, but marke how the dead flees putrified the boxe of oyntment. He said, give him a place to stand upon, and he could raise the frame of the whole earth; & if he could raise the earth out of the Center, then hee could hang the earth upon nothing, and if he might hang the earth upon nothing, then he might stand upon nothing.

By this conclusion of *Archimedes* we may learne how many Epha's the brazen sea would containe which *Salamon* made, 1 *King*. 7. 26. first wee must reduce the baths to the brazen sea, it contained two thousand baths, 1 *King*. 3. 4. but 2 *Chro*. 4. it contained three thousand baths: and next we must reduce the dry measure the Epha to the bath. Now that wee may know what every bath contained, wee must consider the frame of the brazen sea, it is said to be thirtie cubits in compasse, ten in the diameter or breadth, and five in the semidiameter or depth. It was not ovalis aut *Cylindrici figura*, but like the halfe of a hemisphere or a ball cut in two equall parts; then take the cubite and make the Epha of a cubicall forme, that is, alike in height, length, and breadth; then the cubit and the Epha will bee alike. Thirdly, take the bath being round, and make him containe alike with the Epha, then the cubit, bath and Epha will be all one. The brazen sea is said to containe two thousand baths, 1 *King*. 3. 4. that is, baths made according to the cubicall Epha which is a cubite; and 2 *Chro*. 4. it is said to containe three thousand baths made

according to cubicall halfe Epha which is *אִיבָּא*,
or the great Palme, so that by the bath here we may
know the greatnesse of the brazen sea. So the tenne
brazen Lavers which Salomon made, every one contained
fortie baths, that is, halfe baths, as wee may per-
ceive by their measures, because the text saith, *they were
fourc cubites. He hangeth the earth vpon nothing, he mea-
sureth the waters with the hollow of his hand, and mea-
sureth out the heaven with his span, & comprehendeth the dust of
the earth in a measure, and weigheth the mountaines in
scales and the hills in a ballance, Esay. 40. 12.* He hangeth
the earth upon nothing, hee who made the earth of no-
thing can hang it upon nothing, *Prima principia non
possunt demonstrari sed illustrari*, we cannot give a reason
why the earth hangeth upon nothing, because wee can
goe no higher, but rest here: we may illustrate this, that
it hangeth upon nothing, we may define what the earth
is, and what the Philosophers call *nihil*. wee may
assigne the cause of a cause untill wee come to the first
cause, and there we must rest. Example: These things
which were dedicated to the Temple of the Lord were
hung up upon pinnes fastned in the wall, the wall stood
upon the foundation, the foundation stood upon the
earth, the earth hangeth upon nothing, here we goe not
higher but rest in the power of Gnd that hung it, the
Lord sustained it with his *three fingers* Esay 40. 12. and
as we weigh and try the least things in the ballance, so
the Lord weigheth the earth, and if the mathematician
say that the earth is but a point in respect of the hea-
vens, what must the heaven and earth be in respect of
God?

He hangeth the earth upon nothing, *Iob. 26. 7. gual
belima*, which some derive from *belli non*, & *ma-
quid*, because it hangeth upon nothing: and the Greekes
translate it *αδὴ nihil*, and others derive it from the
Chalde

What bath is the La-
vers did containe.

God who made the
earth of nothing can
hang it vpon nothing.

We must rest in the
first principles, for we
cannot give a cause of
them.

οὐκ ἔστιν οὐρανὸς οὐ
καὶ γῆ ἐκ οὐκ ὄντος
ὡς οὐρανὸς καὶ γῆ

שְׁלוֹשׁ
Tribus digitis appendit,
ut. vertit Hieronymus.

οὐκ ἔστιν οὐρανὸς οὐ
καὶ γῆ ἐκ οὐκ ὄντος
ὡς οὐρανὸς καὶ γῆ

כִּלְיָ
non quid.

כִּלְמָר

fibula chaldaice.

מְכֻנָּה

super bases suas.

The divels cannot de-
stroy the universe nor
invert the order of it.

edit in fine sunt W
dw rot, esq. idem, hnd
to dms a ovig romm
mnd

The hanging of the
earth upon nothing is
not a miracle now,

Two conditions re-
quired in a thing to
make it a miracle.

Chaldee word *balam* constringere, because the earth is bound together as it were with a button, hence comes *belimah* a button; hee that hangeth the earth upon nothing, settled it upon the foundations thereof, *Psal. 104. 5.* [gnal *mecunnatha*] super bases suas, *Aquila* βαβαιον vertit: and he that settled the earth upon the foundations of it, is able onely to raise it out of the Center: *Archimedes* was not able to doe this, all the divels in hel cannot destroy the Universe, they are but a part of the whole, and a part hath no power over the whole; and the Apostle saith, *Heb. 1.* That he hath not put under the feet of the Angels the world, neither can they invert the order of the universe, for as the Philosopher saith, *bonum universi est ordo*, they cannot remove the principal parts of the world, neither can they transferre the elements from one place to another, they cannot stay the course of the Sunne and the Moone, therefore it is but a fable that is written of the witches of *Theffalie* that they could stay the course of the moone.

When God hangeth the earth upon nothing, it is not a miracle, the Philosopher saith, that *elementa non ponderant in locis suis*, but if the earth were heavie in it own Center, and then should hang upon nothing, that were a miracle, as when *Elisha* caused the Axe to swim in the water, *2 King. 6. 6.* because the Axe was heavie of it selfe, therefore this was a miracle in causing it to swim above in the water.

There are two things required in a miracle, first that the cause be an hidden cause altogether, I say, altogether; for if it be hid to some & known to others, then it is not a miracle: example, when a country man seeth the eclipse of the Sunne, the cause of it is hid to him, yet because it is not hid from a Mathematician, therefore it is not a miracle. Againe, these things that are miracles were not appointed by God in the creation

to receive these effects which he worketh immediately in them: the setting of the earth upon nothing is not a miracle in the second respect, because here he worketh according to nature, placing it in the Center. When Christ restored sight to the blind, this was a miracle, because it was not according to gods ordinary course in nature; but when they saw once, their sight could not be called a miraculous sight but naturall, for they saw as wee see; so wee may say, the setting of the earth in *prima constitutione* is miraculous, *sed constituta*, being once settled according to nature, it is not miraculous. God is sayd to set a Law to his creatures and to command them, he doth this by naturall causes: when nature was not in the first creation he did things by his immediate power, but nature being once settled he doth things mediately, neither doth this diminish any thing from the power of God, when he worketh by his handmaid nature, for if he should bind the sea onely by his power, then we should see nothing but onely his power to prayse him for it: but when he doth these things by naturall meanes, here wee are led both to prayse his wisdom and his power.

God when he created the earth, hee made in some places hills and in some places emtrie parts to containe the water, but to reduce this inequalitye to an equalite, *he weigheth* (as the Prophet *Esay* saith *cap. 40. 12.*) *the hills in ballances*, and hee maketh this hill to counterpoise that, and from this equall distribution of the parts setting one against another, he settled the earth in the midst that it is not moved, and lest it should fall no way but to the Center, he made it firme in the lowest parts, and lest one part should fall upon another, he provided that the hills should bee poised one against another.

The earth that is the Center is so settled that it cannot be

Before the creation
God did things by his
immediate power, but
nature being settled hee
workes by it.

Why the Lord made
hills and valleyes.

The Lord weighed the
parts of the earth,

The whole earth is,
not shaken with an
earth quake.

Copernicus error refu-
ted.

Before the creation
God did things by his
immediate power, but
after being created
worked by it.

The Scripture speak-
eth oftentimes of
things as they ap-
peare to our sense.

Why the Lord made
the world by his
word.

The world was
made of the earth.

Conclusion.

bee mooved: there falleth out some particular earth-
quakes here and there, but the whole earth is never sha-
ken with an earthquake: for if the whole were shaken
at once, with an earthquake, then it should follow that
the earth were settled contrarie to the nature of it: for
the nature of the Center, is to be Immoveable: and if
it could be so, then the heavens were turned about that
which is moveable. The earthquake which fell out at
our Lords passion, if it was vniversall it was a mira-
cle indeed.

God settled the earth upon nothing, then Copernicus er-
ror is disproved, who held that the earth moved about,
and that the Sunne stood still: which conceit of his Salo-
mon refuteth Eccles. 1. *The earth standeth for ever, but
the Sunne riseth, and goeth downe, and hasteth to the place
whence it arose.* And if the Sunne stood still and moved
not, what miracle was it then, in *Ioshua's* dayes to make
the Sunne to stand: Therefore to say, that the Sunne
mooveth because it seemeth to move, that were to de-
ny the very knowledge of sense: as if a man should de-
ny the fire to burne. It is true, the Scripture speaketh
sometimes of things as they appeare to our sense, as
Mark saith, *the Sunne did set*, but in the Greeke it is
id dipping, *Mark. 1. 32.* because it seemeth to the peo-
ple to dippe in the sea when it setteth. So it calleth the
Sunne and the Moone, *great lights*, *Gen. 1.* bearing as it
were with the infirmitie of the weake people: but when
men see things sensible and feele them, then the Scrip-
ture speaketh of them according as our senses take them
up; and it useth the senses as an argument to prove
things by, as *1 Ioh. 1. 1.* *That which we have seene with
eyes; that which we have heard, and that which we have
handled, &c. that we declare unto you:* the senses are not
always mistaken then.

The conclusion of this is; if the earth that hangeth
upon

upon nothing, be so settled that it cannot bee mooved, how much more is the Church settled, which is settled vpon the rocke Christ? In the settling of the earth, Gods power and his wisdom are seene: but in settling of his Church, both his power and his mercy appeare.

Secondly, the Lord establisheth the pillars of the earth that it should not be shaken; *David* alludeth to this. When hee shall be established in his kingdome, hee will establish it and rule in equitie and appoint good magistrates and rulers, who may be justly called, the pillars of the kingdome: before the earth and all the inhabitants thereof were dissolved, but he would establish the pillars of it, *Psal. 75. 3.* and settle the government of it when he came to the kingdome.

In the settling of the earth Gods power is seene, but in the settling of the Church, his power, wisdom and mercy are seene.

Conclusion 2.

Allusion.

CHAP. III.

That the earth is the basest of all the Elements.

Iob. 30. 8. Thou art viler then the earth.

It may seeme that the earth is the most excellent of all the Elements. First, because in the creation, it is sayd, God created the heaven and the earth, the earth for the excellencie of it, is put next to the heaven. Secondly, as there is a Paradise in heaven, so there is a Paradise on the earth; but there was never a Paradise found in the water or in the fire. Thirdly, the most excellent element is placed in the most excellent place, but the midst is the most excellent place in which the earth is seated: so hee placed the tree of life in the midst of the garden, as the most excellent place, and Christ walketh in the midst of the seven golden candlestickes, *Revel. 2. 1.*

Fourthly

Some prove that the earth is most excellent.

Reas. 1.

Reas. 2.

Reas. 3.

Reason 4.

Reason 5.

Reason 6.

Reasons proving the
earth to bee the basest
of all elements.

Reason. 1.

Reason 2.

Reason 3.

The answer to the for-
mer reasons.

Object.

Answ.

Fourthly, the earth is the seate and dwelling place of man the most excellent visible creature, as the heavens are the place for God and his blessed Angels to dwell in. Fifthly, mortall creatures move that they may rest: rest then is more excellent than motion; the rest of the elements are moved, and onely the earth standeth immoveable, she sitteth like a Queene, whereas all the rest are in motion. Sixtly, the men that dwell upon the earth, shew the excellencie of it, they manure the earth, they count the earth their inheritance and delight, they desire to be Lords of the earth, they contend to enlarge their bounds there, the gold & the precious stones come out of the earth, and they who possesse most of it, are Kings and Princes in it.

But these reasons being well considered will not prove the earth to be the most excellent element; for the heaven is the throne of God and the measure of order, and of all simple things most excellent, and the farther that the element is distant from it, the baser it is. But the earth is farthest distant from the heaven; therefore it is the baser element.

Secondly, onely the earth of all the elements, is most opposite to the heavens; and the shadow of it is the beginning of darknesse and night.

Thirdly, if yee will consider heat, of all active qualities, it is most active and befriendeth nature most: purging, attenuating, and elevating: but the earth is opposite to it in all these respects.

In the beginning, God created the heaven, and the earth, Gen. 1. 1. Here the earth is put next the heaven.

This sheweth an imperfection, rather than a perfection in the earth, for here *Moses* maketh mention of the two first things which were made, heaven and earth, the heaven as the most excellent, and the earth as the basest.

There

There was a paradise upon the earth, but none in the ayre, water or fire.

The reason of this, was because man had an earthly body : and could not dwell in any of the rest of the elements : and the Paradise upon the earth, was an excellent and glorious place, but as it was adorned with temperate heate, pleasant ayre, and sweet waters.

The earth is the resting place of man.

Not as it is the earth simply, but as it is the earth adorned with the rest of the elements, and it is the resting place of his body because there is most earth in it, and because this earthly bodie is nourished in it: but it is not the resting place of the soule ; for it seeketh the things above, *Colos. 3 2.*

The earth resteth, but the rest of the elements moove ; therefore it is the most excellent.

We may gather, a contrary argument from this : for *motu recto*, by streight motion, bodies are moved to rest that they may attaine to their owne rest, which place when they have once attained unto, the more excellent they are, the more they follow the motion of the heavens, which are turned about continually.

The earth is a common mother, and nourisheth all things, therefore most excellent.

It becommeth a rich and fertile mother, borrowing helpes from the rest of the elements : for the earth of it selfe is both dry and barren : and it is not fertile unlesse it bee tempered with the rest of the elements, and the heate of the fire is to be preferred to the humiditie of the ayre.

The earth is the midst of all the elements.

The Philosopher saith, that there is a double midst, *unum perfectionis, alterum molis*, the heavens are the midst of perfection : from the which as from the heart, the whole is preserved : the earth againe is but

medium

Object.

Answ.

Why a Paradise in earth and not in the rest of the elements.

Object.

Answ.

The earth not the resting place of the body simply.

Object.

Answ.

Object.

Answ.

The earth of it selfe is dry and barren.

Object.

Answ.

Medium { *Perfectionis*
molis.

The earth is not the
midst of perfection,
but the middle place.

Conclusion.

medium molis, it is but like the middle place, it is like the Navell in the body of man: but not like the heart: and if we shall consider the right order of the elements, and the right order, how all the rest hang upon the first; by this consideration the heavens shall be the highest, and the earth shall be the lowest and not in the midst.

The conclusion of this is, seeing the earth is the basest of all the elements, wee should not seeke our contentment in it, neither should we say it is good to bee here, but we should set our affections on things above, *Colos. 3. 2.*

CHAP. III.

Of the situation of the Elements.

Exod. 20. 4. Or in the Water under the earth. De situ Elementorum.

Although the water be said to bee under the earth, yet the water as the lightest element is above the earth.

The water is above the earth, therefore *Ierusalem* is called *umbilicus terra*, *Ezek. 38. 11.* The midst of the Land; and *Tyrus* is sayd to be placed in the heart of the Sea, *Ezek. 28. 8.* The water is sayd to have a heart, and the earth a Navell; as the heart is above the Navell, so the water naturally is above the earth.

When God created the Waters and the earth, at the first they were mixed together as the Wine and the dregs, but the Lord separated them, and hee caused the earth to fall downe like the dregges of the wine, and the water to rise out of the earth to the circumference,

then

then he gathered the waters into one place, *Gen. 1.* called the deepe; whereby the earth and the water, made but one globe, and the earth, being setled as the Center, the water goeth round about it, as the circumference, therefore that position of the Philosophers holds not, that there is ten times more water than earth, for as *Bodinus* saith in his *Theatrum naturale*, that the highest hill being measured perpendicularly to the superficie of the water, is not a mile of height above the water, and the deepest place in the ocean is not a mile of depth, therefore there is not so much water as there is earth, and if the earth were made in a plaine circumference it would fill up all the wastnesse of the deepes, and in *Noahs* deluge it was but fifteene cubites above the highest mountaine, therefore there would not bee so much water as earth.

The earth being the Center, and the water the circumference, they make but one Globe which is proved by the eclipse of the Moone, for when she is eclipsed, there is but one shadow cast up both of the water and the earth upon the body of the Sunne.

By the Eclipse we learne foure great secrets in nature; first the distance of the earth from the Sunne; secondly, the distance of the earth from the Moone; thirdly, the distance of the Sunne from the Moone; and fourthly, that the water and the earth make but one Globe.

First, the distance of the earth from the Sunne, for the Sunne is farther removed from us than the Moone, as we may perceive by the Eclipse, when the shadow is cast upward from the Sunne, it reacheth to the body of the Moone, and by measuring the shadow, we know the bignesse of the Sunne, the circumference of the earth, and the bignesse of the Moone, and that the Sunne is bigger than the earth, and the earth bigger than the Moone.

Y y

That

There is not so much water as earth.

The earth and the water make but one globe.

Foure great secrets to be learned from the eclipse.

The Sunne is bigger
than the earth.

How to know the di-
stance of the Moone
from the earth.

How to know the di-
stance of the Moone
from the Sunne.

The water and the
earth make but one
globe.

That the Sun is bigger than the earth, the forme of the shadow sheweth this, for it casteth up the shadow to the Moone *Pyramidaliter instar coni*, and if the Sunne were not bigger than the earth, then the shadow would rise up like a pillar in *infinitum*, and then all the planets should be Eclipsed as well as the Moone.

Secondly, by the shadow in the Eclipse wee gather the distance of the Moone from the earth, for the earth Eclipseth no other planet than the Moone, and measure the length of the shadow, and then it will shew what distance the Moone is from us.

Thirdly, by the Eclipse of the Sunne we may know the distance of the Sunne from the Moone, for the Sunne can never be totally eclipsed, because it is both higher and bigger than the Moone; and knowing the bignesse of the bodie, of the Moone; wee may understand what distance there is betwixt the Sunne and the Moone by the parts of the earth that are obscured in the Eclipse, for the eclipse of the Sunne is never universall as that of the Moone, for there may bee an Eclipse in *Persia* or *Indea* which is not here, and here when it is not there. So measuring the parts of the earth eclipsed, and the bignesse of the shadow of it, wee may gather the height of the Sunne above the Moone.

The fourth thing is, that the water and the earth make but one Globe, because the shadow is but one shadow, as the shadow of the Moone cast downe in the Eclipse of the Sunne is but one shadow; but if the water and the earth were two distinct Globes, then they would cast two shadowes.

By

By measuring the length of these two shadowes, we may know the bignesse of the Sun, the Moone, and the Earth.

The Eclipse of the Sunne *The Eclipse of the Moone*



Y y 2

Although

1
This shadow sheweth the distance of the Sunne from the Moon.

2
This shadow sheweth the distance of the earth from the moone.

3
This shadow sheweth the distance of the earth from the Sunne.

4
This shadow sheweth that the earth and the water make but one globe.

The water although higher than the earth is not miraculously kept in.

Why the water overfloweth not the earth.

Simile.

Another cause of the drynesse of the earth.

Quest.

Answ.

Whether the drynesse of the earth be natural to it or not.

Although the water bee higher than the earth, yet it is not miraculously kept within the bounds, but onely by the Law of nature it runneth to the Center.

There is another cause why the earth is drie and the water overfloweth it not, which is the Sunne, who by his light and motion doth heat the moyst parts of the earth and engendreth vapors, which lift up the hils, and make many hollow places in the earth, and then the water finding passage, runneth into the deepes of the earth. When wee knead dough, the heat worketh upon the mixed body the meale, it elevateth and listeth up some parts of it, and maketh sundrie pöres and passages in the leaven fermenting it; so when the Sunne maketh the vapors, they elevate some parts of the earth; and this wayes there is a passage made for the water to runne into the hollow places of the earth, and so to drie the earth.

Secondly, the distance of the heaven from the earth is the cause of the drynesse of the earth, for the elements of themselves being without forme, and receiving their formes from the heavens, because the earth is farthest from the heavens, it most imperfectly taketh the round forme, because it is very drie, and is hardly drawne to the round forme, and the inequality of the parts of the earth, maketh that the water overfloweth not the whole earth.

Whether is the drynesse of the earth, naturall to it, or against the nature of it?

It is according to the nature of the universe, because it serveth for a good end, the preservation of many living creatures: for although it seeme that it is naturall for the lighter element to be above, yet in respect of the universe it is naturall for the earth in many parts to be above the water, it is naturall for the water to runne downe

downe, yet lest *vacuum* bee granted it runneth up, and this course is naturall to it in respect of the Universe; and if the drineise of the Universe were altogether violent and not naturall, then it could not continue long, for no violent thing can continue: and moreover if we shall respect the particular parts of the earth, it is naturall, for the parts of the earth that are high to bee drie, and these which are lowest and neere the Center, to be covered with water.

Hee made the water as the lighter element to goe above; and the earth as the heavier element to be lowest. It was an old opinion of some that the earth did swim in the water, as a ship doth in the Sea, which opinion *Thales Milesius* held, as *Aristot.* sheweth: hence they gathered that there were no antipodes, and that men lived not in another hemisphere, and when one held that there were *Antipodes*, *Bonifacius* who was the Popes Legat in Germanie, would have him excommunicated for that, *Iohannes Aventinus*, lib. 3.

Psal. 136. 6. *Who stretched out the earth above the waters.* But *Iob* saith, cap. 26. 7. *Hee hangeth the earth upon nothing*, and *David*, *Psal.* 104. 5. *Who hath founded the earth upon her pillars*, *Symmachus*, *6m* *ius* *id* *apud* *deus* *super* *sedes* *suas*. The earth is said to be founded in the water, not that the water is under the earth, but in respect of some parts of it, he hath founded it upon the waters, *gnal* is put *pro* *in* here, as *Mat.* 27. 19. *6m* *in* *tribu* *nali*, *gnal* *pro* *in*; so *Esay* 38. 20. *[gnal* *beth* *Iebor* *4*,] *in* *dona* *domini*: so *gnal* *pro* *6m* *juxta*, as *Pharao* stood *[gnal* *bajeor*] *juxta* *flumen*. So *Psal.* 1. *as* *a* *tree* *planted* *[gnal]* *juxta* *arvos*: thirdly, *gnal* *not* *at* *super* *eminentiam*, and so the earth is higher than the water for the commoditie of men, and beaſt; but naturally the water should be above the earth. Lastly, *gnal* is put for *cum* as both the *men* and *thawomen* came, *gnal*, *Exod.* 35. 22. so *2 Pet.* 3. 5.

bid at dnoe oth wot
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Beido

bid at dnoe oth wot
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The opinion of some who held that the earth did swim in the water.

Arist. lib. 3. de celo cap. 13.

Augustine de civit. dei lib. 16. cap. 19. *Lactantius*, lib. 3. inſtit. cap. 24.

bid at dnoe oth wot
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pro
super
juxta
cum.

How the earth is said
to be of the water.

Obiect.

Ans.

How the sea is said to
be lower than the
earth.

God hath set bounds
to the sea.

The foolishnesse of
some who have
thought to command
the sea.

the earth is sayd to bee of the water, and by the water, but *Peter* meaneth not that the earth is sustained by the water: so *Noah* is sayd to bee saved by the water, not by the water, but in the water.

But *David* seemeth to make the sea lower than the earth, *Psal. 107. They that goe downe into the Sea.*

If we will compare the coasts and the neereft sea, then the Land is higher than the sea; but if we will compare the Land and the maine sea, then the sea is higher than the Land, and therefore the sea is called *altum*.

The Lord hath set bounds to the sea, and with a compass hath drawne a line how farre the sea should come. *Circinavit, Iob 38. 11. Ier. 5. 22.* Will ye not tremble at my presence, who hath placed the sand for the bounds of the sea? We are to feare him as well in his worke of nature here [for wee see both his power and his wisdom] as we are to feare him when he represseth it onely by miracles.

Xerxes was most impudent who tooke upon him to make a bridge over *Hellepont*, and charged the sea under paine of disobedience not to cast it downe; and threatned that he would scourge and whippe the sea if it did so. These princes who assayed only to cut the passages of *Peloponessus* where *Corinth* stood, as *Claudius Caesar*, *Demetrius* and *Nero*, could never effectuate this businesse. So *Sesostratus* & *Darius* went to cut the Land betwixt the Mediterranean sea, and the red Sea, but they were glad to leave off this worke, lest the Sea should have overflowed the Land; so *Trajan* thought to have cut a passage betwixt *Nilus* and the read Sea, but could never effectuate it: all which teach us, that it is the Lord onely who setteth bounds to the sea, and it is hee that stoppeth it by his mighty power. The example of *Cannus* King of *England* is memorable for this purpose, for when his flatterers flattered him too much (as *Polydore*

Virgil

Virgil testifieth] he caused to bring his chaire of estate to the Sea shore, when it was ebbing, and he sitting in it caused his heraulds to proclaime and to charge the Sea under pain of disobedience that it should not approach to his chaire of estate, but the Sea keeping it ordinarie course, made the King and all his Courtiers to remove; then the King tooke occasion to speake unto these flatterers, after this manner, Ye see that I am but a mortall man, whom neither sea nor winde will obey, therefore learne to feare him who hath power to set bounds to the sea, and to whom both the winde and the sea doth obey, Mark. 4. 36.

The Conclusion of this is, although the water be above the earth, and should overflow it naturally, yet the Lord saith, *this farre thou shalt come and no farther*, Job 38. 11. so the Lord hath set bounds to the pride of the enemies of the Church. David when he speaketh of the waters, Psal. 124. hee called them *aqua superbia*, [majm bazedonim] and this word Ieremie useth to expresse the proud heart of man, Iere. 49. 6. and the Law useth it when it speaketh of a man, who killeth one in the pride of his heart: the Lord can repress this proud sea, Mark. 4. 39. *The wind ceased, and there was a great calme*, in the Greeke it is more emphaticall *ἐπιμαρσε*, hee put a bridle in the mouth of the sea, that it could rage no more: as the Lord can put a bridle in the mouth of the sea, so hee hath a hooke in the nose of the tyrants on the earth, and as he limiteth the waters, so he limiteth the pride of tyrants. In the winter when there are greatest stormes the Lord maketh some Halcyon or calme dayes, that this bird may hatch her young ones: so the Lord in the greatest rage and furie of his enemies can calme the storme, that the Church of God may bring forth children to him, and reserveth some dry place for them.

Conclusion.

Reasons showing that the waters come from the sea.

מים הורונים

superbire.
ἐπιμαρσε a plus frequens
num. vel capistrum.

God that bridled the sea, can allwage the furie of the enemies of his Church.

C H A P. V.

That the waters come from the sea, and returne to the sea againe.

Eccles. 1. 7. All the rivers run to the Sea, yet the Sea is not full; unto the place from whence the rivers came, thence they returne againe.

THe sea is like the Liver in the body, which by the veines sendeth blood to the whole parts of the body, so doth the sea to all the parts of the earth.

That the waters come from the sea, first it is cleere, for although much water commeth into the sea, yet it increaseth nothing, and the reason of this is, because as much goeth from the Sea as commeth to it; and that of *Ecclesiastes* may be applyed here, *As riches increase so doe they that eat them*; if the Sea receive much, it giveth out as much againe.

Secondly, Gods testimonie is the greatest prooffe to prove that they come from the sea, *Iob 38. 16. An venisti usque ad fletus maris* [*nibhki jam*] which may be translated *the teares of the sea*: why are they called *the teares of the sea*? because the fountaines come from the depth of the sea, through the earth as teares trickle from the eyes, *Psal. 104. 13. Hee watereth the hils from his chambers*, that is, from the cloudes above, and *vers. 10. Hee sendeth the springs into the vallies which run among the hils*, not onely the waters which fall from the hils, but also these which he sendeth from the veines of the earth. And here most plainly it appeareth, *Eccles. 2. 7. That all the waters come from the sea*, and he who knoweth

Reasons shewing that the waters come from the sea.

וַיָּבֵי
fletus maris.

Gods owne testimonie sheweth that the waters come from the sea.

eth full well the secrets of the heart, and the many turnings and windings which are in it, knoweth full well the many wayes how these waters turne and winde from the Sea: and he that knoweth *the way of a serpent upon a stone, and the wayes of a man with a maid, and the way of an eagle in the ayre, and the way of a ship in the Sea, Prov. 30. 19.* Knoweth full well these turnings of the waters from the Sea, and how the waters come through the secret passages of the earth, to the *Caspian* sea, although there be no passages scene betwixt them: and as *Iordan* when it runneth into the dead sea runneth by secret passages under the earth to the sea, so doth the waters come by secret passages from the *Mediterranean* sea to the *Caspian* sea, and backe againe.

In the depth of the earth there are hollow places which bread winds, these winds carry up the waters, the waters againe presse downe the windes, and the winds being borne downe by the waters seeke a passage through the earth, and make a way for the sea to run through the veines of the earth, and seeke to highest places, and of these came the fountaines: and because of the continuall strife betwixt the sea and the winds, the water never faileth in the fountaines: and comming onceto the fountaines, then they run backe againe to the sea. The waters of the floods come also from the Sea, *Iere. 10. 13. When he uttereth his voyce there is a noyse of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth, that is, out of the sea, and these waters returne againe to the Sea.*

These then who hold that the waters are bred of congealed aire in the cavernes of the earth, are deceived.

If all the waters come from the sea, how commeth it that the waters are sweet in the rivers, and salt in the sea?

Salt

The waters come and goe to the sea by secret passages.

How the waters are carried to the fountaines.

The waters of the floods come from the sea.

Quest.

*Answ.*Why the waters lose
the saltnesse.*Simile.*Why the waters are of
different colours and
divers effects.*Simile.*Why the sea is salt and
not the floods.

Salt water by Art may bee made sweete, much more may nature make it : by running through the veines of the earth it loseth the saltnesse of it. And as children when they are carried to a strange country forget their mother tongue, so the rivers, being farre distant from the sea, it is no marvaile that they lose their originall saltnesse, and forget as it were their mother tongue : and this running through the earth maketh them also of a different colour and of diverse effects: *Nilus* maketh the Land fat, when it overfloweth, and *Euphrates* maketh it leane that the cornes should not bee too ranke, but this is onely accidentall by reason of the ground, out of which they spring. For as, *All men were created of one blood*, *Act. 17.* but accidentally they differ in their colour, for these who dwell nearest the fierie zone are blacke, and these who dwell farthest from it, some of them are tawnie, and some of them are of the Olive colour, their coulour varieth in respect of the climate under which they dwell; so these who dwell under the equinoctiall, their shadowes goe round about them, we who dwell on this side of the line, our bodies cast their shadowes to the North, but those who dwell upon the South of the line, the bodies cast their shadowes to the South, according to the diversitie of the climats mens shadowes varie. So according to the diverse natures of the earth, the rivers produce diuerse effects which are not found in the Sea,

The Sea is salt for many necessary vses, which are no wayes necessary in the floods, first he hath made the sea salt to keepe it from putrefaction, which is not necessary in the floods because of their swift motion and running still. Secondly. he hath made the sea salt, for the breeding and nourishing of great fishes being both hotter and thicker: which use is not necessary to the ri-
vers

vers, because they breed but small fishes.

The sea is salt, the dead sea is called the salt sea, *Gen* 14. 3. But the whole sea is salt also, as experience teacheth and the Scripture testifieth, *Ionas* 1. 5. the marriners feared, in the originall it is [*hammelachim*] the saltmen feared: why are they called salt men? because they rowed in the salt sea, and the sea wherein they were now, was not the dead sea but the *Mediterran* sea.

There are diverse motions found in the sea which are not found in the Rivers, therefore it may seeme that they proceed not from the sea: first, the sea hath *fluxum adaequationis*: secondly, it hath *motum agitationis*: thirdly, it hath *motum fluxus & refluxus*: Fourthly, it hath *motum fluxus* onely: the rivers have but onely *motum fluxus* common with the sea, but none of the other three sorts of motions,

The sea is that element which followeth the motion of the heavens, and the heavens worke upon it by heate and motion, and this motion is made by the Sunne and ruled by the Moone, and herein it followeth the Sunne and floweth from the East to the West: the river *Tanais* runneth into *Meotis*, *Meotis* into *Hellepont*, *Hellepont* into the *Mediterran* sea, the *Mediterran* sea into the *Ocean* sea, the *Ocean* sea into the *Tartarian* sea, and the *Tartarian* sea into *Meotis* againe.

The second motion of the sea is *motus agitationis*, when the waves of the sea swell up and beate one against another; of this motion *David* speaketh *Psal.* 107. *The waves ascended up unto the heavens.*

The third motion of the sea is *motus fluxus & refluxus*, whereby it sendeth forth waters from the deepes and they returne backe thither againe: the rivers have none of these three motions, these three are all proper unto their mother the sea, but they have *motus fluxus* common with their mother.

The

ommon

Object.

Divers motions of the sea.

Ans.

The sea followeth the motion of the heavens,

The motion of the rivers.

Conclusion.

The conclusion of this is, as all the waters goe from the sea, and returne to the sea againe, so as we receive all graces from God, wee must returne all thanks to him againe, *nam si gratiarum recursus cessat, gratiarum decursus cessat.*

CHAP. VI.

Whether the Windes have any weight or not?

Iob. 28. 25. He maketh the weight for the windes.

GOD by his power restraineth the waters that they over-flow not the whole earth, therefore *Iob* saith that *he weigheth them by measure*, lest they abounding too much should breake up the fountaines of the deeps as they did in *Noahs* time, therefore he fitteth the water to the Center of the earth: so *Iob* addeth, *who maketh the weight for the windes*, and as hee admired before, why the water overflowed not the whole earth, so he admireth now why the winds ascend not up through the whole earth, but are carried about the earth, and are kept downe by a certaine weight.

Weight and levitie are not the first qualities of things, but they arise from the first qualities: these which are the first qualities are made of no other, and the qualities of all creatures are made of them, and one of them striveth against another & *agunt invicem*, and two of them are active and two of them passive: active are hot and cold, and passive are humiditie and drynesse.

Weight and levitie ought not to bee reckoned amongst the first qualities, because *non agunt invicem*,

one

The winds are kept downe by a certaine weight.

Non prima sed orta.
Weight and levitie are not the first qualities.

one of them doth not fight against another, as heat and cold doe, they depend upon heat and cold; we may give a reason why the earth is heavie, because it is cold, but we cannot give a reason why it is cold, but here wee must rest as in the first simple qualitie.

If levity and weight were qualities in things according to certaine degrees as things are hot or cold, then one thing should weigh and ounce, and another a pound; but this is not found in heavy things simple, but in heavie things compared with other things, and then they are sayd to be light or heavie, and they are not absolute qualities but have stil a relation to some other thing. Things become not sweeter or sower changing them from one place to another, but weight and levitie doe alter according to the midst; and have still relation to some other thing.

That which is heavie or light is considered two manner of wayes, first in respect of the place, secondly, in respect of the midst; in respect of the place, that which is most simple goeth neere the Center, as water if it be mixed with wine it descendeth farthest downe seeking towards the Center. If ye put water first in the glasse, and then poure wine into it, he that drinketh first shall drinke pure wine, and he who drinketh last, shall drinke onely water; but if wine bee poured first in the glasse, and water upon it, then it maketh a small mixture, because the water seeketh to the owne place descending downward, and the wine to the owne place ascending upward; and by this we may try another conclusion, to find out the pure wine from the mixed, if ye pierce an hogs head at the uppermost part, if there be both water and wine in it, yee shall draw out the pure wine; but if ye pierce it below, then the water shall come forth first, and next the wine.

Secondly, weight and levitie are considered in re-

spect

Reasons proving that weight and Levitie are not first qualities.

Weight and levitie doe
change according to
the midst.

but it is not
the same in all

spect of the midst, for they vary much changing the midst; example: take a masse of pure gold, and a masse of that which is mixed gold, and weigh them both first in the ayre with a paire of ballances, and then they are of equall weight, but sinke them both in the ballance halfe a foote deepe in the water, then the mixed gold shall be found much more heavier in the water than it was in the ayre: the reason of this is the porositie, the ballance is onely the judge of the weight of things and reduceth them to one qualitie, but they being sunke in the water, the water judgeth of their qualitie, which is the lighter, and which is the weightier, the water trieth that but by accident onely, by the porositie of the mettall, but the ballance trieth it *per se*, for the water entring into the impure mettall, because of the porositie of it maketh it descend downward, and the pure mettall having no pores in it retaineth still the same weight which it had in the ayre; and thus the mixture or mixed mettall varieth according to the midst here, the water. The ayre is seene sometimes going up, and sometimes going downe, and wee know not which is the proper Center of it, untill it enter into the hollow places of the earth, and then it bursteth upward, and then wee know that the Center of it is above here, and the earth is the midst for judge to trie this, as the water was to try the pure mettall from the impure. When the pure mettall and the mixed mettall are in the water, to know how much the one is better than the other, adde to the mixed gold in the water a peece of pure gold, and so make the ballance of equall weight in the water, and that addition put to the mixed gold in the water will shew you the difference betwixt the pure gold and the mixed gold, here wee see, *mutato medio mutatur pondus*, the midst being changed, the weight is changed.

If

If ye weigh 21 pounds of Lead in the ayre and so much gold of equall weight and sinke the ballance in the water, and the gold shall be but seventene pound weight and the lead shall be one and twenty: the reason of this is the porositie of the lead which sinketh in the water: so weigh thirtie one ounces of silver in the ayre, and thirtie one ounces of gold, and put them in the water, the gold shall be thirtie one still, but the silver will be thirtie six.

The winde is an exhalation which is more grosse than the pure and subtile ayre, but more subtile than the grosse exhalationes which come out of the earth: therefore the winde for the subtiltie of it ascendeth to the lowest region of the ayre the clouds, but it is carried downe by the weight of it from the more pure and cleare region of the ayre, yet it cannot descend to the earth, because of the thick and grosse vapours which arise out of the earth still, for they must be lowest, and it cannot ascend through the more subtile ayre, for the lightest must alwayes be highest, and having no place to rest in, it is carried about, and carrieth about the clouds with it: therefore the weight which God made to the winde was this, to varie according to the midst, for compare the winde with the grosser exhalations of the earth, then it is light, compare it againe with the pure and subtile ayre, then it is heaue: so weight and levitie in the winde are onely in comparison.

The conclusion of this is, As things change their weight being compared with this or that, so doe things varie before God, and that which is in high request amongst men is abomination before God. *Balthasser* for all the honour that he had before men, yet when he was weighed before the Lord he was found *light*, *Dan. 5.*

How the winds are weighed.

Conclusion.

CHAP. VII.

Whether the water or the fire be the more excellent Element?

2 Peter 2. 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

Reasons proving the water to be the more excellent element.

Reason. 1.

Reason 2.

Reason 3.

There was a controversie vpon a time, between the fire and the water, which of them were the more excellent elements, and he who stood for the water alledged these reasons.

First, the water is the most profitable element to man, and he standeth most in need of it, at all times both in Summer and Winter, by night and by day, and it is profitable both to sicke and whole persons, but the fire is many times hurtfull to man.

Secondly, that which was found out since the beginning, and was not from the beginning, is not so necessary as that which was first from the beginning: Nature furnished that as simply necessary; Art found out this but for superfluous uses, it can never be shewn that man wanted water, neither is there any amongst the most excellent men, that are sayd to be inventers of the water as *Prometheus* was of the fire: and the life of man was long without fire, but never without water.

Thirdly, there are many people, that have not the use of fire, but there is no people in the world, but have the use of water, no man can live without water; but *Diogenes* never vsed fier, and many other creatures live without fire, and are nourished onely in the water: doe

not

not the fish live in the sea? beasts upon raw flesh and upon rootes? and no creature liveth without water.

Fourthly, no creature liveth in the fire (for that of the *Salamander* is but a fable that it liveth in the fire, it delighteth to be nere the fire, for the coldnesse of it) but the greatest creatures and multitude of divers kinds live in the water.

Fifthly, that is thought to be the most excellent element which standeth in need of the least preparation, but the fire hath need of much wood, and coale to nourish it, but the water is such an element as it standeth in need of nothing to maintaine it, & *nihil extra se desiderat*.

Sixthly, That element is judged, most necessarie and profitable which may be joynd with another, as the water admitteth the fire, for yee may heate it, but the fire never admitteth the water, *ignis nunquam humidus, aqua saepe calida*.

Seventhly, there are foure elements, and the water hath brought forth the sea, which wee may terme the fift element because it is as profitable to us as any of the rest, for what commerce would men have together without the sea? it breedeth interchange and commerce amongst Nations, and as *Heraclytus* sayd, if we wanted the Sunne, we should live in perpetuall darknesse, so we may say, if we wanted the sea, wee should live like barbarous people and wild creatures.

Eightly, when the heathen sent their embassadors to any nation that they would have subdued to them, they desired of them *terram & aquam*, and they in token of subjection sent them water and earth because all commandement is either by sea or by land, and all possessions and riches are gotten out either of the sea or land: and in the body of man, the water and the earth are the

Z z

elements

Reason 4.

Reason 5.

Reason 6.

Reason 7.

Reason 8.

The manner how the heathen subdued other Nations.

Herodotus libro Scythia-
rum.

elements which prevaile most, when *Darius* sent to the King of *Scythia*, he desired the King to send him water and earth, and when the King of *Scythia* had sent him a Fowle, a Mouse, and a Frog, and five arrows; *Darius* interpreted the matter this wayes, that the Mouse signified the earth, because the Mouse is bred in the earth, and liveth upon the same things which man doth; the frog to be the water, because it liveth in the water, and the fowle to be his horses, because it is likest unto a horse for swiftnesse, and the five arrowes which hee sent to him (for they were excellent archers) signified that he would yeeld unto him, and deliver all his strength and armour unto him, when they required the earth and water in token of subjection, this sheweth the excellencie of the water above the fire.

Reas. 9.

Reasons proving the
fire to be the more ex-
cellent element.

We are baptized by water and not by fire.

In the creation when God created the foure elements, the water and the earth, were but like the matter; the ayre and the fire like the forme, forming and fashioning these dead and dull elements, for what were the water and the earth without the fire to cherish them? take heate from the water, it doth putrifie, as wee see in standing waters, which wanting motion (which breedeth heat) putrifie and corrupt; but the running waters we call them living waters, because the motion keepeth heat in them.

Reas. 2.

Take away heat from living creatures; they die presently; there is moysture found in the creatures after they are dead but no heat, therefore water is not so necessarie as the fire, and in effect we may say, that death is nothing but a privation of heat.

Reas. 3.

These things which have least heate in them, have least perfect life, as we see in the body of man, the nailes and the hayre being farthest removed from the heart, and consequently from heat, are most imperfect of all the parts of the body.

How

How necessary hath the use of fire beene for the finding out of all Arts and preserving of them, and therefore the heathen made *Vulcan* the chiefe inventer of all arts, but the water hath no use in the invention of Arts, therefore not so excellent as the fire.

The Philosopher sayd that sleepe tooke up the halfe of a mans life, which is but a short time, but if a man cannot sleepe in the night, then the fire serveth with the light of it to make as it were a second day to him, and taketh away the difference betwixt the day and the night.

That is the most excellent element which serveth for the temperature of the most excellent sense, and this is seene most in the sense of seeing, which is as it were a fierie substance. This sense is most profitable for us, to behold the workes of God.

And where it is objected that the water admitteth the fire to be joynted with it, therefore it is most excellent.

When the water is hot and cureth us, this proceedeth more from the heat than from the water, and this argueth rather an imperfection in the water than any defect in the fire.

Where it is objected that some men live without fire, and all the beasts live without it.

Although they want the outward element, yet they have abundance of heat within them: what maketh the sea more profitable than other waters? is it not the heate of it? And creatures doe not grow by humor onely, but by hot humor, for the colder that the waters are, the lesse fruitfull they be.

Nothing liveth in the element of the fire, as it doth in water.

The element of the fire in it selfe is so pure that composed bodies cannot live in it, this argueth no defect in

Reason 4.

Reason 5.

Reason 6.

Answers to the objections.

Object.

Answer.

Object.

Answer.

Object.

Answer.

the element, but onely the grosnesse of composed bodies; and nothing liveth without the fire, for every thing that liketh hath the naturall heate to preserve it.

But wee are baptized with water, and not with fire.

This proveth onely the water to bee the better element for this use, but it doth not prove simply that the water is the better element: the earth which is the basest of all the elements, furnisheth bread and wine, for the sacrament, yet this will not prove the earth to bee the best element.

*Diadorus Siculus rerum
antiq. lib. 2. cap. 1.
Plutarchus in convio.
Septem sapientum.*

Lib. 2. eccles. hist.

*Vide Suidam in voce
Canopra.*

The *Egyptians* who held themselves to be the most ancient people of the world and the most noble people, contended with three divers nations; first, they contended with the *Scythians* for their antiquitie: secondly, with the *Ethiopians* for their wisdom; thirdly, they contended with the *Chaldeans* for their God: the *Egyptians* had the water for their god; and the *Chaldeans* had the fire for their god; and the *Chaldeans* sayd that their god the fire was the more excellent god because it was a part of the Sunne. And *Rufinus* saith that the *Chaldeans* went in the dayes of *Constantine* through many parts of the earth, to prove the excellencie of their god the fire, and their god burnt the rest of the images, but when they came to *Egypt*, and there appointed a day of triall for their gods, the *Egyptians* brought forth the huge image of *Nilus* which was hollow within, and filling it with water bored some holes in it, and closed them with wax artificially, that they could not bee discerned. The *Chaldeans* set their god the fire round about the image, but the fire melting the wax, the water gushed out in abundance, and so quenched the *Chaldeans* god the fire: the *Egyptians* concluded by this, that the water their element was a more excellent goddesse than the fire; see how the blind hea-
then

then here had neither grace nor reason; they wanted grace, forgetting the Creator to worship the creature; and then they wanted reason, for when the water is cast upon the fire, the fire is not extinguished but ascended up to the owne element of it.

The conclusion of this: although both these elements be necessarie for the use of man, yet simply the fire is the more excellent element.

Conclusion.

CHAP. VIII.

Of the Meteors, the dew, and the Spirituall applications of it.

AS there are sundry sorts of Meteors engendered in the superiour region of the ayre, so there are Meteors bred in the inferiour region of the ayre, the dew and the hoare-frost; and the cause of these are the exhalations drawne up by the Sunne in the day time, the Sunne going away, and the night comming in place of it: these vapors are condensate by the coldnesse of the night, and if the cold bee not vehement as it falleth out in the Spring time and the Summer, it breedeth the dew, which is a small sort of raine, refreshing the grasse and the herbes, and the Hebrewes call it *tal* and the Greekes *δρόσος*: but if the cold bee more vehement, then the vapors are more consolidated, and that breedeth the hoare-frost, which falling upon the grasse, and herbes, are like a little snow: this dew and hoare-frost when they bee engendered, are bred in the clouds; but this cloud is so small and thinnethat it obnubilateth not the ayre: when the South winde bloweth softly, then the dew is bred;

Some Meteors bred in the superior, and some in the inferior region of the Ayre.

רוס.
δρόσος.

Why colder at the Sun-
rising than before.

A comparison taken
from the falling of
the dew.

Things proper to the
dew applied to Christ.

Some things which
the Prophet Isaiah
saith in the
chapter of the
Vine.

and the hoare-frost, when the North winde bloweth, and they are engendered in the morning and evening: In the evening, for then the Sunne beames goe away, and in the morning when the Sunne riseth, the clouds melt and the warric humors fall downe, therefore about the Sunne rising we finde the cold to bee vehement.

The Prophet *Esay* saith, *Chap. 45. 8. Droppe downe yee heavens from above, and let the skyes poure downe righteousness: let the earth open, and let them bring forth salvation.* Here the Prophet taketh a comparison from the falling downe of the dew upon the earth, to shew the conception of Christ in the wombe of the Virgin.

And first hee beggeth for that celestiall grace from the heavens, for these things which come from the heavens are the most excellent; even in the conceit of the heathen, and that which they made much of, they called it *delapsus de caelo*. Now this is most fitly applied to Christ, *Ioh. 3. 13. No man ascended up to heaven but hee that came downe from heaven, even the Son of man which is in heaven; so Ioh. 8. 23. Tee are from beneath, I am from above. and 1 Cor. 15. 47. The first man is of the earth earthly, the second man is the Lord from heaven.* And he desireth that Iust one to come down and quench our thirst, for without this dew the fleece will be drie, *Iudz. 6. 36.* and so the ground shall be drie. So without this spirituall dew men shall be barren, like the mountaines of *Gilboa; 2 Sam. 1. 21.*

As the dew falleth upon the ground, without any noyse, and wee feele it not, and as the haile and the raine fall, and wee see it not when it falleth; so when our Lord Iesus Christ, was conceived, in the Wombe of the girgin, who perceived it, or tooke notice of it, except the Angels, and his Mother *Marie?*

Secondly,

Secondly, when Manna fell, there fell first a dew in the campe; and so before Christ was conceived in the wombe of the Virgin, the dew of the Holy Ghost came and over-shadowed her.

Thirdly, when the dew falleth, it imitigateth the scorching heate; so when the world was scorched with the heate of Gods wrath for burning in sinne, then hee sent the Sunne of righteousness to refresh them.

And lastly, the clouds are bidden drop downe righteousness, the cloudes a signe of abundance, the clouds, who willingly drop downe and liberally, the clouds, who drop not downe partially: So this righteousness of Iesus Christ commeth freely from the heavens in great abundance, and not partially distributed to men.

The Conclusion of this is, as Canaan was a land blessed of God, and his eyes were upon it from the beginning of the yeare to the end, it was a Land that drinketh in the water of the raine of heaven. Dent. II. 12. So the Church is a land blessed for ever, and watered with that celestial dew that came from heaven.

Conclusion

CHAP. IX.

Of bodies perfectly composed, and first of the mettals.

Ier. 6. 29. The bellowes are burnt, the Lead is consumed of the fire, the founder melteth in vaine; for the wicked are not pluckt away, reprobate silver shall men call them.

THe Iewes divide their Physickes into three sorts, first [*Domes*] *silens*. Secondly, [*tzemah*] *germen*; thirdly, [*chaja*] *vivum*: they call all the minerals, *silens*, they call vegetative things, *germen*, and the living things they call *vivum*.

The Lord to shew the nature of the wicked and hypocritical Iewes, borroweth a comparison from the mettals, silver and lead: for as the silver-smith before hee melts the silver, hee putteth lead to it, to make it melt the better; so the Lord threatned first the notorious wicked Iewes, to see if by them hee might draw hypocrites (who held themselves to be good silver) to repentance and to melt.

The mettals are bred by the heat of the Sunne, and then by cold they grow together, and are consolidated: although they be consolidated by cold, yet they are not bred by cold, but by the heat of the Sun. If the consolidating or gathering of them together were the cause of their being, then the melting of them should cause them to perish: the heat of the Sunne, drawing up the vapors and exhalations, is the first cause of engendering the mettals, and then commeth the cold and consolidateth them; for as the Meteors are bred in the ayre, of vapors and exhalations drawne up into the ayre out of the earth, so are mettals bred in the earth of these exhalations drawne up by the Sunne, but hindered and kept within

דומם *silens*

צמח *germen*

חיה *vivum*

Why the Lord borroweth this comparison from the silver-smith.

How the mettals are bred.

within the earth, that they cannot ascend any higher; then they congeale and consolidate about the stones or some other parts of the earth, therefore they are called *metalla*, *id est*, *μεταλλα γεγόμενα*, that is, which is engendred or bred about or with some other thing, as gold about silver, and silver about brasse, and sometime about yron or brasse.

The mettals generally are of a watrie substance, and all of them have lesse or more water in them; all the mettals can melt in the fire, and the fire being removed they consolidate againe, which sheweth us that they are of a watrie substance and participate both of water & earth. The metals when they are melted by the fire, they are not like Ice, for when the Ice is frozen it is still but water, and is capable of no other forme, but the mettals besides that they can be melted, they receive other formes, which the Ice cannot receive, being still water and not metall. Stones may be broken, and bruised and sometimes they may be hewed, but they cannot be melted as the mettals. Yron, brasse, and Lead, have more earth in them, than the gold or silver, as we may perceive by the rust which they contract: gold and silver are more free of earth than other mettals are, and they are more decocted water than the rest.

Now let us make a comparison betwixt gold and lead, Gold hath lesse earth, and more water in it then lead, yet it is heavier then lead, because it hath no pores in it, to let in the ayre as lead hath: yet it melteth not so soone as the Lead doth, because the water is more perfectly mixed in the gold, than in the Lead, and the gold being more solid keepeth the watrie element better than the lead doth.

Then let us compare lead and silver together, lead hath more earth in it than silver hath, and the water floweth sooner out of it than out of the silver, because it

The mettals are of a watrie substance.

A comparison betwixt gold and silver.

Why the gold melteth not so soone as the Lead doth.

Why lead is put to silver in melting.

The application of the comparison.

God findeth few that are good silver.

Conclusion.

it is not so solide ; it hath more earth in it then silver hath, and therefore it is hotter when it is melted than silver, and it melteth sooner than silver, because the water is not so perfectly mixed in it as in silver: therefore the silver Smith when he would melt silver putteth lead to it, to cause it to melt the sooner, and this the Latines call *replumbare argentum* to leaden the silver.

The application of the comparison is this, that the hypocritical Iewes are like yron and Steele, and not like silver as they would appeare; for they are so farre from separating themselves from the wicked, that they are altogether like Iron and Steele that can hardly melt: *the bellows are burnt*, that is, the prophet hath spent his travell in vaine amongst them, and the most notorious wicked men amongst them, are like the lead which is burnt up: yet hypocrites by their example will not melt, but remaine indurate and as hard hearted as before, therefore they are but *reprobate silver* and the Lord shall reject them.

When the Lord commeth to his Church to separte drosse from the silver, he scarcely getteth the third part as good silver: *Zach. 13. 8. 9. And I will bring the third part through the fire, and will refine them as silver is refined*: happy are these who are of this little handfull and of this third part, but as for the wicked he will put them away out of the earth like drosse, *Psal. 119. 119.*

The conclusion of this is, when the Lord threatneth his judgements against notorious wicked sinners, then it is time for hypocrites to repent, lest the same judgement overtake them.

CHAP.

CHAP. IX.

Of the divers names that gold hath in the Scripture.

1 King. 9. 28. And they came to Ophir, and fetched from thence gold.

First gold is called *Zababb*, which is common to all sorts of gold, 2 King. 5. 5.

The second name which it hath, it is called, *Aurum ophir*, Job 22. 24. *torrentes ophir*: not that *ophir* signified gold, but the floods out of which the gold was gathered were called *ophir*, not this *ophir* from whence *Salomon* brought his gold after ward, but a river neere the Land of *Vz*.

The third name, that it hath, it is called *Aurum Paz* from the root *PAZAZ* which signifieth to make soft, but after ward it was called *aurum ophaz* and *muphaz*, Jer. 10 from the places from whence it was taken. *Iob* speaketh of *tropheth* as an appellative, and yet it was turned afterwards into a proper name of a place of torment; so *Aurum paz*, at the first might bee an appellative, but after ward became a proper name: so *Garmel* at the first, was a proper name, but afterwards it was changed into an appellative name, for any fertile place. So *Paradise* was first a proper name, but after ward became appellative, Eccles. 2. 5. *I made mee Paradises*: so *Tarshish pro oceano*: so Ezek. 17 4. *He cropt off the top of his young twigges and carried it to Canaan*, that is, to *Babylon* the land of merchandise: see Prov. 31. 24.

The fourth epithere is [*charutz*] *fossile*, which is rather a name of the art, than a name signifying the essence of the gold, as *obrysum* signifieth rather the Art about the fining of the gold, than the substance of

זהב

אופיר

פז

פז mollescere.

אופז

כופז

חרצ

Allusion.

חֹתִים

the gold, *Iob. 41. 22. Psal. 67. 14. and Solomon alludeth to this sort of gold, Prov. 8. Chuse my doctrine as pure gold, separate from all base and vile things.*

The first epithete is *chethim* it is that sort of gold which is engraven curiously, and when it hath *Ophir* or *Ophaz* joyned with it, then they signifie the matter, and it signifieth the forme: *1 King. 10. 25 And they brought every man his present, vessels of silver and vessels of gold, which were vessels of great price, not onely for the substance, but also for curious workmanship.*

מְגֹר

The sixt epithete is *segor*, as ye would say *includens* the gold which is elaboratly wrought and cunningly set within silver, *Prov. 15. 11. Apples of gold put in silver, cut like networke, and requireth great skill in this art to set it right, the Hebrewes call it [musgor] inclusor, and therefore 2 King. 24. 24. The King of Babylon carried away with him all the tradesmen and Includores, noring them as speciall cunning men.*

מוֹסְגֹר

פְּרֻיִּים

The last epithete is *Parvaim*, and it is called *2 Chron. 3. 7. the gold of Parvaim*, from the place from whence it was brought.

The Scriptures give diverse names to gold, to note the excellencie of it.

In *Nebuchadnezzars* vision, the mettals are set downe to signifie the hardnesse of the monarchies, and not their excellencie.

All these names the Scriptures give to gold, to note the excellencie and diversitie of it, but in that vision of *Daniel*, where he saw an image whose head was of gold the gold is not set downe thereto signifie the most excellent monarchie, but the mettals are set downe there to signifie their hardnesse; the gold the softest, the silver harder, the brasse more hard, and the yron hardest of all; we must not then make the comparison, from the glistering of the gold to expresse the flourishing estate of the *Babylonian Empire*, or that the silver signified the glorious estate of the *Medes*, but onely the hardnesse of the metall is marked here, the gold being *ductile* and pliable, signified, that they should not have so hard entertainment under the *Babylonians* as under the *Persians*.

Secondly,

Secondly, the head of gold signified the *Babylonian* Empire, as *Daniel* expoundeth it to *Nebuchadnezzar*, *Dan. 2. 38.* Thou art this head of gold; the *Babylonian* Empire is called gold, because the *Babylonians* spoyled all the treasures of the Temple; the *Persians* are called silver because they spoyled the *Babylonians*, yet they got not so great a treasure as the *Babylonians* got: the *Grecians* are called brasse, they spoyled the *Persians*, yet got not so great a treasure as the *Persians* got: the *Romans* are called yron and clay, for before they overthrew the *Grecians* they wore rings of yron upon their fingers, and their treasure was but yron: but when the *Vandals*, *Goths*, and *Hunnes* spoyled *Rome*, they got but onely clay.

The conclusion of this is, although the gold have many excellent epithetes in the Scripture, yet the Prophet *Habakuk* calleth it [גבש] *densum lutum*, *Hab. 2. 6.* To teach us not to set our affections upon it or desire it, for when men have loaded themselves with it, it is but thicke clay.

Why the *Babylonian* Empire called gold:

Why the *Persian* Empire called silver.

Why the *Grecians* called brasse.

Why the *Romans* called Iron.

Conclusion.

גבש *densum lutum.*

CHAP. X.

The blessing of God, and the influence of the heavens, make things fertile here below.

Hosea 2. 21. I will heare the heavens, and they shall heare the earth, and the earth shall heare the Corne and the Wines, and they shall heare *Izrael*.

WE have spoken before of mettals which the *Jewes* call [דומיס] *silens*, now it resteth to speak of that which they call [זמק] *germinans*, & [חג'ה] *vivum*.

דומיס *silens.*

*Deus } an- } eminent-
celum } die } ter,
homo } } metapho-
 } } proprie.*

How God is sayd to
heare the heavens.

*Deus opera- } Suppositi
tur ratione. } virtutis.*

Simile.

The blessing of God
called the staffe of
bread.

vivum. God who created the trees, fruits, and man, he heareth them, and maketh them to heare one another, God heareth *eminenter*, he that planted the eare shall hee not heare? *Psal. 94. 9.* the heavens and the earth heare *metaphorice*, and man heareth properly.

God heareth the heavens when hee giveth his influence and blessing unto them to make them nourish the things below here.

When God worketh upon the creatures below here, he worketh either mediately or immediately; hee worketh immediately *vel ratione virtutis vel suppositi*; hee worketh mediately *ratione virtutis*, because all vertue proceedeth onely from him, as the Sunne worketh immediately *ratione virtutis*, because it hath the vertue from it selfe, and not from another: the Moone againe worketh *mediate ratione virtutis*, because shee hath the vertue and heate from the Sunne, and heateth not first of it selfe: *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God, Mat. 4. 4.* The power to nourish and feed, commeth immediately from God. A man is in a consumption, he commeth to advise with a Physitian, the Physitian biddeth him take so much water and heate it, and then to take such herbs and put into it, and make a decoction thereof: the patient taketh water and drinketh it, but hee leaveth out the herbs and dieth of the consumption. The blessing of God in Physicke or in meat is like the herbes put into the water, and if it be left out, the creatures cannot nourish us: this blessing of God in the creatures which feedeth us, is called the *staffe of bread*, *Dent. 18.* for as the staffe upholdeth the old weake man, so doth the blessing of God uphold and nourish us.

God againe worketh *Immediate ratione suppositi*, for he is *indistancer* (as the Schoolemen speake) in everie thing.

Yee

Ye will say, how God doth worke mediately, seeing he is immediately in every thing?

If ye will respect the second causes with the effects, then God is said to worke mediately, but not if ye will respect the *media* themselves.

When God useth the second causes to produce an effect, he useth them not as helpes or as co-working causes with himselfe, but to shew his goodnesse and his bountie, that he will communicate with his creatures some part of his power, and for the weakenesse of these whom he helpeth. *Curse yee Meros, because he came not out to the helpe of the Lord, Iud. 5. 23.* the Lord needed no helpe of *Meros*, but when Gods people saw the tribes comming out to helpe, then it helped their infirmities; but the hand of the Lord is not shortned, *1 Sam. 14. 6.* who can helpe *with few or by many.*

The heavens are sayd to heare the earth when they send downe their heate and rain to moysten the earth; the former raine in the scripture is called *[more] pluvia* and the latter raine *[Malcosb] pluvia serotina*, which fell out in the moneth *Nisan* when the Corne began to bee ripe, it was called *pluvia maturationis*. And when the heavens are like brasse, then they heare not the earth; Now when the heavens heare the earth, *then the husband man waiteth for the precious fruit of the earth, and hath long patience for it untill he receive the earely and the latter raine: 1am. 5. 7. And the earth shall heare the corne and the wine,* the earth heareth the corne and the wine when it is mannured & laboured by the husband-man, and when the heavens send downe their influence upon it, when the earth is mannured and dressed, then it is sayd to be married, *Esay 62. 4. [Veartzechu tibbonel]* and when the ground is not manured nor sowne, it is sayd to die. *Gen. 47. 19. Wherefore shal we die before thine eyes both we and our Land?*

God

Quest.

Answ.

How God is sayd to worke mediately.

How God useth second causes to produce effects

When the heavens are sayd to heare the earth.

מורה

jacere

מלקש

How the earth is sayd to heare the Corne and Wine.

תאריך תבועל

Terra tua erit maritata.
Terra moritur commin
colitur & producit
fructus.

God is the onely cause
of fertility.

When the earth is
sayd to abort.

הארץ משבילה
hac regio facit abortum.

We have no obligation
to unreasonable crea-
tures to thanke them
as Gods instruments.

God is the onely cause of fertilitie. Paul may plant, and Apollos may water, but it is God that giveth the increase, 1 Cor. 3. 6. and it is the Lord that crowneth the yeare with goodnesse, Psal. 65. 12. The Lord made them to understand this, that it was hee onely who caused things to grow, therefore they called the great trees which grow without labour *arbores Dei*, as the Cedars and such; and this people found this by experience in the blessing of the seventh yeare, when the increase of one yeare served for three: and that hee might teach them that fertilitie onely depended upon his blessing, hee caused the earth to make a great shew of fertilitie which afterwards turned to nothing, *Hab. 3. 17. Mentita est Oliva, the labour of the Olive made a lie*, that is, the Olive blossomed very faire, but deceived the expectation of the labourer. So 2 King. 19. *this country is barren*, but in the originall, it is more emphaticall [*hasretz meshakkeleth*] *hac regio facit abortum*, for as a woman when shee is with child, when she parteth with it, shee is deceived of her expectation, so the ground about *Iericho* made a faire shew to the labourers, and deceived them.

I will hear the heavens. Our faith should not looke to the meanes which God useth, but to God himselfe; neither should we depend upon the meanes, when God useth reasonable creatures as his instruments: wee may bee thankfull to them, but wee must give the whole praise to God; but we have no obligation, to the unreasonable creatures as to the heaven and to the earth; this was the ground amongst the heathen that made them worship the Sunne, the Moone, and the Starres. *Alexander the great* was mindfull of his horse that saved him in the battell, that when he died hee builded a City upon him, and called it after his name, *Bucephalus*:
he

he was not so mindfull to give thanks to God after his deliverie, as he was to his horse.

I will heare the heavens, this should teach us never to rest until we come to the first cause, but men who have their portion in this life, their bellies are fed with his hid treasures, *Psal. 17. 18.* Why are they called his hid treasures? because they know not who is the giver of them, they see the creature but they see not the giver; so when the Lord smiteth them they see three fingers as it were upon the wall with *Balthasar, Daniel. 5. 5.* But they see not the hand, nor the arme, nor him that striketh; but *Iob* ascended from the *Chaldeans* to God himselfe, and saith, the Lord hath given, and the Lord hath taken, *Iob, 1. 21.* And so did *David* when *Shimei* railed against him *2. Sam. 16. 11.*

I will heare the heavens, when the universall and particular cause concur together, things take their denomination from the particular and not from the universall cause, as *sol & homo generant hominem*, yet the man is sayd to beget his child, and not the Sunne. So when the cause of causes worketh with subordinate causes, we must not ascribe every particular effect to God, but to the proper cause, as the fire burneth, but not God, and so the bread feedeth us, yet none of these could effectuate any thing without the first cause, therefore we are called the offspring of God *Act. 17. 29.* although our fathers beget us: so *Iere. 1. 5.* Before I formed thee in the bellie. *Psal. 22. 9.* Thou art hee that tooke me out of the wombe, and thou didst make me hope when I was upon my mothers breast; our father begetteth us, yet unlesse hee blesse the begetter he cannot beget; so our mother conceiveth us, yet she shal not beare us except he bring us forth: although these take the denomination from the second causes, yet unlesse the Lord blesse them who is the first cause, it is nothing. But in the first creation

[A a]

which

Men should not rest
untill they come to
the first cause.

When the universall
and particular cause
concur together,
things take their deno-
mination from the
particular cause.

The creation took the
denomination from
the universall cause.

which was onely by the power of God and no helping cause concurring, then the worke tooke the denomination from the vniversall and first cause.

Quest.

Whether doth the effect owe more to the vniversall or particular cause?

Ans.

Whether things owe more to the vniversall or particular cause?

It oweth more to the particular cause than vnto the vniversall cause, because it getteth it's kind from it, and is named by it, and is likest to it; but for preservation and continuation of the kind, it is more beholden to the vniversall cause, as the child is more beholden to the heavens for his conseruation, than to the parents; but if wee looketo the cause of causes God himselte, creatures are most beholden to him both *quoad esse & conseruari.*

And the heavens shall heare the earth when it is manured by the husbandman.

The husbandman is directly subordinate to the providence of God.

Observe how the husbandman is directly subordinate to the providence of God, all honest callings are subordinate to God, but yet the subordination is not so clearely seene, nor the blessing of God appeareth not so well in any other trade as in husbandrie: for after that he hath cast the seed in the ground, he lyeth downe and sleepeth, and night and day it springeth up and he knoweth not how, *for the earth bringeth forth of it selfe, first the blade, then the eare, then the full corne in the eare, Marke 4. 24. House and riches are the inheritance of the fathers, but a prudent wife is from the Lord, Prov. 19. 14.* House and riches are from the Lord as well as the wife, but the directing hand of God and his speciall providence is not so clearely seene in these as it is in this.

How riches and a prudent wife are from the Lord.

The custome of the heathen in their husbandrie.

All the blessing of husbandrie dependeth upon God, therefore the heathen when they went to plough in the morning they layd on one of their hands upon the stils of the plough, and they lifted up the other hand

to

to *Ceres* the Goddesse of corne: but it is a pittie to see the most part of these who manure the ground as though they were *fingi* or *αὐτοχθόνες*, sprung out of the ground like toad-stooles, *affixi gleba, filij terra*, having their mindes fixed upon the earth, and never to elevate their mindes higher to God, than the Oxen which labour the ground, but if they had hearts to looke up to God, *O beatos agricolas!* O how happy were those husbandmen!

There are five things which commend husbandrie in the Scriptures; first, the antiquitie of it, *There was not a man to till the ground, Gen. 2.* He is the first man that is missed, it is neither the Lawyer nor the Physitian, nor the Tailor, but onely the husbandman.

Secondly, the innocencie of it, it was commanded to *Adam* in Paradise, and *Christ* calleth his Father a husband-man, *Ioh. 15. 1. I am the true Vine and my Father is the husband-man.*

Thirdly, for the delight of it, *Vezia* the King is called *vir agri*, because he delighted so much in husbandrie, *2 Chron. 26. 16.*

Fourthly, for profit, *Eccles. 3. 9. The profit of the earth is for all, the King himselfe is served by the field.*

And lastly, this calling is most cleerely seene to bee subordinate to Gods providence, and therefore *Esay. 28. 26. The Lord is called the husbandmans God, who teacheth him and instructeth him.*

The conclusion of this is, God by his blessing is both in the causes and the effects immediately, therefore these are deceived who hold that God set the heavens on worke, and they giue onely their influence to the earth, corn, and wine: *torpedo* or the crampfish when it toucheth the hooke, it transmitteth a benumbedness from the hooke to the line, and from the line to the goad, and from the goad to the fishers arme; here the cramp-

Five things which commend husbandrie.

To commend husbandrie.

Conclusion

Simile.

fish worketh but mediately, but God worketh immediately in all the causes and in all the effects, and therefore let us crave the blessing of God both to the causes and to the effects.

CHAP. XI.

Why the Children are sayd to come out of their fathers thigh.

Gen. 46. 26. All the soules that came with Iacob out of Egypt, which came out of Iacobs thigh.

Of the generation of man.

THese who haue described the Anatomie of man, say that the seed bringers called *vasa seminaria*, bee two veines and two arteries which come downe to the thigh. *Firstly*, for the delight of it. *Secondly*, for the innocence of it. *Thirdly*, for the beginning of it. *Fourthly*, for the Master veine, which hath the originall from the liver, and the arterie hath its beginning from the heart, and so they descend to the parts of generation.

These *membra seminis* or *vasa seminaria* the Hebrewes call them first [*gid*] *virga*: secondly, [*habezim*] *testiculi*, thirdly, [*hashebbelim chute bozim*] *fila testicularum*.

They came out of Iacobs thigh, for modestie the Hebrewes put other parts of the body for the part of generation, as first they call it the feet, *Esay 7. 20. I shall shave the haire of the feete*, so shee shall eate that which commeth out betwixt her feete, so they call it *the Navell*, *Iob 40. 16.* and *the thigh*, *Num. 5. 2.* and the heathen Poets say that *Bacchus* was born of *Jupiters* thigh.

Secondly, they came out of Iacobs thigh, because *pater est principium activum generationis*, and not the mother;

וִירְגָה *virga*

חֲבִצִּיט *testiculi.*

חֲבִצִּיטִים

חֲבִצִּיטִים *fila*

testicularum.

The Hebrewes for modestie put other parts of the body for the members of generation.

ther; and therefore some divines conceit that if *Adam* had not sinned, although *Eve* had sinned then originall sin had not bin transmitted to the posterity: because he was *principium generationis*, *Rom. 5. 11.* By one man sinne entred into the world.

Thirdly, they came out of *Jacobs* thigh, these seventy soules came out of many bellies, but from one thigh, they came out of the bellies of *Lea* and *Rachel*, *Zilpah* and *Billah*.

Fourthly, Children come out of their fathers thigh, but the wife was taken out of the husbands side, therefore the husband should love his wife better than his children.

Fifthly, they came out of *Jacobs* thigh, that was a fille poore man, *Deut. 26. 5.* And thou shalt speake and say before the Lord thy God: *Syrus perditionis erat pater meus* a Syrian readie to perish was my Father, yet he went downe into Egypt and sojourned therewith a few, & became there a nation great and mighty and populous, who multiplied exceedingly even as the fish of the sea [*ijshretzu*] *Exod. 1. 7.* Look to the number of the fighting men in *Iudea* in *Iehosaphats* time, how they encreased that came out of his thigh, there were eleven hundreth and threescore thousand fighting men, *2. Chronicles 17.*

What number of women and children were beside? and then if we shall adde all the number that was in *Israel*, wee shall see how Gods promise was verified to *Abraham*, *I will multiplie thy seed as the sands of the Sea.* Although the Lord gave him seventie children out of his thigh, yet he touched the hollow of *Jacobs* thigh, and the paine made him to weepe, *Hos. 12. 4.* and he halted upon it all the dayes of his life. This sinew which shrunk in, in his thigh, in the originall it is called [*gid hane she*] *nervus oblivionis*, the sinew of oblivion, and is never stirred any more there, *So Iob 28. 4.* The ma-

[A a 3]

ters

Why the children are sayd to come out of the fathers thigh.

Why the husband is to love his wife better than his children.

Many came out of *Jacobs* thigh that was a poore man.

שִׁרְיָה
multiplicarunt more piscum.

Gods promise verified to *Abraham*.

גִּיד הַנֶּשֶׁה
The Hebrewes say that when a thing forgetteth, when it leaveth off to doe that which it was wont to doe.

God promiseth no
good thing in this life,
but with the condition
of the crosse.

Conclusion.

Simile.

God of small begin-
nings can make a
Church to himselfe.

The devill set himself
against the nature and
the offices of Christ.

ters are forgotten of the foote; that is, the foote treadeth no more there. What ever the Lord giveth his children in this life, it is alwayes *cum exceptione crucis*, Mark. 10. 30. He shal haue an hundred fold, but it is added, *with persecution*. Seventie foules shall come out of Iacobs thigh, but he shall halt upon fourteene all his life time: So Paul was taken up into the third heaven, yet the Lord gave him a pricke in the flesh to humble him; 2 Cor. 12. 7. God this wayes tempereth our wine with water, hee upholdeth us with the one hand, and taketh us downe with the other.

The conclusion of this is, that God out of small beginnings can make up a Church to himselfe. Ezek. 47. 3. The waters that flowed out of the Sanctuary were but first to the ancles, then they came to the knees, thirdly they came to the loynes, and lastly they became a river that could not bee passed; as the graces of God grow in the Church, so doth the number of the Saints, from hundreths to thousands, and from thousands to Millions.

CHAP. XII.

That a woman giueth seed in generation as well as the man.

Levit, 12. 2. If a woman give seede, and have borne a male child.

THE diuill who envieth the salvation of mankind, hath still set himselfe against Christ our redeemer.

First hee set himselfe against the diuinitie of Christ
by

by his instrument *Arrius*, who denied the divinitie of Christ, and he poysoned the third part of the waters with his wormewood, *Revel. 8. 11.*

Secondly, he set himselfe against the person of Christ by *Nestorius*, who taught that there were two persons in Christ as there were two natures.

Thirdly, he raised up *Eutiches*, who confounded the natures, and made but one nature as there is but one person.

Fourthly, hee raised up *Martion*, who denied that Christ was truly a man: and last, he raised up the *Anabaptists* who denie that Iesus Christ tooke flesh of the virgin *Mary*, but that he passed through her as water doth through a golden pype; and their principall reason was this, because women give no feede in generation; but this text sheweth clearly that the women give feede in generation as well as the men: it should not be translated then *si Semen conceperit aut suscepit*, for that is contrarie to the nature of the active conjugation *hiphil*, and it should bee translated *si seminaverit semen*, and so *Num. 5. 28. seminabit semen*, she shall give feede, and not conceive feede, and it is oftentimes spoken of trees in the Scripture *sementare semen*, which cannot be translated, *si susciperint semen*: so *Heb. 11. 11. Sara received strength ad jaciendum vel emittendum semen*, *καταβολὴ σπέρματος* is not *receptio sed jactus seminis*, as when the husbandman soweth his seed & casteth it into the ground, the Syriack paraphrase paraphraseth it not rightly, *ut conciperet vel susciperet semen*, 2 *Cor. 15. 47 The first man is of the earth earthly, the second man is the Lord from the heaven* then it may seeme that Iesus Christ tooke not his flesh of the Virgin *Mary*.

The second Adam is sayd to be the Lord *ἐξ ὕψους*, not that it was in regard of his manhood, & humane body made of an heavenly substance, but that it was concei-

[A a 4]

ved

The *Arrians* denyed the Godhead.

The error of the *Anabaptists* refuted who deny that Christ took no flesh of the woman

תורת משה
על כל המצוות
האלהיות
והאנושיות
הנזכרות
בספר
הזה

Object.

Ans.

ved by the heavenly overshadowing of the holy Ghost, and was made partaker of heavenly qualities, as immortality, glorie and power. And became the instrument of an heavenly conversation upon earth.

The conclusion of this, if Christ had not taken our flesh upon him he had not beene our *goel*, and so *jure propinquitatis* he could not have redeemed us: he is called our *dud* our beloved, *Esay. 5. 1. Iere. 32. Hananeel* because he was in necessitie, his *dud* became *goel* for him, and redeemed his land for him. So Iesus Christ being our *dud* neere kinsman, becometh *goel* to us: if he had not taken our nature he should not have bin *vindex sanguinis nostri*, neither redeemed heaven when we lost it, neither redeemed us out of Prison, for all these things did the *goel* to his kinsman.

vindex redemptor
propinquus.

Jeremie.

CHAP. XIII.

How old some of Christs predecessors were when they begot children.

Gen. 18. 11 Now Abraham and Sarah were old, and it ceased to be with Sarah after the manner of women.

AS the Lord hath measured the Periods of the life of man, how long he shall live, and when hee shall die; so he hath measured the Periods when a man becometh to beget children, and when hee leaveth off to beget, and so of the woman.

The Period when a man becometh to beget, or may beget, is thirteene yeares of age ordinarily, *quando exit*

When men begin to
beget ordinarily.

ab

ab eo concubitus seminis, when the seed of copulation goeth out from him, *Levit. 15. 16.* (because then he is able to lye with a woman) and the Iewes call him *Parvus* so long as *non exit ab eo concubitus seminis*, and they extend it to the thirteenth yeare and the womans to the eleventh. The Period when he ceaseth to beget differeth now in men, from the time when the Patriarches lived.

The time when the woman leaveth off to conceive ordinarily is fittie.

And wee may observe in the Scriptures that these Kings of whom Christ came not according to the flesh, some of them begat their children very young, so *Salomon* begot his Sonne *Rehoboam* when hee was little more than twelve yeares of age, and *Achaz* was but eleven yeares when he begat *Ezekias*. But these againe who were the predeceffors of Christ were very old before they begot their children, to exercise their faith; this wayes *Abraham* begat not his sonne untill he was an hundred yeare old, and *Boaz* begat his sonne when he was sevenscore yeares old. So *Sara* the great grandmother of our Lord, bare a childe when she was nintie yeare old. And *Rachab* another of our Lords predeceffors bare her sonne, when she was fittie five yeares old or thereabout.

There was great difficultie both upon *Abrahams* part and *Sarabs* part here, *Genesis 17. 17.* *Shall a child bee borne to him who is an hundred yeares old?* and so upon *Sarabs* part, *The Lord hath restrained mee from bearing, Genesis 16. 2.* Yet the Lord who hath power over the wombe and grave, made *Sara* to conceive: the *Chaldie* Paraphrase of *Ierusalem* upon *Genesis 30. 4.* setteth downe these foure keyes, the first is *facunditatis ad aperiendum*, & *sterilitatis ad occludendum*, the key of fruitfulnessse to open the wombe, and

Conferre 2 King. 16. 2. and 2 King. 17. 1. with the 2 King. 16. 6 and 2 King. 18. 1. and ye shall find no interregnum betwixt *Achaz* and *Ezekias*; and conferring the kingdom of *Israel* and *Iudea* together, it will appeare how old *Achaz* was when he begat his Sonne.

Many of Christs predeceffors were old before they begot children.

Great difficultie of begetting children both on *Abrahams* and *Sarabs* part.

God hath reserved foure keyes to himselfe.

Clavis } fecunditatis
Pluvie
cibationis
sepulchri.

Seven mothers barren
and yet bare children.

Quest.

Ans. 1.

Whether Abraham
thought himselfe ab-
solutely unable to be-
get children?

Abraham compared to
a rocke and Sarah to a
pit.

Ans. 2.

Abraham doubted
onely to beget Chil-
dren upon Sarah.

and the key of barrenesse to shut the wombe, *Gen. 30. 22.* God remembred Rachel and opened her wombe. Secondly *clavis pluvie* the key of the raine, *Dent. 28. 12.* The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season. The third is *clavis cibationis* the key of feeding every thing, *Psal. 145.* Thou openest thy hand and fillest with thy blessing every living thing: the fourth is, *clavis sepulchri* the key of the grave, *Ezek. 37.* When I shall open your graves.

There were seven mothers who were barren, and yet the Lord opened their wombe, *Sara, Rebecca and Rachel*, the mother of *Sampson*, *Anna* the mother of *Samuel*, and *Elizabeth* the mother of *John*.

It may be asked whether *Abraham* thought himselfe absolutely unfit to beget children, or onely respectively thought himselfe to beget upon *Sarah*.

Some hold that he thought himselfe absolutely unfit to beget children upon any woman, because the Apostle, *Rom. 4. 19.* called his body a dead body, and because the Apostle saith, *Galat. 4. 23.* That *Iacob* who was borne of a free woman was by promise, and *Heb. 11. 11.* By faith *Sara* conceived, and *Esay 51.* Looke to the rocke whence ye were hewed, *Abraham* is compared to a rocke here, and *Sara* to a pit; and as a rock cannot bring forth children of it selfe, so neither could old *Abraham*, and it may seeme that there was as great an impossibilitie to *Abraham* to beget, as it was to *Sarah* to beare children; therefore they hold that this was a miracle when this power was given to him to beget children anew againe.

But if we will consider the matter better, wee shall find that *Abraham* doubted not absolutely of his power to beget children, but onely to beget children upon *Sara* who was now nintie yeare old, yet hee might beget children upon a younger woman, for after the death

of

of *Sara* when he was an hundred thirtie seven yeares, old, he begat fixe children upon *Keturah*, although hee doubted to beget children upon *Sarah*. *Abraham* after he begat *Isaac* lived seventie and five yeares, therefore his body was not a dead body simplie; and he wanted not power altogether to beget. Againe, in these times men lived two hundred yeares, as *Terah* the father of *Abraham* lived two hundred yeares, therefore they were not unfit and impotent for generation when they were an hundred yeares old, for then they should have beene unfit for generation, the halfe of their life time. Thirdly, *Jacob* who was the great grandchild of *Abraham* begat *Benjamin* when he was an hundred & seven yere old, therefore *Abraham* might beget children by his natural strength when he was an hundred yeare old, although his strength was not restored to him miraculously.

The Apostle saith that *Abrahams* body was now a dead body, *Rom. 4. 19.* And almost now an hundred yeare old.

This is spoken onely in respect of *Abrahams* owne opinion, who was out of hope to have children, therefore the Apostle saith, he considered not his owne bodie, and comparatively his body was much more unable at that time than it was before, and if in his younger yeares he begat no children upon *Sarah*, much lesse was there hope now in his old dayes, *Galat. 4. 23.* Hee that was borne of the bond-woman was borne after the flesh, but he that was borne of the free woman, was borne by the promise, hence it may seeme that he begat not his Son *Isaac* by his naturall strength, but by faith taking hold upon the promise.

This strange conception was upon *Sarahs* part and not upon *Abrahams* part, for when the Lord opened the wombe of *Sarah*, *Abraham* begat children by his naturall strength which he had then.

Abraham might beget when he was an hundred yeare old according to the course of nature.

Obiect.

Ans.

Why the body of *Abraham* was called a dead body.

Ans.

The strange conception was upon *Sarahs* part and not upon *Abrahams*.

But

Obiect.

But it may be sayd that the Lord maketh the difficultie as great upon *Abrahams* part as upon *Sarabs*: *Esay* 51. *Looke to the rocke whence yee were hewed, and to the pit whence yee were digged.*

Answ.

When *Abraham* was called a rocke.

Abraham was a rocke when he was considered with *Sarah*. Secondly, when the Prophet calleth him a rocke here from whence the people of God were hewed out, he meaneth especially in this place of their calling out of *Vz* of *Chaldea*, that *Abraham* was an Idolater when he was called thence.

Quest.

When the Lord gave *Sara* strength to conceive, whether was this a miracle or not, seeing that it ceased to bee with her after the manner of women, *Genesis* 18.11.

Answ.

Deus operatur ὑπὲρ φύσιν παρὰ φύσιν, ὑπὲρ φύσιν sed non ἀντὶ φύσιν.

When God who is the author of nature contracteth nature or enlargeth it, this is not a miracle, although it be a great worke of God. God worketh *ὑπὲρ φύσιν, παρὰ φύσιν, ὑπὲρ φύσιν*, but never *ἀντὶ φύσιν*, he worketh according to nature, besides nature, above nature, but hee never worketh against or contrarie to nature, for the God of nature never worketh against nature: when *Peter* looked upon *Ananias* & beheld him, here his sight was *ὑπὲρ φύσιν*, according to nature; when *Steven* stood before the counsell, *Act. 7.* and saw unto the third heaven, this was *παρὰ φύσιν* besides nature, for the Lord extended and enlarged nature, but this was not a miracle; but when Christ restored sight to the blind, and made them to see, this was *ὑπὲρ φύσιν* above nature, and this was a miracle. Example 2. When the hungrie Lyons devoured the accusers of *Daniel*, and when the Lyon killed the young Prophet, this was according to nature, and when he brake not his bones, this was besides nature: but in the lowest degree, (for Lyons use commonly to breake the bones that they may get the marrow,) so when the hungrie Lyon spared *Daniel*

niel

niel, this was besides nature in a higher degree, but it was not a miracle but onely the restraining of nature; but when the Ravens fed *Elias*, this was above nature. So in our Lords predecessors some of them conceived and bare their children when they were young, and this was according to nature, but when *Rachab* bare a Sonne when she was fiftie yeare old, and *Sarah* when shee was nintie, this was besides nature, but not above nature, God did onely enlarge nature here; but when the Virgin *Marie* conceived and bare Christ, this was above nature and a miracle indeed.

As the Lord made barren *Sarah* to conceive, so the Lord is able to make his barren Church fruitfull, *Esay* 43. 5. Thus saith the Lord creating *Jacob* & forming *Israel*: to create a thing is to create it of nothing, and to forme a thing is to fashion it after it is created, so hee created when he made barren *Sara* to conceive, when he multiplied the posteritie of *Abraham* then he formed them: so he calleth them *Jacob* and *Israel*, poore *Jacob* when he went over *Jordan*, with his staffe, but rich *Israel* when he returned home againe over *Jordan*: the Church is first dead and created of nothing, and then the Lord addeth a new forme to her and multiplieth her. Looke to the rocke whence yee were hewed, and to the pit, whence yee were digged. As a stone cannot beget children, so no more could *Abraham* beget children upon *Sara*, but the Lord who is able to raise up children to *Abraham* out of the stones, so he raised a seed to himselfe; and as that stone which was cut out without the hands of man, became a great mountaine and filled the earth, *Dan. 2.* so did his Church, &c.

When Christs predecessors conceived being old it was not a miracle, but the Lord enlarged nature onely.

Creare & formare quid

The posteritie of *Abraham* why called *Jacob* and *Israel*.

CHAP.

CHAP. XIII.

What time the soule animateth the body, and what care the Lord hath of the childe after that bee is animated.

Exod. 21. 21. If two strive together and hurt a woman with child, so that her fruit depart from her, and no mischief doe follow, &c.

AS the world in the first Creation was a confused masse, and then by degrees the Lord distinguished the severall dayes workes: so doth he in the little world man. In the first seven dayes it is no other thing but seed; secondly, it is *cradled* as *Iob* saith, *cap. 10. 10.* and becommeth flesh, and it is no more called seed but *fetus*: thirdly, the principall parts of the body are fashioned, the Heart, the Braine, and the Liver, and the rest of the members, are hardly discerned; fourthly, when the rest of the members are distinctly fashioned, then it is no more called *fetus* but *infans*, then it liveth and stirreth.

It is an error too commonly holden, that wee first live the life of the plant by the vegetative facultie onely, and secondly the sensitive life, and thirdly the reasonable, but if it were so, then the child might be justly called a plant, secondly a beast, and lastly a man.

The Philosopher saith, that we live first the life of the plant.

This is not so to be understood as though that imperfect conception called *Embrio* liveth first the vegetative life, and then the sensitive, for it receiveth all these three faculties at once, but it exerciseth this vegetative facultie

How man is fashioned
in his mothers wombe

Obiect.

Answ.

The Embrio receiveth
the three faculties at
once.

facultie first; for the first fortie dayes, or fortie five dayes, the seed is in the matrix, and by that power onely which is in the seed called *virtus formatrix*, it is peece and peece prepared, and then *simul & semel* at one and the selfe-same time it receiveth all these faculties together, then it is nourished and groweth til it be quickned by the soule, neither is it a living soule till it be *perfectus fetus*, and sometimes it is longer ere it bee perfected, and sometimes in shorter time it is perfected. If the *fetus* be perfected in the thirtie five daies and the soule animates it, then the child beginneth to stirre the seventieth day, and then he is called *nagnar* from *nagnar movere*, because then he beginneth to stirre in his mothers wombe, and then the child is *septimestris* borne in the seventh moneth; but if the *fetus* bee perfect in the forty fifth day, then the child beginneth to stir the ninetyeth day, and he is borne in the ninth moneth; so that by doubling the perfection of the *Embrio* when it hath all the parts of it formed, we shall know when the child beginneth to stirre in the mothers bellie, and tripling the motion of the child in the mothers bellie, we shall know the time, when the child is borne.

This place *Exod. 21. 22. If two strive together and hurt a woman with child*; the vulgar translation readeth it badly thus. If the striker strike a woman with child, and she abort and live, hee shall surely be punished, their meaning is, that the man shall bee punished by a fine or a mulct for striking of the woman, but if she live although the child die, yet the striker shall not die for it; whereas the meaning of the law is, if there follow [*ashon*] *damnum* any hurt either to the mother, or to the child, then the striker shall die, so that there are two causes set downe here; first, if the striker strike, and death follow not, then he shall not die for it, although she abort, because the child was not [*gebher*] a living child, but

The *fetus* is sometimes sooner, & sometimes longer ere it be perfected.

לער *movere*.
We know when the child liveth by doubling the perfection of the *fetus*.

We know when the child is borne by tripling the motion of the child.

How this place is interpreted by the vulgar translation.

Two causes in this law.

לער

ἐξαιονισμενον non
signatum, and the Rab-
bins call it *asiman*.

Conclusion

God hath great care of
the life of man.

but [*naphal*] *fructus abortivus vel deciduus*, Job 3.3. which falleth from the tree before it be ripe, which *Solomon Eccles. 6.3.* calleth an *untimely birth*; but if it be a child which is animated, and the striker strike her, and there follow death either of the mother or of the child, then the man shall die for it: this place then must be understood of a child formed and animated, for if it be onely that which *David* calleth [*golem*] *massa rudis* an unperfected substance; *Psal. 139.16.* then if hee abort and bring forth such a birth; he shall die for it. The *Seventie* translate it ἐξαιονισμενον, *non signatum*, and the *Rabbins* call it *asiman*, which words they have borrowed from the *Greekes*, as yce would say, money not stamped or sealed. So is the *Embryo* before the soule be created in it, and therefore the striker if hee strike the mother, and she abort and live, so that there follow no danger to her, then hee is not to die, because hee hath not killed a living soule, no more than if a man should die for cutting a member from a dead man.

The conclusion of this is, the Lord hath great care of the life of man, even when he is in his mothers belly, if he be once a living child whosoever killeth him shall die for it. When *Benah* and *Rechab* killed *Ishboseth*, *David* sayd *ye are wicked men who have killed a righteous person in his owne house upon his owne bed, shall I not require this at your hands*, 2 Sam. 4.11. So the Lord required this at the hands of the murderer who killed an infant in his first mansion and sleeping in his bed. The Lord forbiddeth in his Law, *Exod. 23.19.* to kill the kid when it is sucking the dam; hath the Lord regard of kids, 1 Cor. 9.9. nor his chiefe intention is to have young infants safe in their mothers wombe, and when they are sucking.

CHAP.

CHAP. XV.

In what part of the body the soule lodgeth.

I King. 3. 12. The Lord gave to Salomon a wise and an understanding heart.

THIS question hath much troubled the greatest Philosophers, the *Peripateticks*, the *Platonicks* and the *Physitians*, and the Iewes differed from them all. The *Peripateticks* divided the faculties of the soule into the vegetative, sensitive, and reasonable, and they place them all in the heart. The *Platonicks* divided the faculties of the soule into the irascible, concupiscible and reasonable facultie, which they placed in the braine: and the *Physitians* differed from both, for they say *principium motus est hepar, dignitatis cerebrum, & necessitatis est cor*: and the Iewes differing from all, say, that *rationale habet sedem in Cerebro*, which they call *Moahh* from [*moahh*] *medulla*. Secondly *spiritus* hath the seat in the heart, which is the beginning of life. And [*nephes*] *anima seu concupiscibile* they placed it in the Liver called *cabbod*.

It may seeme that it hath the cheife residence in the braine, and dwelleth there: hath it not all the officers of estate about it in the head? here it hath the senses as the informers, and the Phantasie, the common sense, and memorie as the Recorder, in the hinder part of the head.

Againe that seemeth to be the seat of the soule which is the originall of sense and motion: but the instruments of sense and motion are the nerves proceeding from the braine, which nerves direct the externall senses,

[B b]

and

How the *Peripateticks* divided the faculties of the soule. How the Iewes place the faculties of the soule.

מח cerebrum

רוח spiritus

נפש anima

כבד jecur

Reasons to prove that the soule lodgeth in the braine.

Reason 1.

Reason 2.

and consequently reason it selfe which is informed by them.

Reas. 3.

Thirdly, the braine is *arbor inversa*, and as the life of the tree proceedeth from the root of it, so doth the life of man proceed from the braine.

Reason 4.

Fourthly, the passages from the braine to the heart are the conducts of life; stoppe these passages from the braine to the heart, and immediately a man dyeth, as wee see in apoplexies, which is a disease of the braine properly, and not of the heart.

Reason 5.

Fiftly, because the head is the most excellent part where the soule lodgeth, it is put for the whole body. *Achis* sayd to *David*, 1 Sam. 27. *Thou shalt bee keeper of mine head*, that is, of mee: so 2 King. 2. 3. *Thy master shall bee taken from thine head this day*, that is, from thee.

Reason. 6.

Lastly, because the soule lodgeth in the head, we uncover the head first as the most excellent part, we bow the head when wee applaud to anything; and because the soule lodgeth in the head, therefore when a man sinneth, the head is especially punished.

Obiect.

It is alleadged that the heart was created before the head.

Ans.

Quod est primum natura est ultimum dignitate; that which was first in nature, is last in dignitie: the heart was created onely to serve the head, and not the head to serve the heart: the heart is *membrum organicum* as the rest of the members of the body, but that it is *organum anime*, that is still denied.

Reasons proving that the soule lodgeth in the heart.

Reason 1.

It may be sayd for the heart that the soule lodgeth in it, it is *primum* *ἐν τῇ καρδίᾳ*, *πρῶτον ἐν τῇ καρδίᾳ*, it is the member of the body that liveth first and dyeth last, it is not like the eye which seeth last, and faileth first.

Reason 2.

The instruments of life the spirits proceed from the heart; the child when he is in the mothers bellie then

spirits

spirat, when he is borne then *respirat*; thirdly, *inspirat*, he draweth in the breath againe, and last *expirat*, hee letteth out the breath againe, therefore the pulse is framed before either the sinewes or Arteries be framed.

Life and heat proceed from the heart, therefore in any danger or feare, the blood runneth backe from all the parts of the body to comfort and succour the heart.

Fourthly, the heart is a part voyde of all excrements, and nothing but the purest spirits are in it; the braine againe is a place full of cold humors, and therefore the heart is more fit to be a lodging place for the soule.

Fifthly, the heart is the midst and therefore the most excellent place of the body, it is not an arithmetically midst, for it inclineth more to the left side not to the right to helpe the coldnesse of it: it is not *medium magnitudinis vel molis*, as the navell is just in the midst of the body, it is *medium perfectionis* as the Sunne is which is the most excellent sort of midst; so all motion, heat and life of the body proceedeth from the heart.

Sixtly, a monster that is borne with two heads yet it hath but one heart, if it have two hearts then of necessity it must have two heads, two hearts cannot be in one body.

Seventhly, when a man speaketh truth with protestation, he layeth his hand towards his heart, and when we would expresse our loue to our neighbour, we say we love him with our heart. *Esay 1. The whole head is sick and the whole heart is faint, and from the sole of the foote to the head there is no soundnesse*: the head is the Prince, the feete are the common people, and the heart the Priest; and as the naturall life proceedeth from the heart, so doth the spirituall life from the Church-men, who are the instruments to beget the spirituall life.

God himselfe careth for no part of the body when he wanteth the heart: *This people draw neere to me with their*

Reason. 3.

Reas. 4.

Reas. 5.

Medi-
um. { arithmericum.
molis.
perfectionis.

Reas. 6.

Reas. 7.

The heart put for the
vnderstanding, memo-
rie, the affections, and
for the conscience.

The soule is not onely
in one part of the bo-
dy.

The soule exerciseth
the faculties more in
one part than in ano-
ther.

Conclusion.

their lips, but their heart is far from me. The understand-
ing is called the heart, *The Lord gave Salomon a wise*
heart, 1 King. 3. 12. The memory is called the heart
Write my Lawes in thine heart, Prov. 3. 3. The affecti-
ons are called the heart, *2 Cor. 6. 8. Our heart is enlar-*
ged toward you: the conscience is called the heart, *2 Sam-*
24. 10. Davids heart smote him; so the will is called the
heart, *1 King. 3.*

The soule is not in one part of the body more than in
another, and we must hold that opinion, *est in toto cor-*
pore, it is in all the body and in every part of the body,
which must be vnderstood *negativè* but not positive,
that it is not in this or that part of the body, more than
in another, but it is in the whole body repletive, and the
diverse faculties of the soule which follow the tempe-
rature of the body, cannot be placed in one part, but it
exerciseth the functions of it in one place more than in
another, as it understandeth most in the head, and lo-
veth most in the heart and the reines.

The conclusion of this is, the soule is in every part of
the body to animate it for naturall uses, so it should
be in every part of the body to make our *members the*
weapons of righteousnesse and holinesse, Rom. 6. 19. To
make *Davids foote dance before the Lord 2 Sam. 6. 14.*
to make the knees bow before the Lord, Rom. 14. 11. and to
make the tongue to prayse the Lord.

CHAP.

CHAP. XVI.

What things the Midwife doth to the child when it is new borne?

Ezekiel 16.4. And as for thy nativitie in the day that thou wast borne, thy navell was not cut, neither wast thou washed in water to soule thee, thou wast not swaddled as all nor salted.

The holy Ghost to expresse the miserable estate of the Church of the Iewes when he called her, borroweth a comparison from an infant new borne, whose navell the midwife first cutteth then she washeth the infant and cleanseth him from the blood, then salteth him and lastly swadleth him.

When the infant is new borne, the midwife is ready to meet the child that he fall not to the ground, and to receive him upon her knees, *Iob 3. 12. Why did the knees prevent me*, meaning the midwives knees. And the heathen framed a goddesse which they called *Lewana*, who prevented the child before it fell to the ground, but *Augustine* referreth it *omni nutrice gratia dei*, which he maketh but the midwife and nurse to the Church: and as the Lord did draw *David* wonderfully out of his mothers wombe, *Psalme 22. 9.* So hee did draw the Church out of *Egypt* that bloodie wombe, who were all to be killed by the midwives as soone as they were born, *Exo. 2.* when no eie pittied them, when they were cast out into the open field to the boathing of their person, in the day that they were born, when they were wallowing in their blood, he tooke a care of them and adopted them, he said *Thou shalt live, Ezek. 16. 4. 5*

[B b 3]

The

The holy Ghost to expresse the calling of his Church, borroweth a comparison from a midwife.

To prevent with the knee, what.

God drew the Church out of Egypt, a bloodie wombe.

What meant by cutting of the navell.

Plutarchus de amore
proliis.

The navell is as it
were a cable rope to
keepe the infant in the
haven the mothers
bellie.

Why are children washed
when they are
borne.

Allusions.

The second thing, which the midwife did to the child new borne, shee cutteth the navell of the infant; the navell of the infant is in place of a mouth to it when it is in the mothers belly: when the child is borne the midwife cutteth the navell, and openeth the mouth of the infant, that it may receive nourishment by the mouth, the navell serving him no more for that use. And *Plutarch* marketh that the navell is first bred in the mothers belly, as the anchor which stayeth the infant in the mothers wombe, and upholdeth him in his first mansion; and the cutting of the navell is as it were the cutting of the cable a two or pulling up of the anchor, to let the poore infant goe from this haven, his mothers wombe, to the stormes and dangers of this world, in which he is tossed too and fro untill he returne unto his death, which is his haven, and the grave which is his shore, as *Abrahams* bosome was a haven to *Lazarus*, *Luk. 16.*

The third thing that the midwife doth to the child, she washeth him, therefore the Prophet saith, *Thou wast not washed in water to sowple thee* but the word [*Iashang*] should be rather translated *in saltem* for thy safety: for the Physitians hold that it is most profitable for the child to be washed when he is new borne, and it should not be translated, *to sowple thee*, for the flesh of the new borne child is both soft and tender, and sowple already: a child new borne, and wallowing in his blood, is rather like one killed than new borne, & to take him up & kisse him, & hug him in their armes, if nature had not placed in the mothers some naturall love, they would never doe it. Skilfull Physitians have afterwards commanded that the child should rather be washed in wine than water, because it maketh the body of the infant more firme. And marke how *Christ, Job. 3.* alludeth to this, when he saith, *unlesse a man be borne of water and*
the

the spirit : hee washed not his Church with wine, but with his owne blood. And as they washed the infants when they were new borne, so they used to wash the bodies when they were dead, *Act. 9. 37. and they washed the body of Dorcas, and laid it in an upper chamber.*

The fourth thing which the midwife doth unto the child, she salted him that his flesh might be more solid and more able to withstand the cold: but in this effeminate and daintie age, they use not to doe this to their children. So the Lord when he called his Church, he seasoned her with the salt of grace.

The fift thing which the midwife doth to the child, she setteth the bones of the child aright and swadleth him, that he be not *varus*: they are called [*gnolele tip-puchim*] *infantes palmarum*; *Lament. 2. 20.* not because they are but a span in length, but because the midwife when they are new borne, setled their bones and joynts with her hand, that they may be the more streight afterward: she swadleth them to strengthen their weak members, therefore it is observed that the bodies of the *Barbarians* were much more streight then the bodies of the *Romanes*, because they were swaddled still untill they were two or three yeares old. God himselfe taketh a comparison from this, *Iob 38. 9. He swadleth the sea, as easily as the midwife doth the young infant.*

There is a great resemblance betwixt our birth and our death, as we came forth naked out of our mothers wombe, so shall we returne naked thither again, *Eccles. 5. 15.* And as the infant is bound and swaddled when he is borne, so is the dead body bound hand and foote, as wee see *Lazarus, Iob. 11.* And the infant is salted when he is borne, to teach us that we shall quickly corrupt, and goe to corruption againe.

The conclusion of this is, that we should lament our naturall corruption, who are by nature the children of

[B b 4]

wrath

Christ washed his Church with his owne blood.

Why they salted children new borne.

עוללי טפחים
infantes palmarum.

infantes palmarum
quid apud Hebræos.

Why the Lord is sayd to swaddle the sea.

A great resemblance betwixt our birth and our death.

Conclusion.

wrath, and be thankfull to God who hath taken us out of the state of corruption, washed us, and made us heires of grace and salvation.

CHAP. XVII.

That the mother should nourish her owne Children.

Gen. 21. 7. Who would have sayd unto Abraham, that Sarah should have given children sucke?

God and nature make nothing in vaine.

Two reasons why God placed the dugges of a woman in her breast.

A forcible argument to moove children to obey their mothers when they have given them sucke.

GOD & his handmaid nature, doe nothing in vaine. Why hath God put wine in the grape but that men should drinke it? and why doth he put milke in the mothers breasts, but onely that the children should sucke it? God hath placed the dugges of a woman in her brest, and the paps of a beast in her belly, and they give a double reason of this, first a physicall reason and then a morall reason; the physicall reason is this, hee hath placed the dugges of a woman so neere the heart and Liver, that the milke might be the better concocted for the nourishing of the child: *mulieri superius ad pectus nascuntur ubera, ut in promptu sit osculari, amplecti & fovere infantem*, that is, The dugges of a woman are placed in her brest, that she may more readily kisse, embrace and cherish her infant. In old times it was holden to be one of the most forcible obligations to bind the child

to obey the mother, because she had given him sucke, and therefore the mothers would attest their children this wayes, *By these dugges which thou hast suckt doe this.*

The milke of the mother is the fittest milke to nourish the child, for as *contraria contrarijs curantur*, so *similia similibus aluntur*, the blood which was first the *Fabricator* should now bee the *Altor* when it is turned into milke, this milke must bee fittest for the *Childes* complexion than any other milke.

The milke is a forcible meane to make the child resemble her whom he sucketh: *Gellius* giveth this example, take a kid and let it sucke an ewe; the haire of it will become like unto wooll: take a lambe againe, and let it sucke a goate, the wooll of it will become like the goates haire: so let a whelp sucke a cat, and he will kill Rats and mice as a cat; yee seethen what force is in the milke. The historie giveth this reason why *Tiberius Caesar* was such a drunkard, because he suck't a drunken nurse; *Caligula* sucked a cruell nurse who rub'd her dugges with blood every day, and therefore he became a cruell and bloody monster. It is true that good education and instruction, but above all, grace can overrule these inclinations. *Cyrus* before God changed his name, was called *Spacon*, as yee would say, a dog, because hee suck't a bitch when he was a child; but the Lord gave him excellent and heroicall vertues, and made him a deliverer of his people: these vertues overruled his naturall inclinations which would have beene both wilde and currish, if these vertues had not restrained him *Menahem*, *Act. 13.1.* was a Prophet and a teacher, yet he was *Herods* foster-brother and sucked the same milke with *Herod*: here grace overruled his naturall inclination, for by nature hee would have been as bad as *Herod*.

As

The mothers milke is the fittest milke for the childes complexion.

The milke a forcible meane to make the child resemble the mother.

Many have been cruell by reason of the milke they have suckt.

συνηγορος.

As the nourishing of the child is a great cause why the child resembleth the mother, so it is a great obligation to move the mother to love the child the better: therefore the Church ravished with the love of Christ saith, *O that thou were as my brother that sucked the brest of my mother!* Cant. 8.1. and the Iewes hold, that this was one of the reasons why *Bathshebe* called *Salomon* her only Sonne, rov. 4. because he was nourished by her, she loved him better than the rest of her sonnes, as he was the sonne of her wombe, and the son of her vow, Prov. 31 so he was the sonne of her breasts.

The Hebrews observe that the nurse in their language is called *Omen* comming from the root *Aman*, which signifieth to be faithfull: the naturall mother when she nourished her child, will have a greater care of her child, and be more faithfull in bringing it up than the hired nurse will be: *Mephiboseths* nurse let him fall, that he became lame all the dayes of his life, 2 Sam. 4.4.

The examples of holy women in the Scriptures and elsewhere, will teach mothers this dutie, *Sara* nourished *Isaac*, *Rebecca* *Jacob*, *Anna* *Samuel*, *Bathshebe* *Salomon*, and the virgin *Marie* Christ himselfe, and *Moses* was brought by Gods speciall providence to be nourished by his owne mother, and the mother of the seven sonnes in the *Macchabees*, 2 Macch. 7. nourished her owne sonnes, and *Augustine* saith in his booke of confessions that with his mothers milke hee dranke in to learne to honour and worship God.

The conclusion of this is, that these who disdain to give sucke to their children: let them remember that curse pronounced by *Hosea* 9.14 *What wilt thou give them? a miscarving wombe and drie breasts: there is none of them, but would thinke it a punishment to have a barren wombe, why then should they not thinke it a judgement to have drie breasts when their children sucke*

The mothers should
not the child's
complexion.

The nurse is a
means to make the
child's complexion
better.

*nutrix ab
fidelem esse.*

The examples of holy
women will teach
mothers to nourish
their owne children.

The nurse should
be a good woman
and have a good
complexion.

Conclusion.

sucke them: but yet withall on the other hand, it being not a disdaine and contempt, but a bare neglect of this duty in divers mothers, it is but an omission, and so may be without sinne, if it be *propter majus bonum*. The Schoole well observes though no sin may be committed for any goods sake, yet a lesser good may bee omitted for the attaining of a greater good: as in the case in hand, for the establishing of a Kings throne by a speedie increase of his royall issue in the case of Queenes: for the preserving of the mothers life in case of weake mothers, or for the preserving of the childes health in the case of diseased mothers; these are greater goods, than the mothers giving sucke to her owne child, and therefore in these cases it may be omitted without sinne by the mothers.

CHAP. XVIII.

Of the weaning of Children.

1 Sam. i. 22. I will not goe up untill the child bee weaned.

THe next duty of a woman after that she hath nursed her child is to weane it, as *Anna* did *Samuel*. The time when the Iewish women weaned their children was when they were three yeares old, *2 Macch. 7. 27.* The mother sayd to her sonne, *have pittie upon me who carried thee nine moneths in my bellie, and gave thee sucke for three yeares.*

Some Physitians hold that to suffer a child to sucke three yeares maketh him dull and unfit for learning, and therefore it is fit that hee bee weaned sooner; and *Valesius* holdeth that the three yeares spoke of in *2 Mac. 7. 27.* are meant onely of two compleate yeares, and that

The lower part of the
gumme being
removed

ἀπολάλιμος ἀ-
λατario.

Valesius, cap. 28.

that in the beginning of the third yeare she weaned her child, and that it was *annus currens & non completus*: but this seemed to be a strained sense, for as nine moneths are taken for full nine moneths, not for the eight compleat and the ninth begun, so yeares here are taken for three compleat yeares, and not for two compleat yeares, and the third begun. The Lawyer take *Biduum* sometimes for a compleat day and the next begun, and the *Civilians* use this reckoning sometimes; but the Physicians in reckoning of naturall dayes, they reckon to the full and compleat time, and it is more probable that in the first ages they were longer before they weaned their children than now.

The Jewes had a threefold weaning their children.

ablactio
tio

propria
& metaphorica.

Petrus Comestor observeth upon *1 Sam. 1. 3.* that they had a threefold weaning of their children in old times, first when they weaned them from their mothers milk, when they were three yeares old: the second weaning he maketh to be, when the child was weaned from his tender age, and the care of his dry nurse; and this was when he was seven yeares old. The third sort of weaning he maketh to be this, when he is weaned from his childish manners, and his Pedagogie; and this is done when he is twelve yeares of age; and hee addeth further that there is a proper weaning and a metaphoricall weaning, the proper weaning was when the child was three yeares old, and the metaphoricall when hee was twelve; and *Comestor* saith, when it is sayd of *Anna* that she weaned her son *Samuel*, it is to be understood of this metaphoricall weaning when he was twelve yeare old, and fit to serve in the Temple; when he needed no more the care of his mother after that she had offered him to the Lord.

But the text maketh this cleare, that this weaning of *Samuel* is not taken metaphorically here but in the proper sense, *1 Sam. 1. 23.* shee brought him into the house

house of the Lord after she weaned him, she had need to carrie him, because he was not as yet able to goe of himselfe; and the text saith, 1 Sam. 1. 24. *puer erat puer*, the repetition of the word sheweth that hee was a very little childe: and 1 Sam. 2. 19. *his mother made him a little coat, and brought it to him from yeare to yeare.* And to this sort of weaning David alludeth Psal. 131. 2. *Surely I have behaved and quieted my selfe as a child that is weaned of his mother,* 1 Sam. 1. 28. *Vaishtacky* should be translated *incurvârunt se*, to wit *Elkana* and *Anna*, and not *incurvavit se*, to wit *Samuel* being as yet but a little child.

The heathen kept a feast, when they were borne, *Pharaoh* kept a feast on his birth day, Gen. 40. 20, and *Herod* made a supper to his Lords on his birth day.

The Iewes made a feast when they weaned their children and not on their birth day, Eccles. 7. 1. *Better is the day of death than the day of ones birth*; and cap. 4. 3. *Therefore I praise the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet beene, who hath not scene the evil which is done under the sunne.* The councell of *Toled* observed that *Christ* wept not at *Lazarus* death but at his rising againe: and *Christ* saith, Ioh. 14. 28. *If yee loved me yee would rejoyce because I sayd I go to my Father.* The fathers called the day of the martyres death *γενέθλια* because then they got to the land of the living, there was no cause then why to keepe a feast on their birth day. They kept the feast when they weaned their children, Gen. 21. 8. because their children then were past the greatest danger: the Greeks called this *δεντινία*, and the feast they called the *teeth feast*, *Macrobij lib. 1. de jomino Scipionis*, and they were glad that the children had no need of milke but of strong meate then, as the *Apottle* speaketh in another sense, Heb. 5. 12. *They should have been able to discern the difference between milk and strong meat*.

וַיְהִי כִּשְׁנָיִם

וַיְהִי כִּשְׁנָיִם

tum pluralis numeri, ut hic, vel singularis numeri cum affixo. Gen. 47. 31.

Mark. 6. 21.

The Iewes made a feast at the day of their death, and not at their birth.

Οἱ γενέθλια, 3. in Ioh.

δεντινία, produ-
ctio dentium ab
δεντο & γενε.

The

Conclusion

The conclusion of this is, some unnaturall mothers will not take paines to nourish their children, and they faile in the one extremitie. So there are some sortish mothers who suffer their children to sucke too long, and they faile in the other extremitie. For although in the first ages when they lived so long, they suffered them to sucke for three yeares, yet our dayes being shortened, they should not take up so much of their childrens age in giving them sucke.

CHAP. XIX.

Whether the Sight or the Hearing bee the better sense?

Mat. 6. 22. The light of the body is the eye.

Reas. 1.

THE eyes resemble the heavens most, and as the Philosopher proveth by that Maxime, *Perfectissimo corpori perfectissima debetur figura*, the most perfect forme is due to the most perfect body: the heavens are the most perfect body, therefore the round forme which is the most perfect forme is fitted for them, so the eye is a most perfect body and of a round forme.

Reas. 2.

The eyes resemble the heavens.

The eye most resembles the heavens having the tunicles as the spheares, & motion within it selfe as the heavens, and cleare like the crystall heaven, and it most resembleth the sunne, *Job 3. 9. neither let it see the eye-lids of the morning*, where the holy Ghost compareth the eye-lids to the clouds, and the Sunne to the eye, therefore it was called *oculus mundi*, the eye of the world.

The eyes resemble the mind most.

The eye most resembleth the minde, therefore in the Scriptures it is called the eye of the minde, *Eph. 1. 18.* and there is such intelligence betwixt the eye and the mind

mind, that the eye taketh the denomination from the mind; if it be an unchaste mind, then it is called *oculus adulter* an adulterous eye, if it be a corrupt mind then it is *oculus nequam* an evill eye; if it be a simple mind, then it is called *oculus simplex*; if the mind be liberall, then it is called *oculus bonus* a good eye.

The eye discerneth and taketh up things farther than any other sense doth, although the objects bee farre distant from it, as the mind doth, and then it hath a surer knowledge of things than the eare hath; it beleeveth onely that which it seeth, the eare beleeveth the report of others, therefore we say *plus valet unus oculatus testis quam auriti decem*, better is one eye witnes than ten eare witnesses. The Queen of *Sheba* admired the glory of *Salomon* more when she saw it than when she heard of it.

The eye moveth the beholder most, 2 *Sam.* 16. *perchance the Lord will looke [begnani] upon my affliction*, but the *Masoreth* read it *[begnani] in oculum meum*, that is, to the teares of mine eye, because teares move much, and when men would expresse any thing that is deare unto them they say, *ye would have pulled out your eyes for mee*, *Gal.* 4. 15.

The Hebrewes put the sense of seeing for all the senses, *Ioh.* 20. 29. *because thou sawest thou beleevdest*, that is, because thou touchedst: so *Alexander the copper-smith* hath caused me to trye much evill, that is, to feele much evill; 2 *Tim.* 4. 14. so *Psal.* 16. *hee saw no corruption*, that is, he felt no corruption. So for smelling, *Thou causedst our Savour to be abhorred in the eyes of Pharaoh*, that is, in the nostrils of *Pharaoh*; thirdly, it is put for the taste, *Psal.* 33. 9. 9. *Tast how sweet the Lord is*, that is, see; fourthly for hearing, *Exod.* 20. 8. *and the people saw the voyces*, that is, heard the voyces.

It is thought that this sense is not a fit sense for sciences and learning, but they are deceived who thinke so, for

Reason 4.

The eyes take up the object better than any other sense albeit farre distant.

1 *King.* 10. 7.

Reason 5.

כעני in afflictionem

כעני in oculum meum

Reason 6.

The sense of seeing put for all the senses by the Hebrewes.

The sense of sight
both profitable for
finding out sciences
and for the learning
of sciences being
found out.

Obiect.

Answ.

The eye sometimes
deceived by the medi-
um two wayes.

Obiect.

Answ.

The superstitious con-
ceit of the heathen
concerning bewitch-
ing with the eye.

for the senses are profitable for sciences two manner
of wayes, either for finding out some principles of the
sciences, or for the learning of them which are already
found out; the sight helpeth us most to find out scien-
ces, but the eare helpeth us most to learne them when
they are found out.

It is objected against this sense, that it is often decei-
ved, taking up a false *species* from the object, as in the
water a staffe seemeth broken to us when it is whole: so
when a man looketh through a paire of spectacles
which are full of corners, his hand cannot touch these
things, which he looketh upon with his eyes.

The defect here is not in the eye, but in the *medium*;
for the eye may be deceived by the *medium* two maner
of wayes, either by the refraction of the perpendicular
beame that proceedeth from the eye, or by reflection;
by refraction, as the staffe in the water seemeth to bee
broken, because the beame of the eye is hindred by the
medium the water: so by reflection when the eye is hin-
dered that it cannot see the object through the specta-
cles: because of the many *superficies* and divers corners
of them, the beame is reflexed backe againe, so that it
can never fix it selfe upon the right object: but if the
organ be sound and the *medium* bee fit for the organ,
and a proportionable object for them both, neither
too bright nor too obscure, then the eye can never bee
deceived.

It is objected against this sense, that it can hurt by
looking upon another, as an envious eye looking upon
a child may hurt the child, and make him die; and the
Apostle alludeth to this, *Gal. 3. 1. O foolish Galatians,*
who hath bewitched you?

The heathen that had conceit that the witches could
hurt with their eyes; and therefore they did hang
fascinam. vel turpiculas about the childrens neckes to

be

be ἐλεῖλαον against their bewitching with the eye.

When one saw *Esope* in his masters house (who was a very deformed creature) hee sayd that his master had bought him *ut esset fascinum domus*, but they were much mistaken in this, for it is not the eye that hurteth, more than the words of the enchanter: for when the enchanter useth his charme or spell, the words hurt not, but it is the Divell that doth the hurt: So when an envious eye and bewitching eye is thought to hurt, it is the Divell that concurrereth with the evill eye, and it is he that harmeth; the heart of an envious man may hurt himselfe, and the strong imagination may bring death to a mans selfe, and a sore eye may affect the eye of another who looketh upon it, with the humor comming from it, but it can neither infect the ayre nor bring death to any man.

It is commonly objected against this sense, that it is the fittest sense to let in sinne to the soule, as *Eve* looking upon the forbidden fruit, longed after it: *David* looking vpon *Bathshebe* committed adultery with her and the sonnes of *God*, saw the daughters of men to be faire, which brought on the first great judgement upon the world: therefore the Lord Num. 15. 39. saith, *Seeke not after your owne heart, and your owne eyes, after which ye use to goe awhoring*; and the Hebrewes say that *oculus est proxima peccati*, it is the broker which goeth betwixt the object and the heart to make up the sinfull bargain. *Democritus* knowing well what evill came by the eye, pulled out his eyes; and *Oedipus* because his adulterous eyes drew him to incest to lye with his mother, therefore he pulled out his eyes. And for this cause the eyes were called *subseffores* which lye in the highway to wait for men, and to kill them unawares; *Petrus Abbas Claravallensis*, when hee had lost one of his eyes by sicknesse sayd, I have lost one of mine eyes

[Cc]

and

The evill eyedoeth not hurt, but it is the Divell that concurrereth with it.

Object.

Many things objected against the eye.]

Many have pulled out their eyes because of the evils that come by the eye.

and now I am more affraid of that which is left than I am sorie for that which is lost, therefore when as wee would diligently meditate vpon any thing, we shut our eyes.

Answe.

The most excellent things being abused become worst.

But wee must know that the most excellent things being abused become worse, as the sweetest wine becommeth the sowrest vinegar: this argueth onely that if the eye be abused, then it becometh the worse sense, but being rightly used, it is the most excellent sense, for it beholdeth the world which the Philosopher calleth Altar of God, in which wee may see his power and his wisdom to prayse him and magnifie him for it. Then the blind man concluded how pittifull his cause was, who wanted this noble sense and lived like a prisoner continually in darkenes.

The speech of the deafe.

I perceive this day that to be true, that everie man judgeth other mens griefes lesser than his owne: but if my griefes were weighed in a ballance with this mans, they would soone weigh them downe.

Reasons for the preeminence of hearing.

Reason. 1.

I want the daughters of musicke, Eccles. 12. I am no more delighted with musick then old Barzillai was, 2 Sam. 19. 35. That could not heare the voyce of singing men and singing women: and let one sing as sweetly unto me as the sweete singer of Israel could doe, yet I am like the deafe adder that is nothing moved with it.

Reason 2.
Greater knowledge by hearing than seeing.

The care is *anna. discipline*. the gate of knowledge: it is true, a man may see the principles of knowledge with his eye, but when a science is found out, how can hee learne it; it is onely this sense of hearing which begetteth understanding. A man may be blind and yet have great knowledge, but if he want his hearing what knowledge can he have: Rabbi Ioseph Cacus was blind; yet he paraphrased the third part of the Bible in the Chaldie tongue, and for this the Hebrewes call him [Saggi maor abundans lumine: Didymus was blind se-ventie

ventie yeares, yet he was most skillfull in the Scriptures therefore *Ierome* calleth him *videntem suam Didymum*, his seeing *Didymus*: it is this sense which doth breed understanding more then the eye, therefore *Socrates* sayd to a young man who was beautifull, *loquere ut te videam*, speake that I may see thee: a man wanting this sense of hearing, can have little knowledge of any thing.

That we have knowledge by hearing rather than by seeing or any other sense, we may prove it by the example of old *Isaac*, *Oculi caligant, palatum seducitur, fallitur manus, sed non fallitur auris*: and *Bernard* speaking to this purpose sayd, *Non est in gustu veritas, et si suavis, non in oculo sed in auro*.

Faith cometh by hearing, *Rom. 10*. A man wanting the sense of hearing wanteth faith: this sense is the sense of obedience, speake Lord for thy Servant heareth, *1 Sam. 3. 10*. and the Hebrewes put *audire* for *intelligere*, they put hearing for understanding.

The eare is the most excellent sense, the Apostle saith *corpus aptasti mihi*, but *David* saith *aures perforasti mihi*, *Psal. 40*. because the body is most fitted to obedience by the eare.

The Lord taketh greater paines about the eare then about any other sense, first he uncovereth the eare and taketh a vaile off it, *1 Sam. 20. 12*. that is called *revelare aurem* to uncover the eare, secondly, *perforat aurem* he boreth the eare, *Psal. 40*. as the servants eare was bored of old that they might dwell with their masters forever, *Exod. 22*. the first was *ad intelligentiam* for understanding, the second was *ab obedientiam*, for obedience, thirdly he circumcised the eare, which includeth both the other two.

Sathan envieth most the eare, therefore in the Gospel it is sayd, that hee possessed a man with a deafe

[Cc 2]

Divell

Reas. 3.

Reason 4.

Reason 5.

Reason. 6.

God taketh great paines about the eare.

Reas. 7.

Sathan envieth the eare most.

Reason, 8.

Why one that is borne
deafe is also dumbe.

Conclusion

The sight and hearing
like *Martha* and *Mary*.

Divell, but hee never studied to make a man blind.

Leaving these theologicall and morall reasons, wee may perceive what benefit wee have by our hearing, how it is the mother of our speech; for a man that is, borne deafe, he can never speake. Then the deafe man concluded that his case was a thousand times, worse than the blind mans, and that hee ought to bee thankfull to God who enjoyed the sense of hearing, although he was defective of the sense of seeing.

The conclusion of this is, the sight is the most excellent sense for naturall things in this life, and the hearing for spirituall things; therefore these two senses have bene fitly compared to *Martha* and *Mary*, *Martha*, was troubled about many things, but *Mary* sate at his feet and heard him diligently, therefore shee made choyse of the better part, *Luk. 10. 41. 42*. But in the life to come the sight shall be no more busied about earthly things, but shall sit downe at the feet of Christ and chuse the better part with *Mary*, and onely then it shall contemplate heavenly things, for then wee shall walke by sight and not by faith.

C H A P. XX.

Whether the phantasie bringeth forth reall effects or
not?

The Phantasie what.

THe phantasie is an imagination and an impression made in the soule of such formes and shapes as are let in by the senses, or by such as are imagined without any sight.

How Imaginations
are wrought in the
Phantasie.

The way how these imaginations are wrought in the braine is this: The naturall spirits which are in the heart

heart are sent up by the arteries to the braine, and there they waken these phantasies which are sleeping as it were in the braine, and then they begin to compose divide or abstract.

The resemblance of these imaginations wakened by the spirits, are speedily carried from the braine to the heart, and from the heart to the liver, from the liver to the blood, and from the blood to the seed. And as the influences of the heavens when they meet with a fit object, make diverse impressions in the earth, so doe the spirits in the seed; and as the painter useth to adde, devide and compose, so doe the imaginations as it were set a copie to the spirits, sometimes by encrease as when we imagine that wee see a Gyant: sometimes by diminution as when we imagine that we see a pigmei or a dwarfe, and sometimes by translation, as when wee imagine the eye to be in the breast; and as the painter by art borroweth the nose from one, the lip from another, and the eye from the third, so doth the phantasie, and as nature composeth sometimes, as *struthio camelus*, *pardo-camelus*, so doth the phantasie compose things, and make up diverse formes.

The spirits when they ascend unto the braine, and are cleare without fogge or mist of grosse exhalations then they compose and divide, and play the part as it were of a Poet or a painter in the braine, and this we see by experience, for when a man lyeth downe first, and the grosse exhalations arise out of his stomacke, then he cannot dreame, or if he dreame, his dreames are wonderfully confused and undistinct: but when the humors are settled, and the spirits begin to be more cleare, then they compose or devide more distinctly: as a man seeth not his face so clearely in the water when it is troubled as when it is settled: so the spirits when they are troubled with these fogges of mist and grosse exhalations

[Cc 3]

arising

How the resemblance of the imaginations are carried from the braine to the seed.

Simile.

The spirits being free from exhalations, doe compose and divide in the braine.

Why dreames in the forepart of the night are not so distinct as in the latter part of the night.

Simile.

arising out of the stomacke, then they worke not so clearly and distinctly, as they doe when the humors are settled.

That the phantasie of it selfe worketh no alteration within a man it is proved thus.

Reasons proving that
the phantasie worketh
no alteration of it
selfe in a man.

Reas. 1.

Simile.

*Sensus et sensible idem
numero.*

Reas. 2.

The imagination nei-
ther worketh formally
nor virtually upon the
body.

How the spirits wa-
ken the phantasies and
carry them to the feede.

First, *nihil agit extragenus suum*, as thornes bring not forth figges, nor thistles grapes, Mat. 7. 16. The imagination conceiveth not the things themselves but the images of things, for as we are not fed by the nature of bread apprehended in the phantasie, but by the bread it selfe: So neither can the notions of things apprehended in the phantasie effect or change the body; and as the sense is to the thing taken by the sense, so is the imagination to the thing imagined, but the sense and the thing taken up by the sense are *idem numero* one and the selfe same thing, as the eccho, and the sound are one. So the sight, and the thing taken up by the sight are one, even so the thing imagined, and the imagination are one, and there is no other act without the imagination, it is not *actio transiens* here *sed immanens*, it is not a transient action, but permanent, and therefore worketh nothing upon the bodie.

The imagination cannot worke upon the body. First, it worketh not formally, for that which worketh formally, produceth an effect like the thing it selfe, as the fire produceth heat. Secondly, it worketh not virtually, for one body virtually onely affecteth another as Physicke worketh upon our bodies. Thirdly, it worketh not *eminenter* by way of excellencie upon the bodies, for then it should produce such an effect which should be more excellent than the cause.

The spirits then ascending from the heart, wakeneth these phantasies in the braine, and carrieth these ideas or shapes downe againe by the Nerves, to the heart, and to the Liver, and then to the blood, and last to the feede.

seed where they take their impressions, and there is a great correspondencie betwixt the two begettings, the imaginarie begetting and the bodily begetting and the one taketh the exemplary from the other: and although these imaginations be not actually seene in the seede, yet they are virtually in it, as the rest of the members are comprehended in it before they be fashioned: so are the colours, markes, and shapes.

The spirits draw out these shapes and colours, taking the patterne of them from the phantasie, and they imprint them in the seede: neither must this seem strange unto us, for if the diuell can mixe himselfe with the humors of the bodie, and out of these humors, frame diuerse shapes and colours, much more may the naturall spirits doe this in the humors. *Augustine* sheweth this, how the Diuell did delude the *Egyptians* and continued Idolatry amongst them, presenting to the Cow when she was engendering, an Oxe marked with the same markes where with the Oxe was marked which they worshipped in *Egypt*, so that when hee dyed they had still an Oxe marked after the same manner.

Whether was this a miracle or not, when *Iacobs* ewes brought forth speckled lambs?

It was *mirum* but it was not *miraculum*, God in working a miracle sometimes he useth an ordinarie meanes, as when he cured *Ezekias* sore, he bade lay figges to it, figges naturally mature and ripen the sore, but because hee healed *Hezekias* in an instant the naturall cause wrought no more here than *Pauls* girdle, when he healed the sicke by it: but when *Iacobs* ewes conceived speckled lambes, this cannot bee called a miracle, for they conceived by naturall meanes here, and they brought not forth their lambs upon an instant, but kept their course as other ewes did.

What is the reason that other men who have try-

[C c 4]

The imaginations are not actually but virtually in the seed.

The spirits imprint the shapes and colours in the seed.

Augustinus de ciuitate dei lib. 8. cap. 8.

Quest.

Ans.

Iacobs Ewes bringing forth speckled Lambs whether a miracle or not?

Quest.

Ans.

Natura { naturans,
naturata.

Sathan can dive farre
in nature.

Instru- { propinquum
mentum. remotum.

tried, this conclusion could never doe the like :

God who is the God of nature, and worketh by his handmayd nature (who is *natura naturans*, whereas she is but *natura naturata*) can doe many things by her which neither the Divell nor men can doe, who are but natures instruments: the *Nazarets* by the law might drinke no wine, yet their cheekes were most comely and ruddie, *Lament. 4. 7.* But ordinarily drinking of water maketh the face more pale: ye see here how the God of nature did worke beside the ordinary course of nature; but Sathan albeit hee be not the God of nature, yet he could dive farre and invegle himselfe into the phantasie of the Cow, when she was in gendering, and so made the braine of the Cow more pregnant, and the spirits made the colours more vively in the seed, and brought forth such a calfe marked with such spots: but God being the God of nature, gave such a blessing to the ewes that they brought forth all their young ones speckled. Man can onely present to a Cow when shee is gendering an oxe or a bull marked with such markes, but he cannot give that blessing which the Lord gave to the ewes, neither can he invegle himselfe in the phantasie of the Cow as the Divell did who is a spirit; and therefore a cow bringeth not forth a calfe so lively marked, when a man, the instrument of nature hath hand in the worke, as when the Divell hath an hand in it.

Man is an instrument of nature two manner of wayes, either he is *propinquum instrumentum naturae*, or *remotum instrumentum naturae*; he is *propinquum instrumentum naturae* the neere instrument of nature *quando sol & homo generant hominem*, and here he worketh more forcible in nature, than Sathan can doe. Again he is the remote instrument of nature: example: when a Phisitian composeth his drugges of so many hearbs and simples, here he

he cannot worke so effectually as Sathan can doe, because he is but *remotum instrumentum natura*: so if a man should have presented a marked oxe before the Cow, she would not have brought forth a calfe marked after that manner, because he was but *instrumentum remotum natura*: here, and could not worke so as the divell could doe.

Last observe, that the parents give matter and forme to the birth, and if there be not a like efficacie in them both, then the imagination appeareth not so vively in the birth, now the Lord by his directing hand matched the like with the like, the strong imagination with the stronger, and the weake with the weaker, and so, they brought forth lambes some with broader spots, and some with lesser.

The phantasie then by it selfe worketh not this alteration, but yet the phantasie when it apprehendeth the object either as profitable or hurtfull, then it moveth the spirits, and the spirits alter the body.

The conclusion of this is, as in naturall things, the Images breed Imaginations in the phantasie; when they behold monstrous objects the birth is oftentimes marked with the like. The Concubine of Pope *Nicholas* brought forth a child marked like a Beare, because in her conception she beheld the armes of the *Vrsins*, and therefore his successor Pope *Martine* caused the armes of the *Vrsins* to be razed out. So wee must beware of obscene spectacles and filthy objects, for they breed monstrous finnes in the heart.

Secondly, seeing that the phantasie of the mind procured by the object of the sight or some other cogitation in the time of conception, is of such force to fashion the birth: It becommeth men and women not to come together with beastly appetites and uncleane imaginations, for by such meanes monsters and mishapen births are often procured.

CHAP.

The parents give matter and forme to the birth.

The phantasie doth not alter the body, but moveth the spirits and they alter the body.

Conclusion 1.

Conclusion 2.

CHAP. XXI.

How the Hebrewes distinguished the ages of man.

1 Sam. 2. 33. And all the increase of thy house shall die young ones.

The Greeks divide the life of man into seven periods.

How the Hebrewes distinguish the life of man.

ינקי lactantes.

נער aliquando est nomen ætatis, aliquando non.

אדם aliquando nomen proprium, & aliquando nomen speciei.

THE Hebrewes doe not divide the ages of man as the Greekes doe, or as the Latines. The life of man is called by the Greekes *Hebdomas* because it is divided in seven periods; the first is his infancie untill hee bee seven yeare old; the second is *pueritia* childhood untill he be foureteeene yeares old; the third is *adolescencia*, youth-head untill he bee twentie five yeares of age; the fourth is *virilis ætas* untill hee be fiftie: the fift is *evi maturitas* untill he be sixtie; the sixt is *senectus* untill he be eightie; the seventh is *decrepita senectus* from eightie to the day of his death.

But the Hebrewes distinguish the life of man after this manner; first they are [*hajekekim lactantes*] sucking children untill they bee three yeares old; Secondly, [*nagnarim*] *pueri ratione ætatis* untill they bee thirteene; they say, *ratione ætatis*, for oftentimes *nagnar non est nomen ætatis* in the Scripture. *Ioseph* when he is thirtie yeare old is called *nagnar*, *Ioshua* when hee is fiftie five yeares old is called *nagnar*: see *Psal.* 127. 4. and *Prov.* 5. 18. so *Joel* 1. 8. So *Adam* is sometimes *nomen speciei*. and then it comprehendeth infants and men. *Infants who know not the right from the left hand*, *Ionas* 4. 11. and sometimes it signifieth a man come to age, and then it is opposite to the child. But when *Nagnar* is a name of age, then it comprehendeth from three yeares old

old to thirteene. Thirdly, he is *ish*, when he hath past thirteene and a day, then hee beginneth to observe the Law and is *filius praecepti*, and weareth his Phylacterie. Sometimes, this word [*ish*] is taken more largely, 1 Sam. 17. 12. *venerat in viros, id est, senex erat*; and sometimes it is *nomen officij*, the name of a husband, Hos. 2.

Fourthly, they are *bechurim* from twentie yeare old to sixtie, Exod. 30. 41. because then they were chosen for the warres.

Fiftly, *senectus*, and it was three-fold, first *zickna* when he was sixtie yeares old.

The second is [*shebba*] *canities* from seventie to eighty.

The third is, [*Iashish*] *filicernium* or *decrepita senectus*, 2 Chro. 36. 16. The sword of the Chaldeans spared not the old man, nor him that stooped for age. By this we may see that they translate not these words rightly, they shall die in the flowre of their age, 1 Sam. 2. 33. for they dyed long before that time: The meaning then is this, thy sonnes shall not die when they are children, but when they are *ishim* past thirteene yeares of age, and when they shall have so much understanding to see themselves put from the holy service of the Lord, the Lord shall cut them off before they come to bee men, which the Hebrews call *more excidij*, before they come to the flower of their age. Not unlike unto this place, is that phrase, Hos. 9. 12. *orbabo eos ab homine*, that is, I will cut them off that they shall not become men, or before they shall become men.

As the age of man is divided, so *Augustine* divideth the age of the Church, first *infantia* when he called her out of Egypt; Secondly *pueritia* when she lived under the pedagogye of the Law till Christ came; thirdly in *adolescencia* under Christ; fourthly, in *senectute*, under the Apostles, and last *decrepita senectus* now.

אִישׁ aliquar. do latè
sumitur, aliquando est
nomen officij.

בְּחֻרִים *eleati.*

זִקְנָה

שִׁבְחָה

יָשִׁישׁ

*Orbabo eos ab homine
quid.*

The ages of the
Church.

So

The ages of the Church of the Gentiles.

So the Church of the Gentiles was in *infantia* from *Adam* to the flood; secondly, in *adolescencia* from the flood to *Abraham*; thirdly, shee was in her widow-head from *Abraham* to *Christ*: in this time the Gentiles were rejected, and *Abrahams* posteritie onely chosen. This time of her rejection is called but *momentum vel modicum temporis*, *Esay* 54. for as the earth although it betwentie thousand miles about in circuit, yet it is but a point in respect of the heavens; so is this time from *Abraham* to *Christ*, but a point in respect of eternitie. *Christ* saith, *a little while, and yee shall not see me, and a little while, and yee shall see me*, *Ioh.* 16. 16. It was but a little while from *Christs* ascension to his comming againe in respect of eternitie.

Conclusion.

The conclusion of this is, the Lord when hee made the Almond rod to blossom, *Num.* 17. hee signified that *Aarons* children the Priest-hood should flourish; therefore the Hebrewes called the Priests sonnes *flores sacerdotales*: but here when *Eli* and his sonnes were to be cut off, the rod withered and decayed in him, and the children did beare the iniquitie of their fathers.

CHAP. XXII.

Whether death bee naturall. to man or not?

Gen. 3. 19. Dust thou art, and to dust shalt thou returne.

How man was made of the dust, and is resolved into dust.

Iob 10. 9. Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me to the dust againe? When man was created first, his body was dust; Secondly slime, that is, dust tempered with water; Thirdly, clay, that is, coagulate slime: and lastly earth, that is, con-

condensate clay; then when man returneth backe againe, first he is earth, then clay, then slime, and lastly dust; therefore *God saith, dust thou art, and to dust thou shalt returne, Gen. 3. 19.*

Whether is this death naturall to a man or against his nature?

If yee will respect the intention of nature, death is against nature; because generation is according to nature; therefore *Dionysius* said well *malum carere fine, natura et efficiente, cum à nullo op tetur & sit recessus ab ente.*

Secondly, death may be considered two manner of wayes, either if it be compared with generation, or if yee compare one sort of death with another; if yee compare death with generation, then death is alwayes contrary to nature: but if yee will compare one sort of death with another, then one sort of death may be sayd to be naturall, and another sort of death contrary to nature: example; when a man dieth in a consumption, this death is a naturall death, because hee hath that within himselfe which maketh him to die: but when a man is killed and dieth a violent death, this death is contrary to nature, for he hath not the immediate and next cause within himselfe.

Againe consider natures first intention, and then the way how nature worketh; in natures first intention all sort of death is contrary to it: but if yee will observe how nature worketh, if shee worke by her owne principles then this is according to nature; but if death be violent, this is contrary to nature: consider then the first and principall intention of nature, death is contrary to it: but according to the second intention of nature it is not contrary to it, because it is necessary for the introduction of a new forme, that the matter be changed, the matter alwayes craving the forme; and likewise because this is done by the law of nature which ordained

Quest.?

Ans.

Whether death be naturall to a man or not?

Death considered two wayes.

How death may be said to be contrary to nature.

All death is contrary to the first intention of nature.

Death is not contrary to the second intention of nature.

One death may be both said to be according to nature and against nature.

Quest.

Ans.

Whether it is naturall for the soule to bee separated from the body.

Simile.

Obiect.

Ans. Death although violent to the body, yet not to the soule.

Obiect.

ordained that things which have a beginning must die.

The young Vipers when they come out of their mothers belly, they gnaw the belly of their mother and so kill their mother; this unnaturall birth is first *prater naturam*, it is besides nature; for nature teacheth creatures to love those who bred them; Secondly, it is *contra naturam* against nature, because they come not out the ordinary way as other creatures doe; Thirdly, it is *secundum naturam* in the second intention of nature, for every creature seeketh the life and preservation of it selfe and the continuing of the owne kind of it.

Whether is it naturall for the soule to bee separated from the bodie or not?

In the first creation it was naturall for the bodie and soule still to be together and never to be separated, but sinne intervening maketh the soule long oftentimes to be out of the bodie; the soule longeth to be out of the sinfull body that it may be the more able to discharge her spirituall duties, which are hindered by the heavy and dull body. The water according to the owne proper inclination goeth downward, yet lest there be *vacuum* or an emptinesse in nature it ascendeth upward; so the soule first desired to continue in the body that there may be *pulchritudo universi*, and the soule to be freed from sinne it desireth for a while to be out of the body. So the soule saith to the body, *neque possum vivere tecum, neque sine te*, I can neither live with thee nor without thee.

Death is a thing violent to man, therefore not naturall.

It is not violent to the soule, for the soule when it is separated from the body, it doth not perish, but is more perfected.

A part being taken from the whole, then the separation

tion is violent, and the part imperfect; but the soule is a part of man, and there it is imperfect when it is separated from the bodie.

That is to be understood of such parts as receive their perfection from the whole, but the soule rather giveth perfection than receiveth.

When the soule is separated from the body, it desires to be joyned with it againe.

It desireth to be joyned with the body againe not as it is a naturall body, but as it is a pure and glorified body.

Then the resurrection is according to nature, for the soule desireth naturally a glorified body, and it desireth not to be united to a sinfull body againe.

It is naturall for the soule to desire a glorified body againe, yet the soule cannot be joyned to God naturally, but by supernaturall meanes; so the soule naturally desireth a glorified body, but it can never be joyned to it but by a supernaturall meane.

When the soule is out of the body, whether is it kept violently out of the body or not?

It is not kept violently out of the body, because that which is detained violently, is not onely detained and kept from the place which it desireth, but it is also detained in a place which it desireth not, which is altogether contrary to it; when a man is taken out of his owne house and put in a close prison, hee wanteth not onely his owne house which he longeth to be at, but hee is shut up also in a close prison which he abhorreth to be in, there he is violently detained; but when a man is removed out of his owne house and put in a farre better house, here he hateth not this better place, neither can he be said to be kept violently in it, although he have a desire to be in his owne house againe.

The conclusion of this is, nature Gods hand-maid in her

showeth that
the soul is not
naturally
separated from the body

Answ.

Object.

Answ.

Why the soule desireth
to be joyned to the
body againe.

Object.

Answ.

Quest.

Answ.

Whether the soule be
kept violently out of
the body or not?

Simile.

Conclusion.

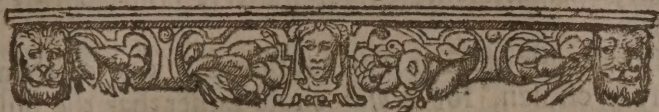
Nature followeth
Gods intention in the
dissolution of man.

her first intention followeth Gods direction, and as
God intended first that man should bee immortall, so
did nature : but then commeth in Gods second ordi-
nance, because man sinned God said, *Dust thou art and
to dust thou shalt returne*, so nature in her second inten-
tion seconded Gods decree, and worketh to the disso-
lution of man.

MORALL

The conclusion of this nature Gods hand-maid in
her
detructo be in his owne house againe.
he be said to be kept violently in it, although he have
house here he hath not this better place, neither can
removed out of his owne house and put in a faire better
in, there he is violently detained : but when a man is
that up all in a close prison which he abhorreth to be
his owne house which he longeth to be at, but hee is
forced and put in a close prison, hee wanteth not onely
the contrary to it when a man is taken out of his owne
placed in a place which he detesteth not, which is alsoe
kept violently out of the body, because that
it is not kept violently out of the body, because that
violently out of the body or not.

Whether the soule be
kept violently out of
the body or not?



MORALL OB- SERVATIONS.

CHAP. I.

Of two evils, the least is to be chosen,

2 Sam. 24. 14 *And David sayd; let me fall into the hands of the Lord, rather than in the hands of men.*

David made choise here rather to fall into the hands of God then man. In evils of sinne there is no choise to bee made, as Lot who chose rather to prostitute his daughter then to hazard his guests, and so did Pilat. When *Dionysius* presented three whores before *Aristippus* bidding him make choise of one of them, he said, that *Paris* had such bad successe for choosing one of that kind that he would never make choise of one of the three.

Revel. 3. 15. I would yee were either hot or cold, but because yee are lukewarme, therefore I will spue you out of my mouth. here it may seeme that the holy Ghost would have made choise rather that they were cold, than to be lukewarme, which are both sinne.

He willeth them not hereto make choise of the lesser sinne, but sheweth them onely which is the lesser

[D d]

sinne

*Ma- Culpe
luna pene.
In evils of sinne there
is no choise.*

Obiect.

Ans.

What is meant by be-
ing lukewarme.

finne, and that it is more tolerable to be cold than lukewarme.

Obiect.

But in evils of sinne, it may seeme that one of them may be chosen, for *Moses* chose rather that the husbands should give their wiues a bill of divorce, then that they should kill them.

Answ.
Why *Moses* gave the bill of divorce?

Moses tolerated this for the hardnesse of their hearts, but he made no choise of this, but suffered it because he could not helpe it.

Obiect.

An Idolater is charged by the Law to goe to the Church: if he goe to the Church he sinneth against his conscience, if he absent himselfe from the Church then he sinneth against the law: here it may seeme that hee is to make choise of one of the two evils which are sins.

Answ.

He is to make choise of neither of the two, but to seeke that his conscience may be reformed, and so give obedienceto the Law.

Quest.

Whether did the man of *Gibea*, *Iud. 19.* sinne or not, in offering his daughter and the wife of the Levite to the men of *Benjamin* to be abused, rather than the Levite who was his guest?

Answ.

Wee must not doe evill that good may come of it, *Rom. 3. 8.*

Quest.

But might not this man rather have made choise of death than offered his daughter, for an honorable death is to be preferred to any sinne?

Answ.

It is one thing to be a patient, and another thing to be an agent; if he had made choise of death rather, then he had beene an agent and not a patient: and if he had died in withstanding this villanie, his death had beene honourable; herein hee was to bee blamed that hee brought forth his concubine & gave her to them, *vers. 25.* and hee made choise of one evill to eschew another.

*Ma- per se.
lum. per accidens.*

There is one sort of evill which is evill in it selfe, and another

another which is but evill by accident onely : man may chuse that which is but accidentally evill, but never that which is evill in it selfe. Example, 1 Cor. 7. it is not good for a man to touch a woman, and it is not good for a man to commit whoredome; It is not good for a man to touch a woman, that is, to marry her accidentally it was not good at that time for the present trouble that was upon the Church, yet he might chuse this remedie to marry rather than to commit whoredome, because it was but accidentally evill to marry, evill at that time when the Church was under persecution, but that which is evill in it selfe hee may no wayes chuse.

When two evils are set before the will, a greater evill and a lesser evill, the will cannot but chuse the lesser evill, which is either lesser indeed or apparent-lesse, it is so determinate by the understanding, but yet it hath this freedome to chuse the *media* for this end. So when two good things are set before it, it cannot but chuse the better good, either in appearance or simply best.

The greatest evill of punishment is to bee chosen rather than the least evill of sinne: Therefore the martyres would chuse rather to suffer the greatest punishment than to commit the sinne.

But here an innocent man is to take heed when these two are put in his choice, whether to sinne or to suffer punishment; hee is not to make choice of the punishment, although he refuseth to make choice of the sinne, but hee is to suffer the punishment inflicted upon him, but not to make choice of it. *Charles the ninth the French King*, offered to the Prince of *Condé* his choice, whether he would goe to the Masse or chuse perpetuall banishment or imprisonment; what replied he to goe to the masse is simplie sinne, therefore I will never chuse that: but to chuse either perpetuall imprisonment

[Dd 2]

or

When a man may chuse that which is accidentally evill.

Non habet libertatem quoad specificationem sed quoad exitum.

The greatest punishment rather to be chosen then the least sin.

An innocent person is not to make choice of the punishment.

or perpetuall banishment, that I cannot doe for then I should imply a certaine guiltinesse in my selfe; but it is in your power ô King, to inflict which you please, and I am readie to suffer. A man is condemned to die, the magistrate putteth in his choise what sort of death hee would die, he may lawfully now chuse the easiest sort of death, hee implieth now no guiltinesse upon himselfe, for the Iudge hath now already found him guiltie.

Quest.

It may be asked why *David* made choise rather of the plague than of the sword or famine?

Answ.

The reason was because he would expose himselfe to that danger of the plague as well as the subjects, because there were fewer meanes for him to escape the plague than the sword or famine.

Reasons why *David* chose the plague rather than the sword or famine.

Another reason why he made choise of the plague rather then of the sword or famine, because of these two would have made the Lords people to have beene evill spoken of amongst the heathen: for the enemy would have insulted against God and his people if they should have overcome them; and so would they have done, if they had beene enforced to seeke releife of them in time of famine: but in the plague they had no such occasion, and *David* had rather fall into the hands of God immediately, than into the hands of men.

Obiect.

Warre and famine are from God, therefore he should have fallen into the hands of God, this way also; for his instruments can doe nothing but that which hee willeth.

What the wicked doe in afflicting the children of God.

When they afflict us, they can doe as much as God willeth them to doe, but when they sinne they can doe that likewise which God permitteth them to doe; the wicked when they are Gods scourges they adde their owne malice and mischeife, *Zach. 1. 15. I was angry but a little, and they helped forward the afflictions, I minded* but

but to whip my children, but they flayed them, see *Esa.* 10. 7. When God useth the good Angels to punish, they doe nothing but that which the Lord commanded them, but the evill Angels adde their owne malice and wickednesse, the one is *Angelus mali*, and the other is *Angelus malus*; the Lord sent *Ashur* against his people to correct them; hee did not onely permit them to goe but commanded them, *Ier.* 50. 21. *goe up against the land, doe according to all that I have commanded thee:* yet the Lord is angry with them for going against his people, why? because their thoughts were not answerable to his thoughts, they had another intention and affection, and they added their owne malice.

David made choise here rather to fall into the hands of God than man. *Moses* rod when it was laid upon the ground was a Serpent, but when *Moses* tooke it in his hand it became a rod: So these chastisements and punishments which are fatherly corrections to us in the hand of God, in the hand of the wicked they are Serpents to sting us. When *Elias* fled from *Iezabel* he desired that the Lord would take his life, but O *Elia* if thou be weary of thy life, goe but backe to *Iezabel*, and she will quickly dispatch thee: but *Elias* would none of that for death out of her hand should have beene a stinging Serpent, but out of the hand of God it should have beene a gentle rod. When the Lord reasoned with *Ionas*, he saith, if thou who art an angry and crabbed creature hadst pittie vpon the gourd, how much more should I have pittie vpon *Nimve* who am a God of mercy: There is more mercy with God than with man, therefore it is better to fall in his hands then in the hands of man.

It is a fearefull thing to fall into the hands of the living God, *Heb.* 10.

It is a fearefull thing for contumacious sinners so remaining

[Dd 3]

מלאכי רע

Angelus mali, *Plal.* 78.
49. est *syntaxis* *rectio-*
nis *convenientie*.

Simile.

Obiect.

Ans.

meaning, to fall into his hands, when hee is an angrie God; then it is better to bee corrected by the rod of men; but for penitent persons that take the ready course to pacifie his anger for their sinnes, for such it is a hopefull thing and farre better, to fall into Gods hands than into the hands of men.

Conclusion 1.

The conclusion of this is: in evils of punishment we are to chuse the lesse, therefore wee must study in our election to know which is the least evill, for if we make a wrong choise we shall fall into the evill of sinne.

Conclusion 2.

It is better to fall into the hands of God than men: therefore when God doth visit us with sicknesse, let us take it in good part, because we fall into the hands of a mercifull God.

Conclusion 3.

When God punisheth us by his instruments, let us passe by the second causes in whom wee shall see much malice and hatred, and lift up our eyes to God himselfe in whom wee shall see much mercy. A man when hee would drinke of the water of the river, he drinketh not of it neere the sea where it is brackish, but hee goeth up to the fountaine where it is sweet; so if wee would finde comfort in our afflictions, we must learne to take them out of Gods owne hand. So *Iob* looketh not to the *Chaldeans* who robbed him, but saith, *The Lord hath given, and the Lord hath taken, Iob. 1. 21.* So when *Shimei* cursed *David*, he saith, *the Lord hath bidden him, 2 Sam. 16. 11.* So *Ioseph* looked not to the malice of his brethren but to the Lord, *Gen. 45. 8.*

Simile.

CHAP. II.

Of friendship.

1 Sam. 18. 1. The soule of Jonathan was knit to the soule of David, and beloved him as his owne soule.

THere are sundry sorts of love, first, naturall love; secondly, sensuall love; thirdly, rationall love; all these three bindeth one to another, but spirituall love excelleth all these.

Naturall love is that sympathie which God hath placed in things without life, as in heavie things to descend, and light things to ascend: and that sympathie which is betwixt the yron and the loadstone, these things although they have no knowledge in themselves, yet they are directed by the hand of the first mover, as the arrow by the hand of the Archer is directed to the marke.

The second sort of love is that sensuall love, directed by appetite which is found amongst beasts, for beasts of the same kind love one another, and these ravenous beasts which live by rapine, yet they love one another: but this sort of love differeth farre from the love of man; the beasts love onely their young ones for a time, but afterwards they love all the rest of the same kinde alike. Man loveth not his owne children onely, but also these who are in affinite or consanguinitie with him, and these of his acquaintance, and his love is a permanent love: it is true through the corruption of the nature of man, there is a greater hatred betwixt man and man than amongst the beasts, but this ariseth of some perverse affection, but it was not so from the beginning.

[Dd 4]

This

Amor {
naturalis
sensuallis
rationalis
spiritualis.

Naturall love what.

Sensuall love what.

Difference betwixt
sensuall and rationall
love.

Amicitia } *perfecta*
 } *imperfecta*.
 Perfect friendship
 what.

The measure of true
 friendship.

Quest.

Answ.

How a man loveth
 himselfe.

A comparison betwixt
 frendship and marri-
 age.

Quest.

This friendship is eyther perfect friend ship, or im-
 perfect friendship,

Perfect friendship is the mutuall love of two arising
 of an effectuall good will of the one towards the other
 and grounded in morall goodnesse: this kind of friend-
 ship is not found but amongst good men, he that lo-
 veth a man for pleasure and profit, this is not true
 friendship.

The measure of this friendship is this, we must love
 our friend as our selves, the reason of this is, because *a-*
micus est alter idem.

How can a man love himselfe, seeing love is alwayes
 betwixt two?

If yee will consider reason and sense together, yee
 shall alwayes finde two things in man, and if reason
 give place to sense, then sense is *amatum* and reason is
 but *amans*, and that breedeth selfelove: but if sense give
 place to reason, then reason is *amatum* and sense is but
amans, and thus we should love our neighbours as our
 selves: when a man loveth the sensuall part in his neigh-
 bour rather than the reasonable part, this is not right
 love.

This friendship resembleth mariage in five things,
 first there must be some equality betwixt these who are
 to be married, so there must be some equalitie betwixt
 these who are friends: the love which the Prince carri-
 eth to his subjects is not properly friendship, but
 friendship is amongst these who are equals, and yet the
 Lord submitted himselfe so farre as to call *Abraham* his
 friend, *Iam. 2. 23.*

Where there are two equals, if one of them wish pre-
 ferment to his friend and to bee above him in degree,
 whether or no doth this breake the bond of friendship,
 seeing now he wisheth him to be his superiour and not
 his equall?

Friend-

Friendship is kept two manner of wayes, either in the same degree of friendship or in a higher or more eminent degree; and as the inferior facultie is preserved in the superior (as the facultie to nourish is preserved in the sensitive) so is friendship kept still but after a more eminent manner, and then it is turned into reverence and farre greater respect.

The second thing wherein friendship resembleth marriage is in unity; as in marriage two are made one flesh, so in true friendship they are made one spirit, and *amans est alter idem cum amato*. The Prince of the *Saracens* and the Emperour of *Constantinople* entering in a league of friendship, caused a Chirurgion to open a veine in each one of their armes that they might make up this friendship the better; this friendship makes two friends to be one, or to be foure, but never to be two, for he that loveth is loved, and he that is loved loveth; and true friendship maketh them one, it maketh one soule in two bodies: and as a man must not have many wives so he must not have many friends; this is called *πολυφιλία* the love of many friends; and as these creatures who have but one brood love them the better, so he that hath but few friends, his love is the greater towards them.

Good the more it be extended the better it is, why then is friendship the better the more it is contracted?

Good the more it is extended in the one kind, the better it is if it suffer extention, and love it selfe the more it is extended the better it is: therefore when the Law saith, *thou shalt love thy neighbour as thy selfe*, the Apostle, *Rom. 13. 9.* extendeth it to *τὸν ἕτερον*, any man, to teach us that this love must bee extended to all; but particular friendship which suffereth no extention, the more it is contracted the better it is; and in this sense it is said, *qui multis cupit esse amicus nemini amicus est*,

Answ.

How friendship is kept with those who are in a higher degree.

Friendship like unto marriage in unitie.

Simile.

Object.

Answ.

Particular friendship the more it is contracted the better it is.

Simile.

Friendship like unto
marriage in communi-
on.

Friendship like unto
marriage in the perpe-
tuity of it.

est, he that desireth to be a friend to many is a friend to none. If the hand were not parted into fingers, it could not doe things commodiously, as to write or to throw; but yet it gripeth faster when it is folded. Love is like the hand parted, and friendship is like the hand folded. When a man hath too many friends it breedeth but rediounesse to him rather than comfort, and they say we should use our friends as we use sauce to meat; this is the property of sauce, if it be sparingly used, it maketh the meat to have the better relish, but if it be too much used in the meat, it breedeth loathsomeneffe. So &c.

Thirdly, friendship is like unto marriage in communion, love seeketh not her owne but delighteth as much in the good of others, *Plato* willed that in his Common-wealth *meum & tuum* should not bee heard, but amongst true friends the right of possession ought to be heard, but not the right of use: Let thy fountaines bee dispersed abroad, and rivers of waters in the street, but let them be onely thine owne, and nor strangers with thee, *Pro. 5. 16, 17.*

The fourth thing wherein friendship resembleth marriage is in the endurance of it, for as nothing parteth married persons but death, so nothing parteth true friends but death. *Artemisia* Queene of *Caria* knowing that death parted husband & wife; shewed a wonderfull act of passion towards her husband *Mausolus*; for death having taken him away, she not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her husband might rest, from whom shee could not indure to live separated; So friendship which is true friendship can hardly be dissolved, and nothing separateth them but death.

But

But charity endureth after this life, therefore friendship may seeme to indure after death in the life to come.

Charity in generall indureth in the life to come amongst all the Saints of God, but not this particular love betwixt man and wife, betwixt friend and friend: a friend may be a friend to his friends children and doe good to them after his friend is dead, *Ruth 2.20. Blessed be he of the Lord, who hath not left off his kindnesse to the living and to the dead*, that is, to the posterity or the wife of the dead: And it seemeth that *David* was in-mindfull of this rule of friendship to *Ionathans* sonne, when he bade divide the land betwixt *Shiba* and *Mephiboseth*, *2 Sam. 19.29.*

The last thing wherein friendship resembleth marriage is, as the man ought to beare with his wives infirmities and to cover them, so should a friend cover the infirmities of his neighbour, but not his grosse enormities, for then he hateth him, *Lev. 19.17. Thou shalt not hate thy brother in thine heart but reprove him.* This comfortable kind of friendship is knowne best in adversitie, for as a true friend rejoyceth with his friend in prosperity, so he lamenteth with him in his adversity, and beareth a part of his burden with him. *Iobs* friends came in adversitie to visit him, and they sate seven dayes by him and spake nothing, for in the beginning of griefe it is most fitting for a friend to hold his peace and to expresse his compassion rather by teares than by speech; And it is most probable that the Angell when he came to comfort *Christ* and to strengthen him, *Luk. 22.43.* did rather comfort him by gesture than by speech, by standing by and assisting him in a visible shape, weighing and considering with himselfe the great griefe and agonie that was in *Christs* soule. And when *Christ* fell grovelling upon the ground, it is not unlikely that hee

in

Object.

Answer.

Charity in generall remaineth in the life to come, but not particular friendship.

Friendship like unto marriage in bearing others infirmities.

Friendship best known in adversitie.

How a man is to behave himselfe to his friend in the time of griefe.

How the Angel did comfort *Christ* in his agony.

What comfort Christ
required of his Disci-
ples.

Quest.

Ans.

At what time friends
are most necessarie.

Simile.

Imperfect friendship
what.

Simile.

in compassion fell down upon the ground also. What is that which he required of his Disciples in his agonie? he desireth not words of consolation from them, but onely that they would weigh and consider with themselves his great agony and griefe, and it grieved him that they could not watch with him in his great heaviness: yea, it was a great comfort unto him when hee went a stones cast farther from them, if they would watch and expresse their love to him by shaking off their drowsinesse.

Whether are friends more necessary for us in our prosperity, or in our adversitie?

Simply they are more necessary for us in our adversitie, but for more excellent uses in prosperity: the basest parts of the body are simply more necessary for our life, than our seeing or our hearing, for a man cannot live without them, but we may live without seeing or hearing, and yet seeing and hearing serve for more excellent uses: so friends in necessity are more necessary simply to maintaine our life, but for the comfortable life, they are the more excellent object to bestow things upon. *Salomon saith, a friend loveth at all times, and a brother is borne for adversity, Prov. 17.17.*

Imperfect friendship is that which is either grounded upon pleasure or profit. And as these extractions of spirits which are drawne out by the Chymists, are more subtile and pure than the grosser bodies out of which they are extracted; so the love which ariseth of vertue is more subtile and pure than that love which ariseth of pleasure and profit, and these sorts of friends are but friends by accident: if friendship arise onely of profit, then it is the most imperfect sort of friendship, for then we are not said *frui amicis sed uti amicis*, for as we love not our cloathes but for our bodies sake to warme them, so when we use our friends onely for our profit,

we

we use them but we enjoy them not. *Paul said, I seeke not yours but you, Pro. 29. 6. every man is a friend to him who giveth gifts; but this is no true friendship, Prov. 19. 27. All the brethren of the poore do hate him, how much more doe his friends goe farre from him? But if the friendship be grounded upon sin, this is the worst ground of all: such was the friendship of Simeon and Levi, brethren in evill, and such was the friendship of Herod and Pilat; Though hand joyne in hand yet the wicked shall not escape, Prov. 16. 5.*

This friendship which ariseth of profit it is easily dissolved, and to helpe this, wee are not to receive benefits of every man, but we are to consider first for what end the gift is offered to us: for if a man offer a benefit to the intent that he may receive as much or more, then it is not a benefit, but rather a selling; as the Pharises would bid their neighbours to dinner, because they knew they would invite them againe.

Againe, the benefit is not to be reckoned by the profit of him who receiveth it, but according to the minde of the giver; as the widowes mite was more accepted than the large offerings of others. *Hiram* was to blame in this, when *Salomon* gave him twenty cities in the land of *Galilee*, he called them dirtie cities, 1 King. 9. 13. he measured not the gift here according to the mind of the giver.

The gifts which are given by friends are not like things sold and bought, for the thing sold dependeth chiefly upon the seller, but here the value and estimation dependeth upon the receiver; he should not measure the gift by the profit that may redound to him by it, but by the affection of the giver.

That friendship which is onely grounded upon pleasure is not wel grounded, for our pleasures for the most part are excessive as the *Epicures* friendship; *Let us*

cate

Friendship grounded on profit is easily dissolved.

In amicitia honesta mensura est dantis propositum.

Gifts given by friends not like things bought and sold.

Friendship grounded on pleasure is not permanent.

How to keepe true
friendship.

Simile.

eat, let us drinke, for to morrow we shall die, 1 Cor. 15. 32. here their friendship and joy continued not, it is but like the crackling of thornes under the pot, *Eccles. 7. 6.* which is soone gone. But true friendship is grounded in the Lord, as *Dauids* companions were these who feared God, *Psal. 119. 63.* such a friend was *Hushai* to *David*, *2 Sam. 15. 37.*

The way to keepe this friendship is, *Pro. 25. 16.* *Withdraw thy foot from thy neighbours house, lest he be weary of thee and hate thee: Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it.* Again, let thy foot be rare in thy neighbours house; in the originall it is pretious, for these things which are rare we hold them pretious, *1 Sam. 3. 1.* *The Word of the Lord was pretious in those dayes, that is, it was rare.* So *Esa. 13.* *a man shall be more pretious than gold, that is, more rare.* And he useth a comparison here, for as hee that eateth sparingly of honey it is comfortable to him and refresheth him as it did *Jonathan*, but if hee eat much of it, it maketh him to surfet: so if a man come seldome to his friend, hee shall be welcome to him, but if hee come often to him, then hee becommeth weary of him.

CHAP. III.

Sinfull love degenerateth into hatred.

2 Sam. 13. 15. *Then the hatred wherewith he hated her, was greater than the love wherewith he loved her.*

THere are two affections which carry great sway in the soule, *desire* and *love*: sometimes we both desire and

and love them; somethings wee desire but love them not, till injoyed; and some things we desire, but love them not when we have gotten them.

These things which wee desire and love are things honest; these things which we desire and love not, are things profitable, wee love them not before wee injoy them; we may carry some Imaginary love to them before we enjoy them, but this is not true love: for other mens profits so long as they enjoy them affect us not, but when wee injoy them indeed, then wee begin to love them; but sinfull delights we desire them, but being once gotten we loathe them, but things honest we both desire them and love them.

Honest things wee both love them and desire them although we want them, but things profitable before wee have them, wee desire them but love them not properly: when a man wanteth riches or children he hath a desire to them, but when hee hath gotten them then he loveth them. Things pleasant before we have them wee both desire them and carrie an imaginary love to them, but when wee have them once, both the desire and the love perish together, and they leave behind them a certaine loathsomenesse, as hee that eateth too much of the honey combe loatheth it: *Prov. 25. 15.* here the desire and the love goe away together, and the love in sinfull pleasure is turned to hatred. Things profitable are profitable to us when wee possesse them, and the longer that we possesse them, the greater fruit reape we of them. But the delight which wee have in pleasant things is neither an habit, nor a perfect possession of them, but a motion which hath alwayes some privation joyned with it, which failing the love faileth likewise: These pleasant things before we injoy them, they have a greater force to stirre up a desire in our phantasie when wee want them; but when wee have profitable

Things honest we both love and desire.

The desire and love of things pleasant once gotten perish together.

The love and desire of things honest remains both when wee want them, and when wee enjoy them.

ble things they have a greater force to give me contentment than pleasant things; pleasant things when wee want them they breed an imagination in our appetite, & when we have them they breed pleasure in our sense: but the love and desire of honest things consisting in vertue and wisdom, is preferred both to things pleasant and profitable; for we love them both when wee have them, and when we want them, and the love of them is the first degree of injoying them, not in our sense and phantasie, but in our understanding.

Honestum	} conveniunt	{ in desiderio rerum non
Utile		
Iucundum		

Honestum	} conveniunt	{ in amore postquam pos-
Utile		

Honestum	} differunt	{ honestum ante possessionem & in possessione desideratur & amatur, utile ante possessionem non amatur sed desideratur, & in possessione amatur non desideratur.
Utile		

Honestum	} conveniunt	{ in desiderio ante possessionem.
Iucundum		

Honestum	} differunt	{ in jucundo post possessionem perit desiderium cum amore; in honesto vero utrumque post possessionem manet.
Iucundum		

Utile	} differunt	{ in desiderio ante possessionem.
Iucundum		

Utile	} differunt	{ utile non amatur ante possessionem sed solum desideratur, at iucundum ante possessionem amatur & desideratur. Secundo utile amatur post possessionem, sed amor jucundi cum desiderio perit post possessionem.
Iucundum		

Health,

Health, children, and glory, whether are they to be referred to things profitable, pleasant, or honest?

Health chiefly is to be referred to profit, therefore we loathe it not after we have it, as we doe these things which bring onely delight with them; and health when we want it we wish it not onely with our sensitive appetite, but with our wil and understanding: children again belong both to honesty and pleasure, for we desire our children to possesse our goods, as wee enjoy them; this desire is mixed with delight, and therefore the conversing of parents with their children breedeth not satietie or loathsomnesse as sinfull pleasures doe. And they long for children to continue their kind by a certaine immortallity, and herein man differeth from the beasts who loveth their young ones onely *ut nunc* for the time present, but respect not the continuance of their kind in them: and this is the cause why parents are never wearie of their children more than they are of their health.

The love of marriage especially consisteth in pleasure, but hath honesty and profit joyned with it. The love and desire of dominion hath both profit and pleasure joyned with it, but there is a twofold honour, a bastard honour and a lawfull honour, the bastard honour onely belongeth to pleasure, but the lawfull honour belongeth not onely to pleasure, but also to honesty.

These things which wee both desire and love, they proceed sometimes *ab amore sensibili*, and sometimes *ab amore rationali*, when we desire them first, and next wee love; but when they proceed *ab amore rationali*, then we first love them, and then desire them.

The delights which are sensuall when they ascend to reason they give no contentment to it, but when the delights descend from reason to phantasie and sense they give contentment to both. And as the mist which

[E e]

arise

Quest.

Ans.

Health reserved to profite.

Children belong to honesty and pleasure.

Difference betwixt the love of parents to their Children, and the love of beasts to their young ones.

Honor *legitimus*
illegitimus.

When delights give contentment both to sense and reason.

Simile.

*Evdoxia ab Evdoxia
probo.*

The baser senses are
soonest cloyed with
pleasures.

Why the eye and care
are not satisfied.

ariseth out of the vallies and ascendeth to the mountaines berokeneth raine, but when the mist falleth from the mountaines to the vallies, then it berokeneth faire weather: So when the sensuall delights ascend up to the phantasie and reason, it is a bad token; but when the loue of honestie and vertue descends from reason to phantasie and sense, then it is a good token. When the mind illuminateth the will first, then the will beginneth to affect a thing and to seeke after it, then it is called *Evdoxia* ~~be~~ *placitum animi* the good pleasure of the will being approved by the reasonable facultie in the understanding, which doth try things first and setteth the will on worke, and the will setteth the rest on worke.

Againe, if we shall consider the senses, we shall perceive that the baser senses, the touch, tast, and the smell which servemost for sensuall pleasures, they are soone cloyed, as hee that eateth the honey combe surfetteth quickly, *Pro. 25. 15. & 7. 18.* when the whore inviteth the young man she saith, *come & let us take our fill of love untill the morning*, one might well give them a surfet of this beastly pleasure; but consider againe the more noble senses, the sight and hearing, which serve for reason, they are never satisfied, *The eye* (saith *Salomon*) *is not satisfied with seeing, nor the eare with hearing, Eccles. 1. 8.* Why are they not satisfied? because they give information to the nobler facultie of the soule the *understanding* wherein honesty and vertue are seated, and they are never weary to serve her. And if we shall compare things honest, profitable and pleasant, we shall find that things pleasant are farthest out of the square, and consequently must breed the greatest distaste to the soule: for things honest the more wee desire them, the more we are commended for that; but when we desire things profitable, wee must desire them with a greater moderation, because they are more base, and we must
reduce

reduce them to some mediocritie, but most of all have we need to take heed to our delights of sense as basest of all; therefore *Salomon* willet us, *Pro. 23. 1.* when we sit at a governour table to put a knife to our throat, that is, when we sit at a table where there is variety of dishes and dainties, we must eate sparingly then, as if there were a knife set to our throat to cut it, lest our table become our snare, *Psal. 69. 22.*

Some things may breed delight to the phantasie but not to the sense, as when a Poet describeth a gnat or flea, this is delightfull to the phantasie; but if a man should feele the gnat or the flea biting him, it would be most unpleasant to his sense and feeling. Sometimes a thing may be delightfull to the sense; but bringeth little or no delight to the phantasie, as when a man eateth sweet things. But things which are honest breed delight both to the understanding, phantasie and sense. The sensuall pleasures are like the booke which *Iohn* did eate, *Rev. 10. 9.* they are sweet in the mouth, but bitter in the belly, the griefe of them is more than ever the pleasure was.

Amnon loved *Thamar* with an incestuous love, then he falleth into the other extremitie to hate her, but if hee had reduced this to a right mediocritie hee should have loved the person but hated the vice, *Levit. 19. 17.* Thou shalt not hate thy neighbour in thine heart, but thou shalt rebuke him.

The conclusion of this is, let us set our desires on the right objects and moderate our affections, lest they exceed and degenerate into lust, *Iames 4. 3.* See aske amisse that yee may consume it upon your lusts.

[Ee 2]

CHAP.

We must take heed to our basest senses.

Things may breed delight to the phantasie but not to the sense.

Some things delightfull to the sense but not to the phantasie.

Smile.

Amnon sinned in hating *Thamar*.

Conclusion.

CHAP. III.

Whether we may exceed the rule of righteousness in well doing or not ?

Eccles. 7. 16. Be not righteous overmuch.

Vertues in themselves
cannot be sayd to be
more or lesse.

Vertues in this or that
subject may be said to
be more or lesse.

εὐσεβεία.
ἀσεβεία,
δαριδαιμονία.

How a man may ex-
ceed in justice.

A Man cannot exceed in justice which is the com-
pend of all vertues, and it signifieth to give every
one his owne; if we take *right* for that which is partly
right or *rectum mathematicum*, there can bee nothing
more right. Vertues in themselves are not more or lesse,
but if yee will consider them as they are in this or that
subject, and not in their absolute or greatest perfecti-
ons, then they may be sayd to be more or lesse. Exam-
ple: if we will respect religion in it selfe, here we cannot
be too religious, for religion in it selfe is opposite to
all the defects in religion. Hope in respect of the inward
forme of it, looketh directly towards God, wee cannot
exceed here, although wee may come short: but re-
specting the matter which is hoped for, and weighing
all circumstances, a man may presume or despaire, as
he who hopeth, what he hopeth, and when he hopeth.
So in religion, there is εὐσεβεία, ἀσεβεία, and δαριδαιμονία,
Atheisme and superstition are both defects in religion,
but in the true worship of God we cannot exceed.

So in justice, as it is justice we cannot exceed; but yet
when we respect the circumstances, as the persons to
whom we doe justice, when we doe justice, or where,
we may exceed or come short, *Prov. 17. 17.* these two
are equally abominable before the Lord, to let the
wicked goe free, and condemne the just; to condemne
the just is the excessse, and to spare the wicked is the de-
fect

fect in juſtice. So *Levit. 19. 15.* Yee ſhall not reſpect the perſon of the poore for his poverty, that is the exceſſe; nor honour the perſon of the mighty for his riches, this is the defect, *1. King. 20. 42.* Becauſe thou haſt let goe out of thine hand, *virum deſtructionis*, that is, a man whom I appointed to deſtruction, or *virum retis mei*, the man of my net, that is, the man whom I caught in my net and delivered unto thee that hee ſhould not eſcape; now when *Achab* let *Banhadad* goe free, this was a defect in juſtice.

David had many worthy captaines, if he had given to the moſt worthy for his worthineſſe 8. and to the meanest of his worthies but 4. this had beene equality in diſtributive juſtice: but if hee had given them both 8. here he had failed alſo in exceſſe, for he had given the one more than hee deſerved, and here hee ſhould have beene *nimum juſtus*.

But the Lord of the vineyard gave a penny alike to all theſe who wrought in his vineyard, to theſe who came at the fixt houre, the ninth houre, and at the eleventh houre, *Matth. 20.* this might ſeeme not to bee equall juſtice.

This was not diſtributive juſtice but commutative, for he that was the Lord of the vineyard ſaid, *Did not I agree with you for a penny?* So in commutative juſtice if a man ſhould not give fifty for that which is worth an hundred pounds, he faileth in the defect, and if hee ſhould have given two hundred pounds for it, then hee ſhould faile in the exceſſe, for liberality hath no place in commutative juſtice in buying and ſelling, hee who giveth more then the thing is worth to the ſeller, he is not *nimum juſtus* for he wrongeth the common-wealth and doth hurt to himſelfe.

But when he taketh hurt to himſelfe he doth no man wrong, *quia injuria non fit volenti.*

[Ee 3]

Yct

Deſtructio
etc.

Simile.

Object.

Anſw.

Liberality hath no
place in commutative
juſtice.

Object.

What is meant by being righteous overmuch.

Mediocritas est privatio excessus & defectus.

— Conclusion.

Liberality maketh a man resemble God.

Yet notwithstanding this is not good commutative justice: in respect of liberality this may be a good action, but consider it as it is commutative justice, it is the sinne in excesse; because it keepeth not *medium rei*.

When the Preacher saith then, *Be not righteous overmuch*, it is to be understood also in respect of mens conceit, who thinke themselves *too just*, for *vers. 20.* the Preacher saith, *there is none just in the earth, who doth good and sinneth not.*

The way to reduce too much righteousness to the *medium* is to reduce it to the Law of God, which is the onely rule of perfection to all vertues. The Philosophers hold that the way to reduce extreames, is to bring them to the midst, as they make mediocritie the midst to the two extreames, but mediocritie being but a privation it cannot be the rule of any vertue.

The conclusion of this is, The onely rule and square of justice is the golden rule of the Law, and if we cleave to it, we shall never decline to the right hand nor to the left, *Iosh. 1.*

CHAP. V.

Of Liberalitie.

Acts 20. 34. It is a more blessed thing to give than to receive.

Liberality is a vertue which maketh a man resemble God himselfe, *who giveth freely and upbraideth not, Iam. 1. 5.* Wee doe not reade in the Gospell that Christ used these words, but by consequent it may bee gathered out of sundry of Christs speeches, as *Luke 16. 9.* and

and out of the parable of the Talents, and by that sentence which Christ shall give out at the last day, *Come yee blessed, when I was hungry yee fed me, &c. Matth. 25.*

It is a more blessed thing to give than to receive.

First, because a man can give nothing unlesse he have it, and to receive implyeth a want; and therefore to give is better than to receive.

There is *bonum honestum & bonum utile*, and as farre as honest things are preferred to profitable things, so farre must *giving* alwayes be preferred to *receiving*.

Honest things endure longer than profitable things doe, for the memory of *receiving* perisheth with the gift, but that liberall honesty which consisteth in *giving* perisheth not with the gift, because it dependeth upon him who giveth it. By accident indeed the memory of the gift may be lost through the forgetfulness or unthankfulness of the receiver, but yet it deserveth still to be had in remembrance, and that which is most durable, is alwayes most to be loved.

Dare est docere apud Hebraeos, and lakah, accipere, est discere, Pro. 2. Donum tribuam vobis, id est, doctrinam, and as farre as the master exceedeth the scholler, so farre doth *giving* exceed *receiving*.

The Divines marke, that the most excellent sort of prayer is thanksgiving, and it is to be preferred to petition. Why? because it is better to give than to receive; there are many ready to petition, but few to give thanks, of the ten lepers there came but one againe to give thanks.

If we shall compare prodigality and avarice together, wee may understand that to *give* is better than to *receive*, for the prodigall man is not so bad as the avaritious man, as the Philosopher proveth by many reasons.

First, the prodigall man helpeth many, but the avaritious man helpeth none.

Reasons proving that
is a more blessed thing
to give than to take.

Reason 1.

Reason 2.

Reason 3.

Reason 4.

Reason 5.

Reason 6.

The prodigall is not
so bad as the avariti-
ous man.

Secondly, prodigality commeth neerer to liberality than avarice, because the prodigall man hath a desire still to doe good to others, as the liberall man doth, and it is a griefe to him to receive as it is to the liberall man.

Thirdly, prodigality cureth it selfe by bestowing, but avarice heaping up riches groweth worse more and more daily.

Fourthly, prodigality is cured by age, but avarice groweth with age, therefore prodigality is a lesser evill then avarice, and sheweth us that it is better *to give* than *to receive*. Hee is a prodigall man who giveth all to others (although they bee not altogether unworthy) which is necessary for himselfe; but he is worse, who giveth both his owne and other mens goods which hee taketh by robbery to any sort of men, whether good or bad: but he is worst of all who taketh from other men and giveth onely to the bad; so he is a wretch who giveth not according to his power, but hee is a greater wretch who keepeth both his owne and other mens, and bestoweth nothing upon the poore, or upon any other; but he is worst of all who denyeth himselfe the liberall use of the creatures, and yett taketh from others by hooke and by crooke. By this wee may consider, that some prodigall men are worse than some wretches, but if we shall make an equall comparifon and compare the prodigall with the wretch, hee shall alwayes be found worse.

The Philosopher saith, these things which are done with great labour and expences men make more account of them, and esteemes more highly of them than these things which are more easily done, but *to give* a benefit is more hard than *to receive*; and hee sheweth the same in borrowing and lending, he who borroweth would wish the lender not to be at all, but the lender wisheth well alwayes to the borrower, therefore it is a more

Three degrees of prodigality.

Three degrees of avarice.

Reas. 7.
Arist. lib. 9. Eth. cap. 7.

more blessed thing to *give* than to *receive*; and although he saith that the giver should forget the things which he gave, and the receiver should alwayes remember them, yet he shewes, that it is much more delightfull to the minde to remember his liberality in giving, than for him who hath received to remember that hee hath received.

But how can it be a more blessed thing to *give* than to *receive*, seeing he who *giveth* depriveth himselfe of that which he *giveth*, and he that *receiveth* hath it? the end of *receiving* is to have, and the end of *giving* is to want, and seeing all things are measured by their end, it may seeme that *receiving* is more blessed than *giving*.

God who is most blessed *giveth*, and yet loseth nothing. Againe, when men *give*, they should not so *give* to deprive themselves of all things; neither is every sort of *giving* better than *receiving*, for it is a better thing for a man to receive something from his friends to maintaine his family, than for another prodigall to waite all his owne: but it is meant of this honest liberality which is given with discretion, whereof the Apostle speaketh, 2 Cor. 8. 13, 14. *I meane not that other men be eased, and yee be burdened.* Thirdly, the thing which they give, they lose it not, for their honest liberality is a thing permanent and increaseth their honour and liberality.

But if it be more blessed to give than to receive, then the rich mans riches make him to be in a better case than the poore man who had nothing to give.

The rich mans riches make him not to be in a better case than the poore man, for it is the heart that the Lord looketh upon in *giving* and not the gift. Christ preferred the widowes mite to the great offerings of the Pharises, and a cup of cold water given to a Prophet in the name of a Prophet maketh a blessed giver. Christ at the latter

Lib 7. cap. 7.

Object.

Answ.

How a man may receive things lawfully.

Object.

Answ.

Giving measured according to the will and intention of the giver.

latter day will say, *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundations of the world, for when I was naked yee clothed me*: this will be pronounced to moe poore ones than to rich ones, who had never scarce meat and cloth for themselves; the liberality is accepted here according to the will, and not according to the deed.

Conclusion.

The conclusion of this is, that the avaritious is worse than the prodigall, but the Lord liketh a cheerefull giver, the liberall soule shall be made fat, and he that watereth shall be watered also himselfe, *Prov. 11. 25.*

CHAP. VI.

Of Contentment.

Phil. 5, 12. I know both how to abound, and how to suffer need.

A hard thing to keepe
a mediocritie.

Riches more dangerous
than poverty.

THere is no condition or estate of man that can keepe a mediocritie. If wee be full then wee waxe wanton, and if we be hungry then we grudge; *Agur* knowing how dangerous both these estates were, prayeth the Lord to give him neither *poverty nor riches*, but to feed him with food convenient, *Prov. 30. 8.* not to give him *poverty*, lest he *steale and take the name of God in vaine*; and not to give him *riches*, lest he *deny him*, and say, *Who is the Lord?*

The *Israelites* when they wanted flesh they murmured, and when they had quails in abundance they surfeited; but *Paul* can be content in any of the conditions alike. For a man first to be rich, and then to be poore, and then to be rich againe, he may the better learne to be

be content in any of the estates, as *Iob* who saw three changes, first he was rich, then he was poore, then he was rich againe: So if a man hath beene first poore, then rich, then poore againe, he will be more content in any estate. *Zeno* the Philosopher when hee had left a ship loaded with goods, and nothing being left to him, said, *benè sanè agis ò fortuna, quòd ad pallium illud obsoletum me revocas, & ad strom me redeigisti*, that is, that thou hast brought mee backe againe to a poore estate, and made me to professe philosophy. But for a man that hath been onely rich to fall to poverty, is a very hard case, for it is to be deprived of the comfortable meanes whereupon he should live, which in the Scriptures are called a mans life: *shee spent all her living upon the Physitian, Luk. 8. 43.* in the Greeke it is, *ολοκληρον βιον* her whole life, because riches are the meanes to entertaine a comfortable life. It is as hard a thing for a poore man to lose his little stocke, as for the rich man to lose his great wealth, and *Seneca* said, *Non mirus molestum est calvo quam comatis evellere pilos, & aequè pauperi ac diviti tormentum*; but it is a harder case when a man becommeth rich that hath beene very poore, how to carry himsef well.

Abundance bringeth forth more dangerous fruits than want doth, for abundance maketh a man to deny God, and povertie maketh him but to steale. *Salomon* for all his wisdom in his abundance forgot himsef. In our naturall estate and complexion of body, wee see that men die sooner through abundance of blood than through scarcitie of blood; and experience teacheth us, that Lunatics in the wane of the Moone are sober enough, and are themselves, but when the moone is at the full their braines begin to swell up; so men in povertie are sober, but in abundance doe forget themselves.

When

Iob his contentment
in his three estates.

Riches are a mans civill life.

Abundance more dangerous than want.

Simile.

The order of the di-
vels tentations.

Simile.

Paul could be con-
tent in any estate.

Quest.

Ans.

Cog- $\left\{ \begin{array}{l} \delta\iota\alpha\nu\omicron\lambda\iota\kappa\acute{\eta} \\ \epsilon\mu\pi\epsilon\iota\rho\iota\kappa\acute{\eta} \\ \alpha\pi\omicron\kappa\alpha\lambda\upsilon\pi\tau\iota\kappa\acute{\eta} \end{array} \right.$
nitio

What is meant by a-
bundance here.

When the Divell tempted our Saviour Christ, *Mat.* 4. his first temptation was but the hungry temptation, to *turne stones into bread*; but his last temptation was the full temptation, hee would give him *all the world if he would fall downe and worship him*. By the order of the Divels tentations we may know which is the greatest temptation, for the Divell keepeth the greatest temptations last. It is observed that these who live in the north parts of the world if they goe towards the south under the hot climate, then their stomacks begin to faile them and they die soone; but these againe who dwell in the south climate, bring them towards the north, and then their stomacks begin to mend; so bring a man from poverty to riches, that is, as it were from the north to the south, then he dieth: but bring him from riches to poverty, from prosperity to adversitie, that is, from the south to the north, then he may live; but let *Paul* have abundance of scarcity he can use both: hee saith of himselfe, *2 Cor. 6. 10. as having nothing, and yet possessing all things*, that is, he was as well contented in poore estate, as in his great plenty and riches; so if he had had abundance, he could have used it so moderatly as if he had had nothing.

How could *Paul* know this, that he could abound as well as want, seeing he had never prooffe of abundance?

There is a threefold knowledge of a thing, the first $\epsilon\mu\pi\epsilon\iota\rho\iota\kappa\acute{\eta}$ experimental, the second is, $\delta\iota\alpha\nu\omicron\lambda\iota\kappa\acute{\eta}$ gotten by discourse, and the third is $\alpha\pi\omicron\kappa\alpha\lambda\upsilon\pi\tau\iota\kappa\acute{\eta}$ gotten by revelation. *Paul* had gotten this not by discourse or by revelation, but by experience of poverty and want, for hee learned in his poverty how he should use abundance.

To abound here is not meant of excessse, but hee speaketh here after the manner of the Hebrewes who take to be filled and to be drunke, for that which sufficeth without excessse, So *Gen. 43.* and *Phil. 1. 10.* and the Hebrewes

brewes observe that this word [*Sacar*] is one of these words *qua vergunt in extremum*, that is, this moderate drinking is set downe under the name of drunkenesse, and if men take not heed to themselves in this liberall use of drinking, they may bee soone overtaken and become drunke; but *Paul* by the grace of God would have kept himselfe within the lists if hee had beene in this estate to have abundance.

He saith *I have learned*, *Phil. 4. 12.* in the Greeke it is *μνησμαι* *sacris initiatus sum*, and he that was initiate this wayes to the Lord, was called *μνησται* *initiatus*: we must be long time trained up and separated to Gods service, if we would learner this lesson, and he was a perfect man that could live patiently, *in afflictions, in necessities, in distresse, in stripes, in tumults, in labours, in watchings and fastings*, *2 Cor. 6. 4.* but it was more that hee could use abundance well. *Benjamin* was called *ittarjad*, because he could use both hands, and they were a notable tribe; but this is a greater skill, to use poverty well at the left hand, and riches at the right hand.

The heathen said, *infelicitatis genus esse, fuisse aliquando felicem & tunc miserum*, that it was a kind of unhappiness to have beene happy, and then to become miserable: but *Iob* sayd, *the Lord hath given, and the Lord hath taken, and he sinned not with his mouth*, *Iob. 1. and 2.*

Secondly, the heathen sayd, *Latiores videbis quos nunquam aspexit fortuna, quam quos deseruit*, that is, They looke more cheerefully whom fortune hath never favoured, than those whom fortune hath left, but *Paul* is as glad in his poverty as in abundance.

Salomon saith that *the prosperity of fooles shall destroy them*, *Prov. 1. 32.* But prosperity would never kill the wise Christian *Paul*.

יִשְׁכַּר inebriari: non
semper in vitio ponitur
ut *Gen. 9. 21.* sed in-
terdum declarat libe-
ralem vini usum qui
modum non excedit.

To be content in any
estate is a lesson hard
to be learned.

CHAP. III.

De connexionione virtutum.

2 Pet. 1.5. Adde to your faith vertue, and to your vertue knowledge.

How vices may be said to be coupled together.

Vices are not coupled together, as feare and boldnesse, prodigality and avarice; thus farre vices may be said to be coupled together, first in the fountaine, for as prudence is the beginning of all vertues, so is imprudencie of all vices; Secondly, every vice departeth from vertue and striveth against it. *Every good gift cometh downe from the Father of lights, 1am. 1. 17.* So every vertue fighteth against vice.

Morall and theologicall vertues are not essentially coupled together.

Morall and theologicall vertues are not essentially coupled together, for faith is not of the essence of morall vertues, neither are they defined by it: for morall vertues are *habitus electivi consistentes secundum rationem*, but faith is not such, therefore faith and morall vertues are not essentially joyned together.

Theologicall vertues are not essentially coupled together.

Secondly, theologicall vertues are not essentially coupled together, farre lesse are morall and theologicall vertues: faith shall cease in the life to come, but charity shall be perfected, 1 Cor. 13. 13. Faith and workes are not essentially joyned together, for they are in divers categories.

Obiect.

Faith worketh by charity, Gal. 5. 6.

Answ.

Faith worketh by charity, because charity followeth it as the effect: there is *duplex forma, assisens vel constituens*; *Assisens*, as the mariner to the ship, *vel constituens* as the souler to the body, faith is *forma assisens bonorum operum, non dans esse absolutum*.

Forma { *assisens*
 { *constituens*.
How faith worketh by charity.

Although

Although theologicall vertues be not essentially coupled with morall vertues yet they are required for the perfection of a Christian man: one vertue hath not from another vertue that it is a vertue, but to make up one absolute perfection, it is necessary that they bee all joyned and agree in *uno tertio*. Hearing and seeing are not essentially joyned together, yet to make up a perfect man it is necessary that he both heare and see: So it is requisite that a Christian man have both morall and theologicall vertues and although these theologicall vertues immediately beget not morall vertues, yet they comfort and strengthen them, and so doe the morall vertues the theologicall. These who have their passions unsetled, it hindreth them to call vpon God, *1 Pet. 3. 7. Matth 7. 24.* So morall vertues require theologicall vertues to strengthen them, for when a mans temperance faileth his faith correcteth it, for *faith purifieth the heart.*

What are we to judge of the heathens vertues which have no theologicall vertues joyned with them?

If we consider their workes materially and not consider how they did them, they may bee called good workes and approved by God, and so it is sayd that *Amaziah did that which was good in the eyes of the Lord, but not with a perfect heart, 2 Chr. 25. 2.* the workemay be good in it selfe, *Licet subiecto, objecto, & fine malum.*

But the Fathers called the workes of the heathen but false and counterfeit vertues.

The Fathers when they speake so are thus to be understood, they are not true vertues, that is, they are not perfect vertues, but they are true vertues, that is, they are not false; truth is opposite to imperfection, and so likewise to falsehood. Example, *Aurichalcum* or Latten is a true mettall and not counterfeit, but it is false

Theologicall and morall vertues are requisite for the perfection of a Christian.

Simile.

Quest.

Ans.

The workes of the heathen are good materially.

Obiect.

Ans.

Truth is opposite both to imperfection and falsehood.

The manner and end
of the heathens works
were not good.

Quest.

Answ.

Thom. 1. 1. quest. 96.

What vertues were
coupled together in
Adam before his fall.

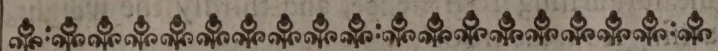
false gold, if yee will respect the perfection of it, for it differeth much from gold; So the vertues of the heathen are true vertues, and opposite to counterfeit vertues, but they are false, opposite to Christian vertues.

Againe, if we will respect the manner how they did these things, and the end why they did them, then they were not good. *Alexander* when hee overcame *Darius*, hee sent backe both his wives and his concubines untouched, this he did not for the feare of God as *Ioseph* did, but onely to get praise of men. An infidell giveth almes to the poore to help the poore; although he doth this for a particular good end to helpe him in his need, yet he doth it not for the glory of God which should be the supreme and last end.

Whether were all vertues coupled together in *Adam* before his fall?

Thomas saith that vertues were coupled in *Adam* after a divers manner, for some vertues he had both the habite and the act of them, such as were these which imported no imperfection; such as were justice, charity, holinesse; others againe he had actually as they did import some imperfection, as faith and hope, for he had faith of the things which hee had not yet seene, and hope of these things which he had not as yet obtained; for he was not created in such an estate to see the things which he was to beleeve, neither to enjoy those things which he hoped for. Other vertues againe hee had the habite of them but not the act, such as imported a greater imperfection and repugnant to his first estate; such as were patience, mercy, anger, these he had not actually, but he was so created at the first: if injuries had been offered to him, he should have suffered them patiently, and to have had pitie on other mens miseries.

A



A SHORT TREATISE
 of the Numbers, Weights and Measures, used by the Hebrewes, With the valuation of them according to the measures of the Greekes and Romans; for the clearing of sundry places of Scripture in which these weights and measures are set downe by way of allusion.

EXERCITAT.

Of Numbers, Weights, and Measures.

Levit. 19. 35. Tce shall doe no unrighteousnesse in judgement, in mete-yard, in weight, or in measure.



He Lord-commanded his people to deale justly and uprightly every one with another, that they might bee like himselfe who *made all things, in number; weight and measure, Wisd. II.* By these three the equity of all things is tryed out, and therefore the Lord setteth downe precepts to his people, and rules in the Scripture, how they should number, weigh, and measure all things, that every one of these depend upon another; for he that numbereth rightly doth measure rightly, weigheth rightly.

These three are set downe by order of nature, for number or the distance of things must goe in the first place, by the which measure is found out; and number and measure find out weight; therefore wee must expaine the rules of numbers in the Scriptures, then the

[F f]

measure

The Lord would have his people deale justly one with another.

The rules whereby
every thing is measu-
red.

measure arising from thence, and thirdly the weight,
arising from them both.

The rules whereby every thing was numbred in the
Scripture, beginning from the greatest to the least, ac-
cording to the Hebrewes and Romanes were these.

Regula.

Hebraeor.	Roman.
Cubit. 1000.	Milliare passus 1000
	Stadium passus 125
צמר	Iugerum ped. 220
קנה	{ Calamus } cubit. 6 { funiculus }
אמר	Passus ped. 5
זרה	Spithama pes. 1. 1/2
רגל	Pes palm. 3
טפה	Palmus digit. 4
אצבע	Digitus gran. 4
	Granum

The highest rule of distance is a thousand cubits, and
the least a finger breadth amongst the Hebrewes; and
amongst the Romans the highest a myle, and the least a
graine, wherby not onely the distance of things is num-
bered; but also their numbers.

What the Hebrewes
mile was.

The Hebrew myle was a thousand cubits, Num. 35. 5.
the bounds of the cities of the Levites are measured in
the fourth verse, to be a thousand cubits, but in the fift
verse to be two thousand cubits: the first is to be under-
stood

stood from the Citie to the wall, but the second, from the wall southward to the wall opposite northward, and so the like measure from the East to the west.

The same was the measure of the outmost part of the campe to the Tabernacle, from the south part of the campe to the north part; and this was called a *Sabbath dayes journey*, *Act. 1. 12.* so farre distant was mount *Olivet* from *Ierusalem*; but a Sabbath dayes journey is as much space as they had to goe from their houses to the Synagogues.

Againe there was *stadion*, the Latines called it *Stadium* a furlong, and eight of these made a myle, as *Luk. 24. 13* *Emmaus* was distant from *Ierusalem* sixty furlongs, that is, $3\frac{1}{2}$ of a mile, So *Ioh. 6. 19.* the Disciples rowed five and twenty or thirty furlongs, that is, $3\frac{1}{2}$ or $3\frac{3}{4}$ of a mile. So *Ioh. 11. 18.* *Bethania* was nigh towards *Ierusalem* fiftene furlongs, that is, $1\frac{1}{2}$ of a mile. The Apostle, *1 Corinthi- ans 9. 24.* speaking of the Christian race alludeth to this, when he saith, *They which run & *stadion* a race, run all; but one receiveth the victory.* Thus was the new *Ierusalem* measured, *Rev. 21. 16.* and hee measured the Citie with the reed twelve thousand furlongs. And *Iohn* speaking of the judgements of God which were to come upon the earth, saith, that the blood came out of the winepresse even unto the horse bridles by the space of a thousand and sixe hundred furlongs, *Revel. 14. 20.* So that a furlong is the eighth part of a mile.

Thirdly, there was [*tzamid*] *Iugerum*, an Acre which was two hundred and twenty foot alwayes in breadth and length, *Esa. 5. 10.* ten acres of vineyard shall yeeld one bath; an acre is about the third part of a furlong.

Fourthly, was [*kanna*] *calamus*, a reed and *funiculus* a line, and they had a twofold use, first they served for measuring of their ground, and building; and secondly for demolishing of their building. For measuring of

[Ff 2]

How the cities of the Levites are sayd both to be a thousand and to be two thousand cubits from the wall.

A Sabbath dayes journey what?

stadion.

A furlong is the eight part of a mile.

Allusion.

צמר Iugerum.

An acre what?

קנה calamus.

A twofold use of the reede.

Allusion.

Allusion.

They measured their buildings with the line and reed.

The second use of the line.

Allusion.

Allusion.

 cubitus.

A Cubit what?

 spithama.

A palme or span what?

the ground, as *Ioshua* divided the land of *Canaan* by a line: to this *David* alludeth, *Psal.* 16. 6. *my line is fallen in pleasant places:* and so *Paul* alludeth to this measuring by the line, *2 Cor.* 10. 13. *We will not boast of things without our measure, but according to the measure of the line which God hath distributed to us, a measure to reach even unto you.* So they measured their buildings with the reed and line, both the length and breadth and height of them: The Angell measured the Temple to be reedified with a reed, *Ezek.* 40. and with a reed the Angell measured the spirituall Temple, *Rev.* 21. 25. *Hee that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof.*

The second use of the line was for demolishing and cutting away the superfluous parts of the building, and it had a plummet or stone hanging downe from it: to this the Lord alludeth, *2 King.* 21. 13 *I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Ahab.* So *Esa.* 34. 11. *he shall stretch out upon it the line of confusion and the stones of emptinesse.*

The fourth was [*amma*] a cubit, which was a foot and an halfe; it was from the knop of the elbow to the point of the middle finger. By this measure *Noah* measured the Arke, *Moses* the Tabernacle, and *Salomon* the Temple: this cubit was the rule of their other measures, and was laid up in the Sanctuary to be kept as the shekell was, therefore it was called *the holy cubit.*

The fifth was [*zereth*] spithama or great palme, which was halfe a cubite or twelve fingers broad. This measure is made mention of in these places, *Exod.* 28. 17. *the breastplate was a palme long and a palme broad.* So *1 Sam.* 17. 4. *his stature was sixe cubits and a palme or a span.* So *Esa.* 40. 12. *who hath mete out the heaven with the span or palme?* and *Ezek.* 43. 14. *the ditch was a palme without the borders of the Altar.*

The

The sixt was a foot, a measure amongst the Romans whereby they measured their paces, and it contained threepalmes.

The seventh was [*tephah*] the lesser palme being foure fingers broad, *Exo. 25. 25. thou shalt make unto the table a border of an handbreadth round about:* So the thicknes of the brazen sea was a handbreadth. David alludeth to this measure, *Psal. 39. 6. ecce palmorum deposuisti dies meos, thou hast measured out my dayes or thou hast made my dayes an handbreadth, or foure fingers breadth in length.*

The eighth was [*etzbang*] a finger broad, this was proper to the Physicians whereby they measured their herbes and roots: of this measure mention is made, *Ier. 52. 21. and the thicknesse thereof was [arbang etzbagnoth] foure fingers,* and the High priests under the Law measured the incense [*kamiza*] with his ring finger, this was the least measure amongst the Hebrewes and it contained foure graines.

Last was *granum*, a graine of barley, which was the least measure amongst the Romans, and now amongst the Mathematicians whereby they measure all distances by proportion.

Of Measures.

THe rules of numbers being found out, it is easie to finde out the measures, for take a cubit and make a measure cubick or foure square, alwayes in length, breadth and depth; the measure of an *Epha* for dry things, and *bath* for wet things is found out; this by the Latines was called *quadrantal*, and *amphora*, and by the Greekes *ἀμφορεύς*, and by the Atticks *medimna*. The greatest measure for dry and wet is called *Corus* or *Chomer*, and the least is *Cabus* according to the Hebrews, Greeks and Romans.

[Ff 3]

Mensura

פד pes.

טפ palmus minor.

Allusion.

אצבע digitus.

Granum.

How to finde out the measure.

Bath what ?

Bath was the tenth part of a *chomer*, all one with the Greeke *Hydria*, and equall with the *Epha*, 2 *King*. 12. 11. They gave the money according to number and measure: as they weighed the money to see if it were weight; so they weighed the *bath* by weighing the corne and wine to see if it was a true measure.

Two sorts of *baths*.

There were two sort of *baths*, as there was two sorts of *Epha's* and *sheckles*, the one was the double of the other, 1 *King*. 7. 26. The brazen sea contained two thousand *baths*, this is the great bath; but 2 *Chron*. 4. it contained three thousand *baths*; that is, of lesser or halfe *baths*.

Urna what ?

The use of the *Urna*.

פּוּר

Urna was the halfe of the *Amphora*, which served for many uses, as the keeping of their oyle, the Ashes of the dead, & the casting in of Lots, *Hest*. 3. 7. for there a Lot is deduced from the word *pur* which signifieth to fall, so called because the lot was cast in, and fell downe in it: but *Esay* 63. 3. it is called a *barrell* or a *Vessell*, in which they did cast the wine to be troden. The Hebrewes put bosome or lappe in place of *Urna*. *Prov*. 16. the lot is cast [*bāchek*] in the bosome or lappe, but the whole disposing thereof is from the Lord; that is, They cast in the names of men that are to be chosen, in *urnam*; but that the lot falleth upon this or that particular man, it commeth from Gods immediate providence, as in the election of *Matthias*, *Act*. 1. 26. It is a comparison borrowed from the bosome of man which is the forepart of his body, and it is transferred to signifie the inward part, or hollownesse of any thing: wherefore in this place, *Prov*. 16. 33. it is not to bee taken for the bosome of a man properly, but for the inward part of the Vessell, and especially for *urna* wherein they did cast their lots.

כּוּרִין in *senus*.

The manner how they cast their lots.

חֵין

The *Hin* what ?

Hin was halfe an *Urna*, it contained twelve *Logs* or *sextaries*; halfe a *hin* was sixe *Logs*, and the fourth part of a *bin* was three *logs*; for a *bin* was divided into twelve parts, as *Exod*. 30. 24. a *bin* of oyle Olive was mixed with

with the ingredients of the holy oyle: *Num. 15. 9.* the meat-offering of a bullocke sacrificed should have halfe an *hin* of oyle; and *verse 6.* a Ramme the third part of an *hin*, and *verse 4.* a Lambe the fourth part of an *hin* of oyle: and *Ezek. 4. 11.* *Thou shalt drinke the sixt part of an hin of water*, that is, two logs, or as much as twelve egges will containe.

xōos amongst the Greekes and *Congius* amongst the Latines, were the halfe of the *hin*.

Log was the twelfth part of a *hin*, & contained so much as six egges do containe, it was equall with the Roman *Sextarie*, *Lev. 14. 12.* *And the Priest shall take a hee lambe and the Log of oyle*: this *Log* was also divided in twelve parts, the halfe whereof was called by the Greekes *χότυλη* & *τρίβλιον*, and by the Latines *Scutella* and *hemina*. This halfe *Log* contained six *cyathus*, so that every *cyathus* was halfe an egge or an ounce; and the Latines gave every one of them a severall name beginning at the lowest, & going upward thus: *Cyathus* or *uncia*, *sex-tans*, *quadrans*, *triens*, hence *Pf. 75. 9.* *a triental cup*, *quincunx*, *semiss*, *septunx*, *bes*, *do drans*, *dextans*, *denunx*, *Loh* or *sextarius*. So that amongst the Romans who borrowed it from the Grecians, and they from the Hebrews, every whole thing was divided in twelve parts, as *centesima usura* was the twelfth part of an hundred. As was divided in twelve ounces, as *heres ex asse* is to be heire of all, and *heres ex uncia* is to be heire of the twelfth part.

Again the Hebrews divided a *Log* in foure *rebbignith* or *quartarius*, every one of which contained in measure an egge and a halfe, *2 King. 6. 25.* the halfe of *quartarius* was *acetabulum*, so called from *acerra* the hollow where the thigh-bone turneth, and the Hebrewes call it *caph*, hence it is transferred to signifie a *safer*, *Num. 7. 14.* it is called a *spoon*, the *Princes* dedicate twelve *spoons* of gold; *every one weighed ten shekels of gold*, that is, five ounces:

xōos.

γίβ

Log what?

The *Log*, divided into twelve parts.

Amongst the Romans every whole thing was divided into twelve parts.

K. Da. Kimchi.

How the Hebrewes divided the *Log*.

קפ

Allusion.

גומר

A gomer what?

Allusion.

קב

Cab what?

The spare diet of Ezekiel.

The measure of a mans daily food.

The Kingdome of heaven is like unto leaven which a woman tooke and hid in three [Sata or] Peckes of meale, Mat. 13. 33. Alluding to Abraham who commanded Sara to prepare three peckes of meale for his Guests, Gen. 18. So Ruth 2. 17. and it was about three Sata of Barley.

Gomer is the tenth part of an Ephra, all one with the Greeke ἀράριον: this was the measure which every one had for his portion in the desert, Exod. 16. 15. the Apostle, 2 Cor. 8. 14. alludeth to this while as he exhorteth the Corinthians to releve the Church of Ierusalem which was in great trouble in the persecution.

Cab is all one with the Greeke χοῖνιξ or δειγμα, or with the Roman dimensum or denarius, the sixt part of satum and the eighteenth part of an Ephra: then it was but a small measure of doves guts which the Samaritans got; for the fourth part of the kab of doves guts, was sold for a shekel, that is, a Log, 2 Kin. 6. 15. this kab χοῖνιξ or dimensum, was the measure of mans daily food: hence wee may see it was but a little bread, which the Lord commanded the Prophet Ezekiel to eate, for the space of three hundred and nintie dayes, Ezek. 4. 10. And thy meat which thou shalt eat, shall be by weight twentie shekels a day, that is, but ten ounces of bread, and the sixt part of an Hin of water by measure, this was lesse than the fourth part of a mans daily food; for he got but as much bread every day, as fixe egges would containe, and as much water as twelve would containe.

The fourth part of a Kab, χοῖνιξ, or dimensum, was the measure of a mans daily food: to this measure Christ alludeth in the parable, Luk. 12. that the Steward is set over the whole house, that hee may give to every one σιλοῦντιον, that is, the measure for every day. And in the Lords prayer he teacheth us to seeke from our heavenly father panem ἐπιβιοιον, super substantiall or daily bread. The Syrians call this panem necessitatis, Mat. 6. 11. cal-

lethit $\sigma\eta\mu\epsilon\rho\omicron\nu$ *this day*, but *Luk. 11. 3.* $\chi\alpha\theta' \eta\mu\epsilon\rho\omicron\nu$ *in diem*, every day, so much as may sustaine this fraile life. So *Salomon, Prov. 30. 8.* desired to be fed with food convenient, that is, sufficient and necessary: those who got all food alike were called $\delta\mu\omicron\chi\omicron\lambda\iota\chi\iota\kappa\epsilon\varsigma$ as getting all one measure.

Of Liquid Measures.

The greatest measure for wet among the Hebrews is called *Corus*, and the least a *Log*, but among the Romans *Amphora* was the greatest, and the least *cochlear*.

Mensura Liquidorum.

Heb.	Grac.	Rom.
כֶּרֶס	ᾠδρια	hydria.
בֶּקַע כֶּרֶס	ἀμφορεύς	amphora.
		urna.

חֵין

בֶּקַע חֵין

χόος

congius.

denix

dextans

dodrans

bes

septunx

semis

quincunx

quadrans

triens

sextans

uncia.

quartarius

רַבִּיעִית

hemina.

τρεβλιον. } acetabulum.

scutella.

χοτυλ. } catinus.

cochlear.

Bath

Mensura Aridorum.

Heb.	Græc.	Rom.
------	-------	------

כור vel חמר		
-------------	--	--

Culeus.

לחך		
-----	--	--

איפה		
------	--	--

כר		
----	--	--

μερίτης

μέδιμνος

κεράμιον

λάγνος.

טאה		
-----	--	--

ἀμφορεύς

σάτωμ

μόδεος

amphora.

satum.

modius.

עומר		
------	--	--

δοσάριον.

קב		
----	--	--

χοίνιξ

Dimensum.

Cornus or Chomer the
greatest measure a-
mongst the Hebrews.

Allusion.

החמר

חמר חמרתם

חמרים חמרים

aceruos acervos.

As the Talent was the greatest weight amongst the Hebrewes, so was *Corus* or *Chomer* their greatest measure, and did containe as much of wet or dry, as a Camellisable to beare at once, or an Asse at twice. Therefore *Chomer* is called an heape, and an Asse is called *Chamor* from bearing of burthens, and by the Greekes *ὑποζύγιον* or *subjugale*, Mat. 21. To this *Sampson* alludeth *Jud.* 15. 16. when he had killed so many with the Iawbone of an Asse; With this Iawbone [*hahhamor chamor hhamorathajm*] of an Asse heapes upon heapes: see how the *heapes* alludeto the *Asse*. And *Num.* 11. 32. They gathered tenne homers of quails, but the Chaldie hath it, *tenne heapes of quails*. So *Exod.* 18. 14. They gathered them together [*coros & coros*] heapes upon heapes. By this we may understand what great debt that was, which the Steward sought of the Lords debter, *Luk.* 16 7. when

7. when hee sayd hee was oweing him 100 Coros of wheat; and what a great gift that was, which Salomon gave Hiram, 1 Kin. 5. 11. Twentiethousand coros of wheat, and twentic coros of Oyle; and what a great house Salomon kept, when he spent daily thirtie Coros of fine flower, and threescore coros of meale, 1 King. 4. 22.

The greatest measure amongst the Romans was *Culeus* or *equuleus*, made of Lether, which behoved to be a very large measure, for they sowed in it a murtherer, with a Dogge, a Cocke, an Ape and a Viper, because they were most like in nature to this monster, it was lesse then Coros or Chomer and bigger then *Leteach*.

Leteach is halfe a Chomer, and it is onely made mention of, Hos. 3. 2. I bought her to me for fiftene peeces of Silver, and for one chomer of Barley, and for a leteach of Barley, that is, for a chomer and a halfe of Barley.

An *Epha* is the tenth part of a Chomer, equall with the bath of liquid measures, and the Egyptian Medea and Persian Artaba, and equall with the Greeke μέτρον μέδιονος κερχμειον or λόγμνος, as much as an English Bushell; it contained three Sata, amphoras or Modios, English Pecks, and ten gomers. Thus may be understood these places that have relation to the fine flower offered in the Sacrifices, Levit. 5. 11. Thou shalt offer a gomer the tenth part of an Epha, Ezek. 45. 13. The sixth part of an Epha, and Ezek. 45. 24. He shall prepare an Epha for a bullocke and an Epha for a Ram. 1 Sam. 17. 17. Take to thy Brothers an Epha of parched Corne. Cadus or hydria is the same measure with the Epha, an hundredth Cadi of oyle, Luk. 16. 6. So 1 King. 17. 14. the [Cadus or] barrell of meale shall not waste; so Iud. 7. 16 he put in every mans hand [Cados] empty pitchers.

Seab or *Satum* was the third part of the Epha, it was all one with the Roman amphora or modius, and it containeth sixe Cabs; hence is that in the Parable understood,

[Ff 4]

The

Culeus, or equuleus.

Allusion.

The Epha, what?

Cadus what?

Seah or Satum what?

How the Romans di-
vided their ounce.

Weight ariseth from
number and measure.

The talent the grea-
test weight amongst
the Hebrewes.

ounces: the Greekes call it *χοιλή* or *τρέβλιον*, and the La-
tines *acetabulum*, *scutella*, *catinus*, Mat. 26. 23. *he that dip-
peth with me [in catino or τρέβλιον] in the dish or salser.*

The Romans divided their ounce thus, the halfe of it
they call *duella*, the halfe of *duella* is *Sinlicus*, the halfe
of this *sextula*; the halfe of *sextula*, *drachma*, the halfe
of this *scrupulus*, the halfe of *scrupulus* *obolus*, the halfe
of this *siligna* or *ceration*, and the halfe of *Ceration* *lens*,
spelta or *lupina*; and this is the smallest measure that
can be.

of Weights.

From number and measure ariseth weight, for the
two first being found out, to wit number and measure,
the third is easily found out. The greatest weight is a
talent, and the least is *minuta* or *lepta*. The weights ac-
cording to the Hebrewes, Greekes, and Romans, are
these, descending from the greatest to the least.

Pondus.

Heb.	Græc.	Rom.
ככר		
מנה		
		Libra.
שקל	τετραδραχμα. σατήρ.	Semuncia.
שקל וקנה	διδραχμα.	Denarius. Numisma.
מנה	δραχμα. δρεικός.	
	διόβολος.	Naula.
מנה	ώβολος.	
	χαλκός.	Areola. Quadrans.
	λίπτα.	Minuta.

The

The Talent by the Hebrewes is called *Cicar*. It was the greatest weight amongst them, consisting of three thousand shekels, as may be gathered out of *Exod. 38. 24, 25, 26, 27.* there it is said that 603550. men did pay every one of them halfe a shekell. the summe came to 100 talents and 1775 shekels. The 600000 thousand men came to 100 talents, and the 3550 men came to 1775 shekels, two men paying one shekell, therefore there is a double proportion betwixt the number of men and the shekels. Now if 600000 men pay 100 talents, then six thousand men pay one talent, every one paying halfe a shekel; therefore a talent containeth 3000 shekels. By the talent gold, silver, brasse and yron were weighed, *Exod. 28. 39. 1 Chron. 29. 7.* In the Scriptures there were not two sorts of talents, for the Lord discharged divers weights, *Lev. 19.* So may it be said of the *Mina, shekel, Ephah, bath*, the talent was of a great weight because one man could not carry two of them, *2 King. 5. 23.*

But it may seeme that there were two sorts of talents, for it is said *2 King. 12. 30. and David tooke their kings crowne from off his head (the weight thereof was a talent of gold, with the pretious stones) and it was set on Davids head.* Who can beare upon his head a crowne of 125 pound weight, which a man will scarcely lift off the ground, much lesse carry it upon his head, how could the King of *Ammon* carry it on his head, and *David* after him?

1 Chro. 20. 2. David tooke the crown of Milcom from off his head, for this was an idol amongst them, 1 Kin. 11. 7. which was a great brazen statue, having upon the head of it a crowne which weighed a talent of gold; but how could this be put upon *Davids* head? That place of the *Chronicles* answereth to this, when it saith, that *David* set it upon his head, first he brake this crowne, purged it by

The talent what?

The talent consisted of 3000 shekels.

What they weighed with the talent.

Obiect.

The weight of the crowne of Milcom.

Answ.

How *David* could beare the crowne of Milcom.

by the fire, and changed it into another forme, neither did he put all the weight of the talent into it, but that which is competent.

Mina was the hundred part of the talent, and contained sixtie *shekels*.

But it may seeme that *Mina* was a talent, *Luk. 19. 13.* but *Matth. 25. 15.* he gave so many talents to his servants, and both the Evangelists speake of one matter.

By talent there is not meant properly a talent, but a great summe; and by the scope of the parable onely this much is intended, that these who had received greatest gifts made greatest gaine, and those who had received lesser gifts made lesser gaine, and they who had received least gifts made no gaine. If the parable were understood according to the letter, a man could not bind his talent in his napkin, being such a great summe.

The *Mina* made mention of *Ezek. 45. 12.* is sixty *shekels*; the *mina* amongst the nations, some were sixty drachmas, others eighty, others an hundred, that is, fifteen *shekels*: but the Lord saith, twenty *shekels*, five and twenty *shekels*, fifteen *shekels* shall be your *Maneh*. All these divers sorts of *shekels* the Lord forbiddeth, and for them all he will have them to keepe a *mina* of sixty *shekels*. *Shekel* in the originall signifieth to weigh, *Iob 6. 2.* for at the first the money was not numbred but weighed: this the Greekes called *σατρυ*, and it weighed foure Attick drachmas: the *Persians* and *Macedonians* used the same sort of money, therefore they are called *Philippici Alexandrini* or *Darici*. *1 Sam. 9. 8.* Behold now in my hand is the fourth part of a *shekel* of silver; the *Seventy* translate it the fourth part of a *σατρυ*. So *2 King. 7. 1.* The morrow, a measure of meale shall bee for a *shekel*, or a *σατρυ*. So *Matth. 17. 24.* take out of the fishes mouth a *σατρυ*, and give it for mee and thee, that is, a *shekel*.

There were two sorts of *shekels*, *ponderalis* & *numeralis*.

מנה

Obiect.

Ans.

Mina and the talent were not one.

What the *mina* is which is made mention of in *Ezekiel*.

שקל

The money was not numbred but weighed at first.

Two sorts of *shekels*.

lis. The shekel was weighed at the first, *Iosh. 7.20.* the wedge of gold was fifty shekels, that is, it was of weight fifty shekels.

The shekel was also stamped and numbred; it was stamped first with the print of a lambe, and this was called *keschita*, and after when the tabernacle was erected it had *Aarons* rod upon the one side, and the pot with *Manna* upon the other side.

When silver is alone wee must understand shekels, as *Mat. 26.15.* he was sold for thirty peeces of silver, that is, for thirty shekels. So *Hos. 3.2.* I bought her for fiftene peeces of silver, that is, for fiftene shekels of silver. And sometimes the number and the matter are set down, but not the shekel, as *Gen. 20.16.* Behold I have given thy brother a thousand peeces of silver, that is, shekels of silver.

The halfe shekel was called *bekangh shekel* from [*bakangh*] findere, because it cut the halfe shekel into two. Every one in *Israel* payed this halfe shekel to the Lord both rich and poore equally when they went up to *Ierusalem*, because all equally did hold their life of God. Secondly, because all were redeemed alike by Christ. Thirdly, because the Lord accepteth of us, halfe payment for the whole; and although our service bee very defective, yet he giveth us the whole shekel, *Matth. 20.* he gave to them who came at the sixt houre and at the ninth houre both a penny alike. This halfe shekel was the tribute which the *Pharises* sought of Christ *Matth. 17.23.* although Christ was free from tribute because he was the Kings sonne, yet to avoid scandall he commanded *Peter*, goe to the sea and cast in his angle and he should pull out a fish with a *stater* in his mouth, that is, a shekel, which was to be payed for them every one halfe a shekel; this halfe shekel was called *δισπαχνα* or *denarius*, and it had the superscription of *Cesar* upon it, *Matth. 17.*

The shekel stamped and numbred.

When Silver is set downe alone then shekel is to be understood.

בַּקַּע שֶׁקֶל

Why every one in *Israel* payed the halfe shekel.

There

The third part of the shekell was three drachmas.

וְחֵלֶם

וְחֵלֶם

וְחֵלֶם

How Obolus was divided.

There is mention made of the third part of the shekell, *Neb. 10. 38.* which is three drachmas: we charged our selves with the third part of a shekell.

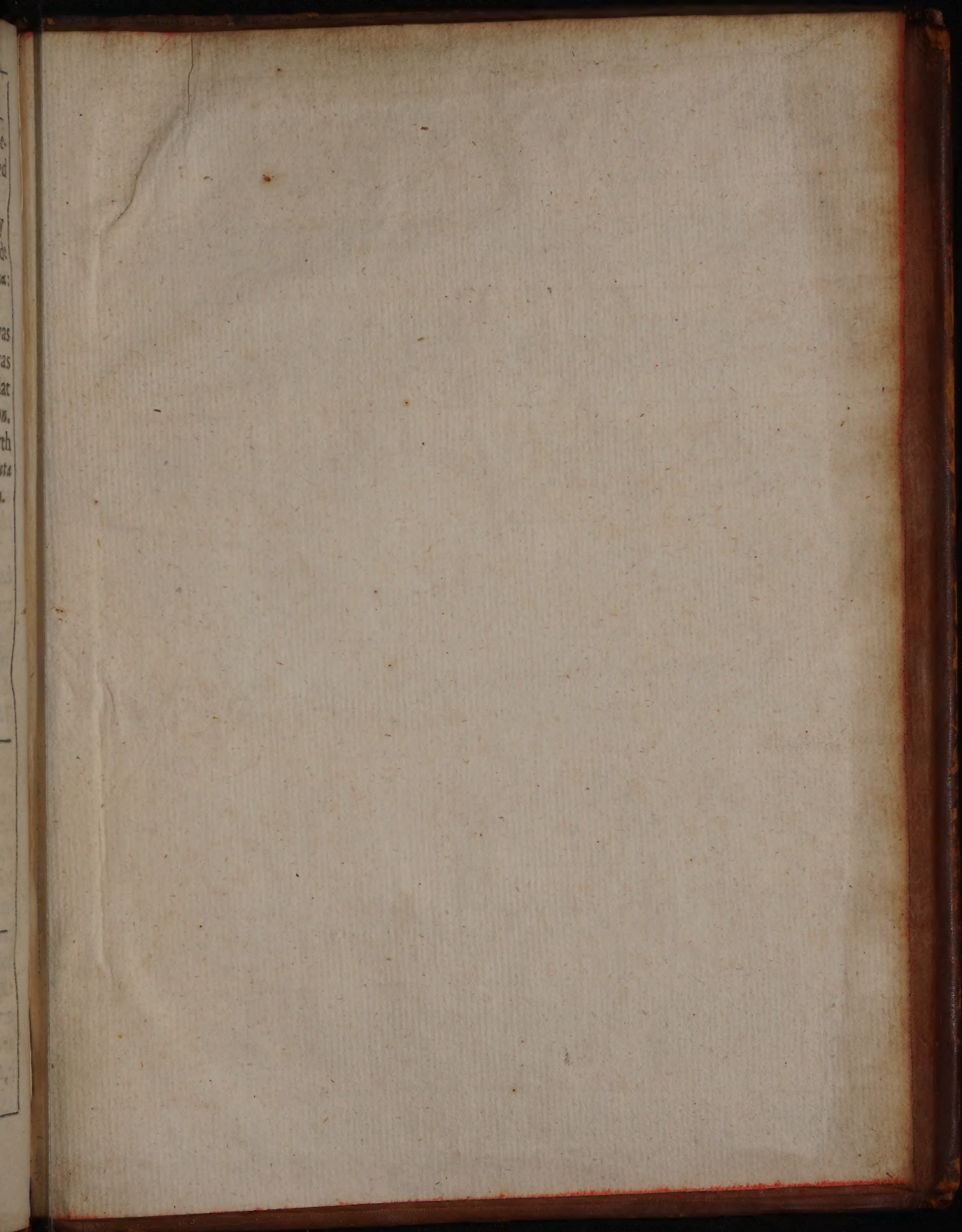
The fourth part of a shekell was called *zuzim*, and by the Greeks *δραχμα*; and *Neb. 7. 71. drakemonim*, a Chalde name from which the Greekes borrow their *δραχμα*: *Luk. 15. 9. I have found my drachma.*

A shekell had twenty *Gerahs* in it, as *τετραδραχμα* was twenty *oboli*, and every *δραχμα* was five *oboli*: *διδραχμον* was that *naula* which they put in the mouth of the dead, that they might have hastie passage over *Lethe* by *Acheron*.

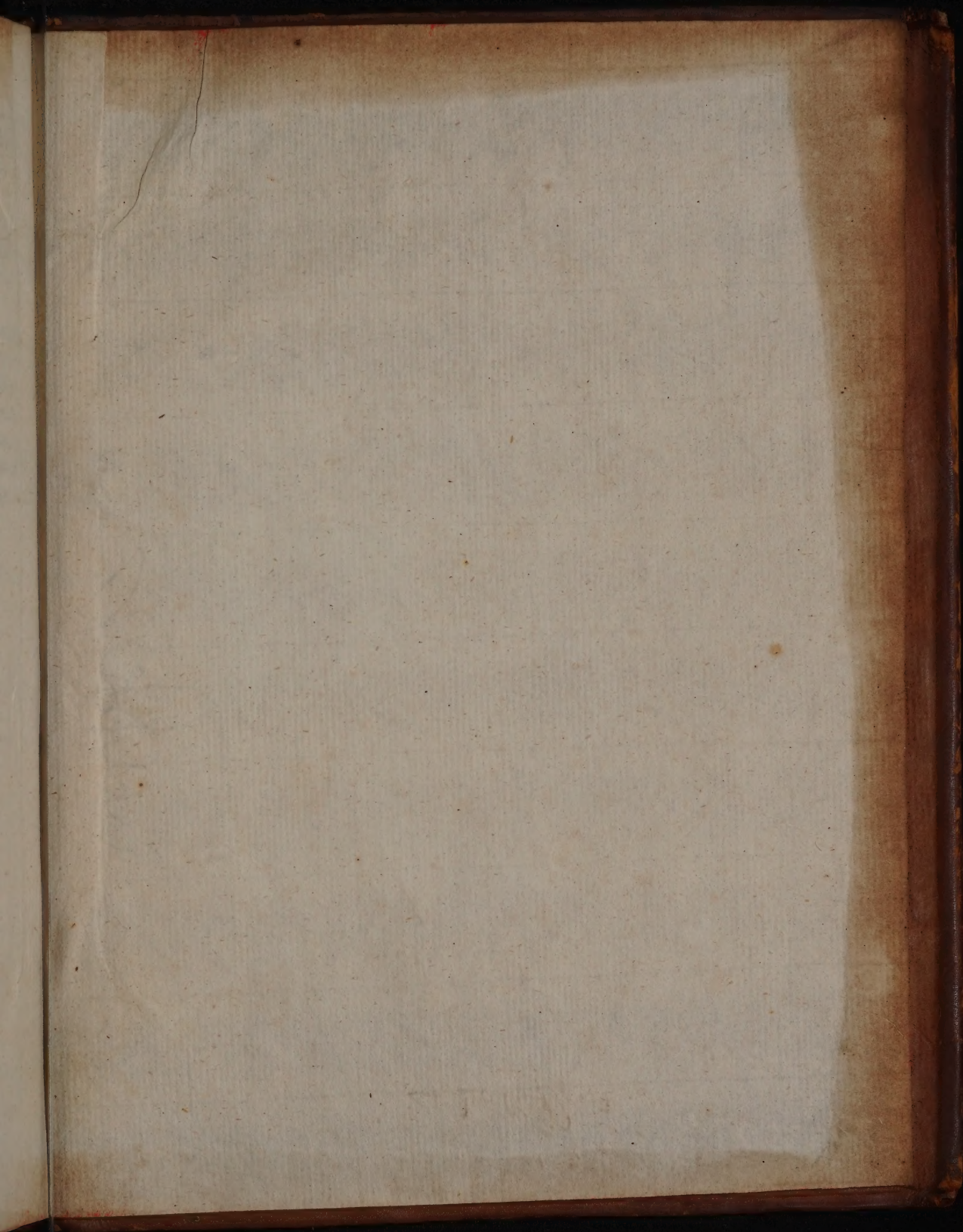
Obolus was divided in fixe *areola* or *χαλκας*: this fourth was called *quadrans*, and it was divided in seven *minuta* or *λίλλα*, which was the least of all their stamped money. This was the widowes offering, *Mark. 12. 4.*

Luk. 21. 1. shee cast in two mites, which is a quadrant or the fourth part of *areola* or English farthing.

FINIS.



FINIS



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